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CHAPTER 21

AL-ANBIYAA

(112 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن يحيى بن مساور، عن فضيل الرسان عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأنبياء حبا لها كان كمن رافق النبيين أجمعين في جنات النعيم، و كان مهيبا في أعين الناس حياة الدنيا».

Ibn Babuways, by his chain which preceded in Surah Al Kahf (Chapter 18), from Al Hassan, from Yahya Bin Masawir, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Anbiyaa (21), there would be love for him as if he was friend of all the Prophets^{as} in the Gardens of Bliss, and would be beloved in the eyes of the people in the life of the world'.¹

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و صافحه و سلم عليه كل نبي ذكر فيها، و من كتبها في رق ظبي و جعلها في وسطه و نام، لم يستيقظ من رقادته إلا و قد رأى عجائب مما يسر بها قلبه بإذن الله تعالى».

And from Khawas Al-Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (21), Allah^{azwj} would Reckon him with an easy Reckoning, and every Prophet^{as} Mentioned in it would shake hands with him and greet him. And the one who writes it in a parchment of an antelope (skin) and makes it to be upon his mid-section and sleeps, would not wake up except that he would see from the wonders which would ease his heart, by the Permission of Allah^{azwj}'.²

VERSES 1 - 6

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ {1} مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثِ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ {2} لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلَكُمُ أَفْتَاتُونَ السَّحَرِ وَأَنْتُمْ تُبْصِرُونَ {3} قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ {4} بَلْ قَالُوا أَضْغَاتٍ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولَى {5} مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ {6}

[21:1] Their Reckoning has drawn near to the people, and in heedlessness are they turning aside [21:2] There does not come to them a new (Message) from their Lord but they hear it while they sport [21:3] Their hearts pre-occupied;

¹ ثواب الأعمال: 018.

² مجمع البيان 7: 61 «قطعة منه»

and those who are unjust counsel together in secret: Is this anyone but a mortal like yourselves; Will you then yield to magic whilst you see? [21:4] He said: My Lord Knows speech in the sky and the earth, and He is the Hearing, the Knowing [21:5] But, they say: Confused dreams; But, he has forged it; But, he is a poet; so let him bring to us a Sign as the former (Prophets) were Sent (with) [21:6] There did not believe before them any town which We Destroyed, will they then believe?

في مجمع البيان وانما وصف بالقرب لان أحد أشراف الساعة مبعث رسول الله صلى الله عليه واله، فقد قال: بعثت أنا والساعة كهاتين.

In Majma Al Bayan –

‘But rather, the description (of the Reckoning) by its nearness is because it is one of the conditions of the Hour which Rasool-Allah^{saww} has been Sent with, so he^{saww} said: ‘I^{saww} and the Hour have been Sent like these two (together)’.³

في جوامع الجامع وفي كلام أمير المؤمنين صلوات الله عليه: ان الدنيا قد ولت حذاء ولم يبق منها الا صبابة كصبابة الاناء.

In Jawame’a A Jame’a –

‘And in the speech of Amir-ul-Momineen^{asws}: ‘The world would quickly go away (be over), and there will not remain from it anything except for the remnants like the left-over in a container (after a meal)’.⁴

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن علي، عن علي بن حماد الأزدي، عن عمرو بن شمر، عن جابر، عن أبي عبد الله (عليه السلام) في قوله عز وجل: وَ أَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا، قال: «الذين ظلموا آل محمد (عليهم السلام) حقهم».

Muhammad Bin Al Abas, from Muhammad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ali Bin Hamaad Al Azdy, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [21:3] **and those who are unjust counsel together in secret**, he^{asws} said: ‘The ones who are unjust to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights’.⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عَشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَيَّ رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَفَوَّضُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَيَّ رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّ عَنْهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

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

From Abu Ja’far^{asws}: ‘So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the

³ Tafseer Noor Al Saqalayn – Ch 21 H 4

⁴ Tafseer Noor Al Saqalayn – Ch 21 H 4

⁵ 1 /324 :1 تأويل الآيات

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

وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَلِّمَ نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) الَّذِي أَخْفَا فِي صُدُورِهِمْ وَ أَسْرُوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمُؤَدَّتِهِمْ

And Allah^{azwj} Wanted to let know His^{azwj} Prophet^{saww} of that which was hidden in their chests and what they were keeping as a secret. So He^{azwj} Said in His^{azwj} Book: **“[42:24] Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart”**. He^{azwj} is Saying: “Had I^{azwj} so Liked to, I^{azwj} would have Stopped the Revelation, so you^{saww} would not have been able to speak of the virtues of the People^{asws} of your^{saww} Household, or of their cordiality”.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَمْحُ اللَّهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ يَقُولُ بِمَا أَلْفَوْهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْرُوا النُّجُوى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلَكُمُ أَ فَتَأْتُونَ السَّحَرَ وَ أَنْتُمْ تُبْصِرُونَ

And Allah^{azwj} has Said: **“[42:24] And Allah will wipe out the lie and will vindicate the truth by His words”** He^{azwj} is Saying that the Truth is the Wilayah for the People^{asws} of the Household **“Lo! He is Aware of what is hidden in the breasts”**, and is Speaking of what is attached in their chests from the enmity to the People^{asws} of the Household, and the injustices after you^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: **[21:3] and those who are unjust counsel together in secret: Is this anyone but a mortal like yourselves; Will you then yield to magic whilst you see?**⁶

VERSE 7

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}

[21:7] And We did not Send before you any but men to whom We Sent Revelation, so ask the People of the Reminder if you do not know

ثم قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد، عن أبي داود سليمان بن سفيان، عن ثعلبة، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ من المعنون بذلك؟ فقال: «نحن و الله». فقلت: فأنتم المسؤولون؟ قال: «نعم». قلت: و نحن السائلون؟ قال: «نعم». قلت: فعلينا أن نسألكم؟ قال: «نعم» قلت: و عليكم أن تجيبونا؟ قال: «لا، ذاك إلينا، إن شئنا فعلنا، و إن شئنا تركنا- ثم قال- هذا عطاؤنا فأمئن أو أمسيك بغير حساب».

Then (Ali Bin Ibrahim) said, 'Muhammad Bin Ja'far narrated to us, from Abdullah Bin Muhammad, from Abu Dawood Suleyman Bin Sufyan, from Sa'albat, from Zurarah,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[21:7] so ask the People of the Reminder if you do not know**, who are the ones Meant by that?' So

⁶ Al Kafi – H 15021 (Extract)

he^{asws} said: 'Us^{asws}, by Allah^{azwj}!' So I said, 'So you^{asws} are the ones who should be asked?' He^{asws} said: 'Yes'. I said, 'And we are the asking ones?' He^{asws} said: 'Yes'. I said, 'So it is upon us to be asking?' He^{asws} said: 'Yes'. I said, 'And it is upon you^{asws} that you^{asws} should be answering?' He^{asws} said: 'No! That is up to us^{asws}. If we^{asws} desire to we^{asws} would do it, and if we^{asws} desire to we^{asws} would leave it'. Then he^{asws} said: '**[38:39] This is Our Gift, therefore give out freely or withhold, without measure**'.⁷

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن الحسين بن مخارق، عن سعد بن طريف، عن الأصعب بن نباتة، عن أمير المؤمنين (عليه السلام)، في قوله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ. قال: «نحن أهل الذكر».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan, from his father, from Al Haseyn Bin Makhariq, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen^{asws}, regarding the Words of the Mighty and Majestic **[21:7] so ask the People of the Reminder if you do not know**, he^{asws} said: 'We^{asws} are the People^{asws} of the Reminder (أهل الذكر)'.⁸

حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن الحسين بن علي بن فضال عن ثعلبة عن بعض اصحابنا عن محمد بن مروان عن الفضيل بن يسار عن ابي جعفر عليه السلام في قول الله فسئلوا اهل الذكر ان كنتم لا تعلمون قال رسول الله صلى الله عليه وآله واهل بيته هم اهل الذكر وهم الائمة.

Narrated to us Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Al-Husayn Bin Ali Bin Fazaal, from Tha'albat, from one of our companions, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar who has reported the following:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **[21:7] so ask the People of the Reminder if you do not know**, said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the People^{asws} of the Reminder (Ahl Al-Zikr) and they^{asws} are the Imams^{asws}'.⁹

و عنه: عن سليمان الزراري، عن محمد بن خالد الطيالسي، عن العلاء بن رزين القلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلت له: إن من عندنا يزعمون أن قول الله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ، أنهم اليهود و النصارى؟

And from him, from Suleyman Al Zarary, from Muhammad Bin Khalid Al Taylasi, from Al A'la Bin Razeyn Al Qala'a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'There are some from us who are alleging that the Words of Allah^{azwj} Mighty and Majestic **[21:7] so ask the People of the Reminder if you do not know**, they are the Jews and the Christians'.

قال: «إذن يدعونكم إلى دينهم». ثم قال: ثم أوماً بيده إلى صدره، و قال: «نحن أهل الذكر، و نحن المسؤولون». و للذكر معنيان: النبي (صلى الله عليه و آله) فقد سمي ذكراً، لقوله تعالى: ذِكْرًا رَسُولًا. و القرآن، لقوله تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحَافِظُونَ و هم (صلوات الله عليهم) أهل القرآن و أهل النبي (صلى الله عليه و آله).

⁷ تفسير القمي 2: 67.

⁸ تأويل الآيات 1: 324 / 2

⁹ Basaair Al Darajaat – P 1 Ch 19 H 10

The Imam^{asws} said: 'Then they would be calling you all to their Religion'. Then he^{asws} gestured with his^{asws} (hand) to his^{asws} chest, and said: 'We^{asws} are the People^{asws} of the reminder (أهل الذكر), and we^{asws} are to be asked from'. And the 'Reminder' has two meanings – The Prophet^{saww} had been Named as 'Zikr' in the Words of the High [65:10] **Allah has Sent down to you a Reminder, [65:11] A Rasool**; and the Quran in the Words of the High [15:9] **We have Sent down the Reminder and We will be its Guardians**, and they^{asws} are the People^{asws} of the Quran and the People^{asws} of the Prophet^{saww}.¹⁰

VERSES 8 - 10

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8} ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ {9} لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ {10}

[21:8] And We did not Make them bodies not eating the food, and they were not to abide eternally [21:9] Then We Made Our promise good to them, so We Delivered them and those whom We Desired to, and We Destroyed the extravagant [21:10] Certainly We have Revealed to you a Book in which is your Remembrance; do you not then understand?

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ، قال: «الطاعة للإمام بعد النبي (صلى الله عليه و آله)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[21:10] Certainly We have Revealed to you a Book in which is your Remembrance; do you not then understand?** The Imam^{asws} said: '(The Remembrance is) The obedience to the Imam^{asws} after the Prophet^{saww}.¹¹

VERSES 11 - 15

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ {11} فَلَمَّا أَحْسَبُوا أَنَّهَا نَارٌ فَأَمَّا قَوْمٌ مِنْهَا لَمْ يَرْكُضُوا {12} لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَنْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ {13} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14} فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

[21:11] And how many a town, which was unjust did We Demolish, and We Raised up after it other people! [21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned [21:14] They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as a harvested field, motionless

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه

تأويل الآيات 1: 3/324 3

تأويل الآيات 1: 5/325 11

السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ قَالَ إِذَا قَامَ الْقَائِمُ وَ بَعَثَ إِلَى بَنِي أُمَيَّةَ بِالسَّامِ فَهَرَبُوا إِلَى الرُّومِ

Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Asady who said:

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic: **[21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned.** He^{asws} said: 'When Al-Qaim^{asws} makes the stand, and sends (an army) against the Clan of Umayya in Syria, so they will run away to Rome.

فَيَقُولُ لَهُمُ الرُّومُ لَا نُدْخِلَنَّكُمْ حَتَّى تَتَنَصَّرُوا فَيَعْلَفُونَ فِي أَعْنَاقِهِمُ الصُّلْبَانَ فَيَدْخُلُونَهُمْ فَإِذَا نَزَلَ بِحَضْرَتِهِمْ أَصْحَابُ الْقَائِمِ طَلَبُوا الأَمَانَ وَ الصَّلْحَ فَيَقُولُ أَصْحَابُ الْقَائِمِ لَا نَفْعُ حَتَّى تَدْفَعُوا إِلَيْنَا مَنْ قَبْلَكُمْ مِنَّا قَالَ فَيَدْفَعُونَهُمُ إِلَيْهِمْ فَذَلِكَ قَوْلُهُ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ قَالَ يَسْأَلُهُمُ الْكُنُوزَ وَ هُوَ أَعْلَمُ بِهَا قَالَ فَيَقُولُونَ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَلَّ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ بِالسَّيْفِ.

So the Romans will say to them, 'We will not let you enter until you become Christians'. So they will hang crosses upon their necks and allow them to enter. So when the companions of Al-Qaim^{asws} descend upon them, they (Romans) will seek security and reconciliation. So the companions of Al-Qaim^{asws} will say, 'We will not do that until you hand over to us the ones who came to you beforehand from us'. So they will hand them over. So these are His^{azwj} Words: **[21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned.** He^{asws} said: 'So he^{asws} will question them about the treasure although he^{asws} knows more than them about it. So they will say, **[21:14] O woe be unto us! Surely we were unjust.** They will not cease invoking that invocation of theirs until they will be cut down to extinction by the sword'.¹²

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكأني أنظر إليهم- يعني القائم (عليه السلام) و أصحابه- مصعدين من نجف الكوفة ثلاثمائة و بضعة عشر رجلا كأن قلوبهم زبر الحديد، جبرئيل عن يمينه و ميكايل عن يساره، يسير الرعب أمامه شهرا و خلفه شهرا، أمده الله بخمسة آلاف من الملائكة مسومين، حتى إذا صعد النجف قال لأصحابه: تعبدوا ليبتكم هذه، فيبيتون بين راع و ساجد يتضرعون إلى الله، حتى إذا أصبح قال: خذوا بنا طريق النخيلة، و على الكوفة جند مجندة»

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

'Abu Ja'far^{asws} said in a Hadeeth mentioning in it the rising of Al-Qaim^{asws}: 'It is as if I^{asws} am looking at them – meaning Al-Qaim^{asws} and his^{asws} companions – going up to Najaf, Al-Kufa. Three hundred and some ten men, with their hearts being like blocks of iron. Jibraeel^{as} being on their right and Mikaeel^{as} on their left. The fear moving in front of them publicised, and behind them publicised. Allah^{azwj} would Help him^{asws} with five thousand from the Angels with a terrifying onslaught, until they overcome Al-Najaf, he^{asws} would say to his^{asws} companions: '(Perform acts of) worship in this night of yours'. So they would be in between Bowing and Prostrating, appealing to Allah^{azwj} until the morning. Take with us^{asws} the Al-Nakheela way to Al-Kufa with the recruit army.

¹² الكافي 8: 15 / 51 .

قلت: و جند مجندة؟ قال: «إي و الله، حتى ينتهي إلى مسجد إبراهيم (عليه السلام) بالنخيلة، فيصلي فيه ركعتين، فيخرج إليه من كان بالكوفة من مرجئها و غيرهم من جيش السفيناني، فيقول لأصحابه: استطردوا لهم. ثم يقول: كروا عليهم،- قال أبو جعفر (عليه السلام)- و لا يجوز- و الله- الخندق منهم مخبر.

I said, 'And the recruit army?' He^{asws} said: 'Yes, by Allah^{azwj}, until he^{asws} ends up at Masjid Ibrahim^{as} at Al-Nakheela, so he^{asws} would Pray two Cycles in it. So there would come out against him^{asws} from those who were at Al-Kufa from the Murjiites and others from the army of Al-Sufyani, so he^{asws} would say to his^{asws} companions: 'Deal with them!' Then he^{asws} would say: 'Attack them!' By Allah^{azwj}! It is not permissible for an informant from them but in the ditch'.

ثم يدخل الكوفة فلا يبقى مؤمن إلا كان فيها، أوحن إليها، و هو قول أمير المؤمنين (عليه السلام)، ثم يقول لأصحابه: سيروا إلى هذا الطاغية، فیدعوه إلى كتاب الله و سنة نبيه (صلى الله عليه و آله) فيعطيه السفيناني من البيعة مسلماً، فيقول له كلب، و هم أخواله: ما هذا الذي صنعت؟ و الله ما نبايعك على هذا أبداً. فيقول ما أصنع؟ فيقولون: استقبله فيستقبله، ثم يقول له القائم (عليه السلام): خذ حذرک فإنني أدیت إليك، و أنا مقاتلك.

Then he^{asws} would enter Al-Kufa. So there would not remain a Believer except that he would be in it, or yearn for it, and it is the speech of Amir-ul-Momineen^{asws}. Then he^{asws} would be saying to his^{asws} companions: 'Go to this tyrant, and call him to the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{sawww}'. So they (the believers) would be coming to him for the pledge of allegiance in submission (Imam^{asws}). A dog (an uncle of Sufyani) would say to him (Sufyani), 'What is this which you are (intending to) do? By Allah^{azwj}! We would never pledge allegiance to them (believers) upon this, ever!' So he (Al-Sufyani) would be saying, 'What shall I do?' They would be saying, 'Accept him^{asws} so that he^{asws} would accept you'. Then Al-Qaim^{asws} would say to him: 'Take a warning, for I^{asws} have blood-money compensation (أديت) against you, and I^{asws} shall be fighting against you'.

فيصبح فيقاتلهم فيمنحه الله أكتافهم، و يأخذ السفيناني أسيراً، فينطلق به و يذبحه بيده. ثم يرسل جريدة خيل إلى الروم فيستحذرون بقة بني امية، فإذا انتهوا إلى الروم قالوا: أخرجوا إلينا أهل ملتنا عندهم- فيأبون، و يقولون: و الله لا نفعل: فيقول الجريدة: و الله لو أمرنا لقاتلناكم، ثم ينطلقون إلى صاحبهم فيعرضون ذلك عليه، فيقول انطلقوا فأخرجوا إليهم أصحابهم، فإن هؤلاء قد أتوا بسطان

So it would become that he^{asws} would fight against them and Allah^{azwj} would grant him^{asws} victory and Al-Sufyani would be taken as a captive. So he^{asws} would go to him and slaughter him with his^{asws} own hands. Then he^{asws} would sent his^{asws} cavalry to Rome. So they would caution the remainder of the Clan of Umayya when they end up at Rome, saying, 'Bring out to us the people of our nation who are with you!' They (Romans) would refuse, and would be saying, 'By Allah^{azwj}! We will not do it!' So the cavalry would say, 'By Allah^{azwj}! If only we had been ordered to fight you!' Then they would rush to their companions and present it (the whole affair) to them, so they would be saying, 'Quickly, bring their companions out to them, for they have come with an authority'.

و هو قول الله عز و جل: فَلَمَّا أَحْسُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ قال: يعني الكنوز التي كنتم تكتنزون، قالوا يا ويلنا إنا كنا ظالمين فما زالت تلك دعوهم حتى جعلناهم حصيداً خاويين لا يبقى منهم مخبر.

And these are the Words of Allah^{azwj} Mighty and Majestic [21:12] **So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come**

back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned. He^{asws} said: 'It Mean the treasures which you all have been hoarding. They would say [21:14] **They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as a harvested field, motionless.** There shall not remain an informant among them'.¹³

VERSES 16 - 18

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {16} لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ {17} بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ {18}

[21:16] And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن يونس بن يعقوب، عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن الغناء، و قلت: إنهم يزعمون أن رسول الله (صلى الله عليه و آله) رخص في أن يقال: جيناكم جيناكم، حيونا حيونا نحبيكم؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Yunus Bin yaqoub, from Abdul A'ala who said,

'I asked Abu Abdullah^{asws} about the singing, and I said, 'They are alleging that Rasool-Allah^{asws} allowed it (singing) when he^{saww} said: 'We^{saww} have come to you, we^{saww} have come to you. You greet us^{saww}, you greet us^{saww}, so we^{saww} greet you'.

فقال: «كذبوا، إن الله عز و جل يقول: وَ مَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَ مَا بَيْنَهُمَا لَاعِبِينَ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ»، ثم قال: «ويل لفلان مما يصف»- رجل لم يحضر المجلس-.

So he^{asws} said: 'They are lying! Allah^{azwj} Mighty and Majestic is Saying **[21:16] And We did not Create the sky and the earth and what is between the two for sport [21:17] Had We Wanted to Take to a pass-time, We would have Taken it from before Ourselves had We wanted to Do (it) [21:18] But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing**'. Then he^{asws} said: 'Woe be unto so and so from what he describes!' – A man who was not present in the gathering'.¹⁴

أحمد بن محمد بن خالد البرقي: عن أبيه، عن يونس بن عبد الرحمن، رفعه، قال: قال أبو عبد الله (عليه السلام): «ليس من باطل يقوم بإزاء الحق إلا غلب الحق الباطل، و ذلك قوله تعالى: بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Yunus bin Abdul Rahman, raising it, said,

'Abu Abdullah^{asws} said: There is no falsehood which confronts the Truth except that the Truth overcomes the falsehood, and that is in the Words of the High **[21:18] But,**

¹³ تفسير العياشي 2: 49 /56

¹⁴ الكافي 6: 433 /12.

We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes.¹⁵

و عنه: عن يعقوب بن يزيد، عن رجل، عن الحكم بن مسكين، عن أيوب بن الحر بياح الهروي قال: قال لي أبو عبد الله (عليه السلام): «يا أيوب، ما من أحد إلا و قد برد عليه الحق حتى يصدع قلبه، قبله أم تركه، و ذلك قول الله عز و جل في كتابه: بَلْ نَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ».

And from him, from Yaqoub Bin Yazeed, from a man, from Al Hakam Bin Maskeyn, from Ayoub Bin Al Hur who said,

‘Abu Abdullah^{asws} said to me: ‘O Ayoub! There is no one against whom the Truth emerges until it hits his heart whether he should accept it or leave it, and that is in the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [21:18] ***But, We Cast the Truth against the falsehood, so that it breaks its head, and behold! It vanishes; and woe unto you for what you are describing***’.¹⁶

VERSES 19 & 20

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ {19} يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ {20}

[21:19] And for Him are the ones in the skies and the earth; and those who are with Him are not too arrogant to worship Him, nor do they get tired [21:20] They are Glorifying Him night and day; and are not slowing down

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد ابن عيسى، عن العباس بن موسى الوراق، عن يونس بن عبد الرحمن، عن داود بن فرقد العطار، قال: قال لي بعض أصحابنا: أخبرني عن الملائكة، أ ينامون؟ فقلت: لا أدري. فقال: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ. ثم قال: ألا أظرفك عن أبي عبد الله (عليه السلام) فيه بشيء؟ قال: قلت: بلى. فقال: سئل عن ذلك، فقال: «ما من حي إلا و ينام ما خلا الله وحده عز و جل، و الملائكة ينامون». فقلت: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ؟ قال: «أنفاسهم تسبيح».

Ibn Babuwayh said, ‘My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin Musa Al Waraaq, from Yunus Bin Abdul Rahman, from Dawood Bin Farqad Al Ataar who said,

‘One of our companions said to me, ‘Inform me about the Angels, do they sleep?’ So I said, ‘I do not know’. So he said, ‘Allah^{azwj} Mighty and Majestic is Saying [21:20] ***They are Glorifying Him night and day; and are not slowing down***’. Then he said, ‘Have you got anything with regards to this from Abu Abdullah^{asws}?’ I said, ‘Yes. I asked him^{asws} about that, so he^{asws} said: ‘There is no one alive except that he sleeps, apart from Allah^{azwj} Alone, Mighty and Majestic, and the Angels sleep’. So I said, ‘Allah^{azwj} Mighty and Majestic is Saying [21:20] ***They are Glorifying Him night and day; and are not slowing down?***’ He^{asws} said: ‘Their breathing is Glorification’.¹⁷

¹⁵ المحاسن: 152 /226

¹⁶ المحاسن: 391 /276.

¹⁷ كمال الدين و تمام النعمة: 8 /666.

في تفسير علي بن ابراهيم حديث طويل عن النبي صلى الله عليه واله في ذكر ما رأى في المعراج وفيه قال صلى الله عليه واله: ثم مررنا بملائكة من ملائكة الله عزوجل خلقهم الله كيف شاء، ووضع وجوههم كيف شاء، ليس شيء من أطباق أجسادهم الا وهو يسبح الله ويحمده من كل ناحية بأصوات مختلفة، أصواتهم مرتفعة بالتحميد والبكاء من خشية الله،

In Tafseer of Ali Ibn Ibrahim (Qummi) –

'In a lengthy Hadeeth from the Prophet^{saww} regarding the mention of what he^{saww} saw during the Ascension, and in it he^{saww} said: 'Then we passed by certain Angels from the Angels of Allah^{azwj} Mighty and Majestic. Allah^{azwj} had Created them howsoever He^{azwj} Desired to, and Placed their faces howsoever He^{azwj} Desired to. There was nothing from the layers of their bodies except that it was Glorifying Allah^{azwj}, and Praising Him^{azwj} from every area by different sounds. Their voices were rising with the Praise, and the wailing from fear of Allah^{azwj}.

فسألت جبرئيل عنهم فقال: كما ترى خلقوا، ان الملك منهم الى جنب صاحبه ما كلمه قط، ولا رفعوا رؤسهم الى ما فوقها، ولا حفظوها ! الى ما تحتها خوفا وخشوعا، فسلمت عليهم فردوا على ايماءا برؤوسهم، ولا ينظرون الى من الخشوع، فقال لهم جبرئيل: هذا محمد نبي الرحمة أرسله الله الى العباد رسولا ونبيا، وهو خاتم النبيين وسيدهم أفلا تكلموه ؟ قال: فلما سمعوا ذلك من جبرئيل أقبلوا على بالسلام وأكرموني وبشروني بالخير لى ولامتى.

So I^{saww} asked Jibraeel^{as} about them, so he^{as} said: 'They have been Created as you^{saww} see them to be. An Angel from them does not speak to his companion by the side of him, nor does he raise his head to what is above him, nor to look below him out of fear and humbleness. So I^{saww} greeted them, and they responded by nodding their heads, and did not look at me^{saww} out of the fear. So Jibraeel^{as} said to them: 'This is Muhammad^{saww}, the Prophet^{saww} of Mercy. Allah^{azwj} Sent him^{saww} to the servants as a Rasool^{saww}, and a Prophet^{saww}, and he^{saww} is the final of the Prophets^{as}, and their^{as} Chief. Will you all not speak to him^{saww}? So when they heard that from Jibraeel^{as}, they welcomed me^{saww} with the greetings, and honoured me^{saww}, and gave me the good news with the goodness, and were not blamed for it'.¹⁸

VERSES 21 - 23

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ {21} لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا^ع فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {22} لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ {23}

[21:21] Or have they taken gods from the earth who revive (the dead) [21:22] If there had been in them both (sky and the earth) any gods except Allah, they would both have been corrupted; therefore Glory be to Allah, the Lord of the Throne, from what they are describing [21:23] He cannot be questioned concerning what He Does and they shall be questioned

محمد بن يعقوب: عن علي بن ابراهيم، عن أبيه، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم، في حديث الزنديق الذي أتى أبا عبد الله (عليه السلام)، و كان من قول أبي عبد الله (عليه السلام): «لا يخلو، قولك: إنهما اثنان من أن يكونا قد يمين قويين، أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالتدبير؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف، ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني. فإن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة، أو متفرقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و التدبير واحدا، و الليل و النهار و الشمس و القمر، دل صحة الأمر و التدبير و انتلاف الأمر على أن المدبر واحد.

¹⁸ Tafseer Noor Al Saqalayn – Ch 21 H 23

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

'In a Hadeeth of the Atheist who came to Abu Abdullah^{asws}, and what was from the speech of Abu Abdullah^{asws}: 'It is empty, your words, 'There are two (gods)'. Are they both strong, or are they both weak, or is one of them strong and the other one is weak? So if both of them are strong, so why does not each one of them repel his companion and be the sole planner? And if you are alleging that one of them is strong and the other one is weak, it establishes that there is one, which is what we^{asws} are saying, for the frustration is apparent in the second one. So if you say that there are two, then either they are both in full agreement in every matter, or they are differing in them. So when we see the administration of the creation, and the orbits are flowing, and the planning is one, and the night and the day, and the sun and the moon, evidence to the healthiness of the organisation and the harmony of the matters that the Planner is One.

ثم يلزمك إن ادعيت اثنين، فرجة ما بينهما، حتى يكونا اثنين، فصارت الفرجة ثالثا بينهما، قديما معهما فيلزمك ثلاثة، فإن ادعيت ثلاثة لزمك ما قلت في الاثنين حتى تكون بينهم فرجة فيكونوا خمسة، ثم يتناهي في العدد إلى ما لا نهاية له في الكثرة».

Then it would necessitate in your claim for the two, for there to be a gap in between the two, in order for them to become two. So that would become a third (entity) between the two, being eternal with the two of them, and thus necessitate a third. So if you claim for three (gods), it would necessitate you what I^{asws} said with regards to the two, until there comes to be between them a gap, so these would become five. Then there would be an indefinite number which would never end in its abundance'.

قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه؟ فقال أبو عبد الله (عليه السلام): «وجود الأفاعيل دلت على أن صانعا صنعها، ألا ترى أنك إذا نظرت إلى بناء مشيد مبني، علمت أن له بانيا، و إن كنت لم تر الباني و لم تشاهده؟»

Hisham said, 'So, from among the questions of the Atheist is that he said, 'So what is the evidence upon His^{azwj} (Existence)?' So Abu Abdullah^{asws} said: 'The existence of the deeds evidence upon it that there is a Doer who is Doing it. Have you not see that when you look at a constructed building, you come to know that there is a builder for it, even though you have neither seen the builder, nor witnessed it (its construction)?'

قال: فما هو؟ قال: شيء بخلاف الأشياء، ارجع بقولي إلى إثبات معني، و أنه شيء بحقيقة الشينية، غير أنه لا جسم و لا صورة و لا يحس و لا يدرك بالحواس الخمس، لا تدركه الأوهام، و لا تنقصه الدهور، و لا تغيره الأزمان».

He said, 'So what is He^{azwj}? He^{asws} said: 'A thing which is different to the things. I^{asws} return to my^{asws} words to establish the meaning. He^{azwj} is a Thing by the reality of the things, apart from the fact that He^{azwj} neither a body, nor an image, nor can be felt, nor reflected, nor can He^{azwj} be sensed by the five sensory perceptions, nor can He^{azwj} be comprehended by the imaginations, nor can the (passage of) time reduce Him^{azwj}, nor can the eras change Him^{azwj},¹⁹

الكافي 1: 63 / 5. ¹⁹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن هشام بن الحكم، قال: قلت لأبي عبد الله (عليه السلام): ما الدليل عن أن الله واحد؟ قال: «اتصال التدبير، وتمام الصنع، كما قال الله عز و جل: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad bin Abu Umeyr, from Hisham Bin Al Hakam who said,

'I said to Abu Abdullah^{asws}, 'What is the evidence that Allah^{azwj} is One?' He^{asws} said: 'The connection of the Planning, and the completeness of the Making, as Allah^{azwj} Mighty and Majestic Says **[21:22] If there had been in them both (sky and the earth) any gods except Allah, they would both have been corrupted**'.²⁰

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، قال: أخبرنا أبو الحسن أحمد بن عبد الله بن حمزة الشعراني العماري من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني، بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن حجار، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير (سبحان الله)؟ قال: إن في هذا الحائط رجلاً إذا سئل أنبأ، وإذا سكت ابتدأ.

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdu Al Wahab, from Abu Al Hassan Ahmad Bin Abdullah Bin Hamza Al Sha'rany Al Amary from the children of Ammar Bin Yaasir, from Abu Muhammad Ubeydullah Bin yahya Bin Abdul Baqy Al Azny, from Ali Bin Al Hassan Al Ma'any, from Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al Aazaar, from Muhammad Bin hajaar, from Yazeed Bin Al Asam who said,

'A man asked Umar Bin Al-Khattab, 'O commander of the faithful, what is the explanation of 'Glory be to Allah^{azwj}?' He said, 'Upon this wall there is a man, if you were to ask him^{asws}, he^{asws} would tell you, and if you are silent, he^{asws} would initiate'.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير (سبحان الله)؟ قال: «هو تعظيم الله عز و جل و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

So the man came up, and there was Ali^{asws} Bin Abu Talib^{asws}, so he said, 'O Abu Al-Hassan^{asws}! What is the explanation of 'Glory be to Allah^{azwj}?' He^{asws} said: 'It is the Magnification of Allah^{azwj} Mighty and Majestic and His^{azwj} Elevation from what every Polytheist says about Him^{azwj}. So when the servant says it, every Angel sends Blessings upon him'.²¹

ابن بابويه في كتاب (النبوة): بإسناده الى المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. قال: «يعني بذلك الإمامة جعلها الله في عقب الحسين (عليه السلام) إلى يوم القيامة».

Ibn Babuwayh in the book Al-Nabuwat by his chain going up to Al-MufazzAl-Bin Umar said,

'I said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**'. He^{asws} said: 'It Means by that the Imamate. Allah^{azwj} Made it to be in the posterity of Al-Husayn^{asws} up to the Day of Judgement'.

²⁰ التوحيد: 2 / 250

²¹ معاني الأخبار: 3 / 9.

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدا شباب أهل الجنة؟ فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟ و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول:] لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يسئل عما يفعل و هم يسئلون».

So I said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} apart from the sons of Al-Hassan^{asws}, and they^{asws} are both sons^{asws} of Rasool-Allah^{saww}, and his^{saww} grandsons^{asws}, and Chiefs of the youths of the people of the Paradise?' So he^{asws} said: 'O Mufazzal! Musa^{as} and Haroun^{as} were two Sent Prophets^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the 'صلب' of Haroun^{as}, and it is not for anyone that he should say, 'Why did He^{azwj} Do that? And similar to that is the Imamate, and it is the Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone to say, 'Why did He^{azwj} Make it to be in the 'صلب' of Al-Husayn^{asws}, and why did He^{azwj} not Make it to be in the 'صلب' of Al-Hassan^{asws}?' because Allah^{azwj} Mighty and Majestic is the Wise in His^{azwj} Actions, and He^{azwj} is not to be asked regarding what He^{azwj} Does, **[21:23] He cannot be questioned concerning what He Does and they shall be questioned**.²²

VERSE 24

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ {24}

[21:24] Or, have they taken gods besides Him? Say: Bring your proof; this is the Reminder of those with me and the Reminder of those before me. But, most of them are not knowing the Truth, thus they are turning aside

الطبرسي: قال أبو عبد الله (عليه السلام): «بذكر من معي: من معه و ما هو كائن، و بذكر من قبلي: ما قد كان».

Al Tabarsy –

Abu Abdullah^{asws} said: '**[21:24] this is the Reminder of those with me – from him^{saww} and what will be happening (in the future) and the Reminder of those before me – what has happened (in the past)**'.²³

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن مولانا أبي الحسن موسى بن جعفر (عليهما السلام) في قوله عز و جل: هذا ذِكْرٌ مَنْ مَعِيَ وَ ذِكْرٌ مَنْ قَبْلِي، قال: «ذكر من معي: علي بن أبي طالب (عليه السلام)، و ذكر من قبلي: الأنبياء و الأوصياء (عليهم السلام)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from our Master (مولانا) Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of the Mighty and Majestic **[21:24] this is the Reminder of those with me and the Reminder of those before me**, he^{asws} said: '**the Reminder**

²² الآيات 2: 12/556، الخصال: 84/305، معاني الأخبار: 1/126

²³ مجمع البيان 7: 71.

of those with me – Ali^{asws} Bin Abu Talib^{asws}, and the Reminder of those before me – The Prophets^{as} and the successors^{as, 24}.

VERSES 25 - 28

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ {25} وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ {26} لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {27} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ {28}

[21:25] And We did not Send before you any Rasool except that We Revealed to him that there is no god but Me, therefore worship Me [21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants [21:27] They do not precede Him in speech and (only) according to His commandment do they act [21:28] He Knows what is before them and what is behind them, and they will not be interceding except for the one whom He Approves, and they are trembling out of fear of Him

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّيْحِ الْأَعْلَىٰ مِنْ مَلَكُوتِهِ، خَلْقًا بَدِيعًا مِنْ مَلَائِكَتِهِ، وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا، وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا، وَبَيَّنَّ فَجَوَاتِ تِلْكَ الْفُرُوجِ رَجُلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حَطَائِرِ الْقُدْسِ، وَسُتْرَاتِ الْحُجُبِ، وَسَرَادِقَاتِ الْمَجْدِ، وَوَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْنُكُ مِنْهُ الْأَسْمَاعُ سُبْحَاتُ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِنَةً عَلَىٰ حُدُودِهَا.

Then Allah^{azwj}, the Glorified, Created for inhabiting of His skies and populating the higher strata of His^{azwj} realm new (variety of) creatures namely the Angels. With them He^{azwj} Filled the openings of its cavities and Populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him^{azwj} in the enclosures of the Holiness, (behind) Curtains of concealment and in Veils of His^{azwj} Greatness. And behind this resounding, which deafens the ears, there is the effulgence of Light, which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

أَنْشَأَهُمْ عَلَىٰ صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَفَاوِتَاتٍ، (أُولَىٰ أَجْنِحَةٍ مَثْنَىٰ وَثَلَاثَ) تُسَبِّحُ جَلَالَ عِزَّتِهِ، لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا أَنْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ).

He^{azwj} Created them in different shapes and with diverse characteristics. **[35:1] flying on wings, two, and three, and four.** They Glorify the Majesty of His^{azwj} Honour. They do not appropriate to themselves His^{azwj} Skill that shows itself in creation. Nor do they claim to create anything in which He^{azwj} is unparalleled. **[21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants [21:27] They do not precede Him in speech and (only) according to His Commandment do they act²⁵.**

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فحسب له الأرض ما بينه وبين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفاً، و حرف عند الله تعالى، استأثر به دون خلقه».

²⁴ تأويل الآيات 1: 327/9.

²⁵ Nahj Al-Balagah – Sermon No. 90 (Extract)

He^{asws} (Amir-ul-Momineen^{asws}) said: 'So the successor^{asws} of your Prophet^{saww} is more honourable than the successor^{as} of Suleyman^{as}. But rather, in the possession of the successor^{as} of Suleyman^{as} was one letter from the Magnificent Name of Allah^{azwj}. He^{as} asked Allah^{azwj} by His^{azwj} Name, and the earth submerged what is between him and between the throne of Bilquis, and he^{as} grabbed it in less than the blink of an eye. And in our^{asws} possession are seventy-two Letters from the Magnificent Name of Allah^{azwj}, and there is one Letter with Allah^{azwj} the High, Accounting by it, apart from His^{azwj} Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية وغيره، و استتفارك الناس إلى حربته ثانية؟ فقال: بَلْ عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إِنَّمَا أَدْعُو هَؤُلَاءِ الْقَوْمَ إِلَى قِتَالِهِ لِثُبُوتِ الْحُجَّةِ، وَ كَمَالِ الْمَحْنَةِ، وَ لَوْ أَدْنَى لِي فِي إِهْلَاكِهِ لَمَّا تَأَخَّرَ، لَكِنَّ اللَّهَ تَعَالَى يَمْتَحِنُ خَلْقَهُ بِمَا شَاءَ». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen^{asws}! So if this is with you^{asws}, then what is your^{asws} need to the Helpers in fighting against Muawiya and others, and you^{asws} are alerting the people to a second war against him?' So he^{asws} said: **[21:27] They do not precede Him in speech and (only) according to His Commandment do they act.** But rather, I^{asws} am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I^{asws} been Permitted with regards to their destruction, I^{asws} would not have delayed it, but Allah^{azwj} the High Tests His^{azwj} creatures with whatsoever He^{azwj} so Desires to'. They said, 'We arose from around him^{asws}, and we magnified what he^{asws} came with'.²⁶

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن مهزيار، قال: حدثني أبي، عن أبيه، عن علي بن حديد، عن منصور بن يونس، عن أبي السفاتج، عن جابر الجعفي، قال: سمعت أبا جعفر (عليه السلام) يقول: وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ، وَ أَوْماً بِيَدِهِ إِلَى صَدْرِهِ، وَ قَالَ: لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ خَشِيَّتِهِ مُشْفِقُونَ».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mahziyar, from his father, from his father, from Ali Bin Hadeed, from Mansour Bin Yunus, from Abu Al Safataj, from Jabir Al Ju'fy who said,

'I heard Abu Ja'far^{asws} saying: **[21:26] And they are saying: The Beneficent has Taken a son for Himself! Glory be to Him. But, they are honoured servants'** – and he^{asws} gestured by his^{asws} to his^{asws} own chest, and said **[21:27] They do not precede Him in speech and (only) according to His Commandment do they act [21:28] He Knows what is before them and what is behind them, and they will not be interceding except for the one whom He Approves of, and they are trembling out of fear of Him'**.²⁷

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا سعد بن عبد الله، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه و آله): من لم يؤمن بحوضي فلا أورده الله حوضي، و من لم يؤمن بشفاعتي فلا أناله الله شفاعتي- ثم قال (صلى الله عليه و آله)- إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون فما عليهم من سبيل».

²⁶ خصائص الأئمة: 46

²⁷ تأويل الآيات: 1 / 327 / 10.

And from him, from his father, from Sa'ad Bin Abdullah, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir-ul-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who does not believe in my^{saww} Fountain, so Allah^{azwj} will not Return him to my^{saww} Fountain. And the one who does not believe in my^{saww} intercession, so Allah^{azwj} will not Let him attain my^{saww} intercession'. Then he^{saww} said: 'But rather, my^{saww} intercession is for the people (who commit) major sins, from my^{saww} community. So, as for the good doers, so there is no way against them'.

قال: الحسين بن خالد: فقلت للرضا (عليه السلام): يا بن رسول الله، فما معنى قول الله عز و جل: وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى؟ قال: «لا يشفعون إلا لمن ارتضى الله دينه».

Al-Husayn Bin Khalid (the narrator) said, 'So I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, so what is the Meaning of the Words of Allah^{azwj} Mighty and Majestic [21:28] and they will not be interceding except for the one whom He Approves of?' He^{asws} said: 'They^{asws} will not be interceding except for the ones whose Religion Allah^{azwj} Approves of'.²⁸

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر و الجحود و أهل الضلال و أهل الشرك، و من اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa^{asws} Bin Ja'far^{asws} saying: 'Allah^{azwj} will not Keep eternally in the Fire any except for the people of disbelief, and the people of ingratitude, and the people of misguidance, and the people of association (الشرك). And the ones from the Believers who keep away from the major sins, would not be questioned about the minor sins. Allah^{azwj} Blessed and High Said [4:31] **If you shun the major sins which you are Forbidden, We will Do away with your small sins and cause you to enter an Honourable place**'.

قال: فقلت له: يا بن رسول الله، فالشفاعة لمن تجب من المؤمنين؟ فقال: «حدثني أبي، عن أبيه، عن علي (عليهم السلام) قال: سمعت رسول الله (صلى الله عليه و آله) يقول: إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون منهم فما عليهم من سبيل».

So I said, 'O son^{asws} of Rasool-Allah^{saww}! So the intercession is for the one who must be from the Believers?' He^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'But rather, my^{saww} intercession is for the people (who commit) major sins, from my^{saww} community. So, as for the good doers, so there is no way against them'.

قال ابن أبي عمير: فقلت له: يا بن رسول الله، فيكيف تكون الشفاعة لأهل الكبائر، و الله تعالى ذكره يقول: وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى و من يرتكب الكبائر لا يكون مرتضى به؟

²⁸ عيون أخبار الرضا (عليه السلام) 1: 136 / 35.

Ali Bin Abu Umeyr (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So how can the intercession come to be for the people who commit major sins, and Allah^{azwj}, Elevated is His^{azwj} Mention, is Saying **[21:28] and they will not be interceding except for the one whom He Approves of**, and the one who indulges in major sins, would not be of the ones whom He^{azwj} Approves of?'

فقال: «يا أبا أحمد، ما من مؤمن يرتكب ذنبا إلا ساءه ذلك، و ندم عليه، و قد قال النبي (صلى الله عليه و آله): كفى بالندم توبة. و قال (عليه السلام): من سرته حسنته و ساءته سيئته فهو مؤمن. فمن لم يندم على ذنب يرتكبه فليس بمؤمن، و لم تجب له الشفاعة، و كان ظالما، و الله- تعالى ذكره- يقول: ما لِلظَّالِمِينَ مِنْ حَمِيمٍ وَ لَا شَفِيعٍ يُطَاعُ».

So he^{asws} said: 'O Abu Ahmad! There is none from the Believers who indulges in a sin except that he is displeased with that and regrets upon it. And the Prophet^{saww} has said: 'Sufficient is the regret as a repentance'. And he^{asws} said: 'The one who improves upon his good deeds and is displeased with his sins is a believer. So the one who does not regret upon his sin which he has indulged in, so he is not a Believer, and the intercession would not be Obligated upon him, and he would be an unjust one. And Allah^{azwj}, Elevated is His^{azwj} Mention, is Saying **[40:18] the unjust shall not have any compassionate friend nor any intercessor who should be obeyed**.

فقلت له: يا بن رسول الله، و كيف لا يكون مؤمنا من لم يندم على ذنب يرتكبه؟ فقال: «يا أبا أحمد، ما من أحد يرتكب كبيرة من المعاصي، و هو يعلم أنه سيعاقب عليها إلا ندم على ما ارتكب، و متى ندم كان تائبا مستحقا للشفاعة، و متى لم يندم عليها كان مصرا، و المصرا لا يغفر له لأنه غير مؤمن بعقوبة ما ارتكب، و لو كان مؤمنا بالعقوبة لندم، و قد قال النبي (صلى الله عليه و آله): لا كبيرة مع الاستغفار، و لا صغيرة مع الإصرار.

So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! And how can he not be a Believer, the one who does not regret upon a sin which he has indulged in?' So he^{asws} said: 'O Abu Ahmad! There is no one who indulges in a major sin, and he knows that he would be Punished for it, except that he regrets upon what he has indulged in. And when he regrets, he would be a repentant and be deserving of the intercession. And when he does not regret it, he would be persistent, and for the persistent, there is no Forgiveness for him because he is not a believer in the Punishment of what he has indulged in. And had he been a Believer of the Punishment, he would have regretted it. And the Prophet^{saww} has said: 'There is no major sin with the repentance, and no minor sins with the persistence'.

و أما قول الله عز و جل: وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى، فإنهم لا يشفعون إلا لمن ارتضى الله دينه، و الدين: الإقرار بالجزاء على الحسنات و السيئات، فمن ارتضى الله دينه ندم على ما ارتكبه من الذنوب لمعرفته بمعاقبته في القيامة».

And as for the Words of the Mighty and Majestic **[21:28] and they will not be interceding except for the one whom He Approves of**, so they^{asws} would not be interceding for the one except the one whose Religion Allah^{azwj} Approves of. And the Religion – it is the acceptance of the Recompense of the good deeds and the sins. So the one whose Religion Allah^{azwj} Approves of, would regret upon the indulgence in the sins due to his recognition of his Punishment during the Day of Judgement'.²⁹

²⁹ التوحيد: 6 / 407

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فخسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفاً، و حرف عند الله تعالى، استأثر به دون خلقه».

He^{asws} said: 'So the successor^{asws} of your Prophet^{saww} is more honourable than the successor^{as} of Suleyman^{as}. But rather, in the possession of the successor^{as} of Suleyman^{as} was one letter from the Magnificent Name of Allah^{azwj}. He^{as} asked Allah^{azwj} by His^{azwj} Name, and the earth submerged what is between him and between the throne of Bilquis, and he^{as} grabbed it in less than the blink of an eye. And in our^{asws} possession are seventy-two Letters from the Magnificent Name of Allah^{azwj}, and there is one Letter with Allah^{azwj} the High, Accounting by it, apart from His^{azwj} Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟ فقال: بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إنما أَدْعُو هَؤُلَاءِ الْقَوْمَ إِلَى قِتَالِهِ لثَبُوتِ الْحُجَّةِ، و كَمَالِ الْمَحْنَةِ، و لو اذن لي في إهلاكه لما تأخر، لكن الله تعالى يمتحن خلقه بما شاء». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen^{asws}! So if this is with you^{asws}, then what is your^{asws} need to the Helpers in fighting against Muawiya and others, and you^{asws} are alerting the people to a second war against him?' So he^{asws} said: **[21:27] They do not precede Him in speech and (only) according to His Commandment do they act.** But rather, I^{asws} am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I^{asws} been Permitted with regards to their destruction, I^{asws} would not have delayed it, but Allah^{azwj} the High Tests His^{azwj} creatures with whatsoever He^{azwj} so Desires to'. They said, 'We arose from around him^{asws}, and we magnified what he^{asws} came with'.³⁰

VERSE 29

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {29}

[21:29] And whoever of them should say: Surely I am a god besides Him, such a one do We Recompense with Hell; thus do, We Recompense the unjust

علي بن إبراهيم: قوله تعالى: أَلَمْ يَأْتِ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، نزلت في قريش، و جرت بعد رسول الله (صلى الله عليه و آله) في أصحابه الذين غصبوا أمير المؤمنين (عليه السلام)، و اتخذوا إماماً بأهوائهم، و الدليل على ذلك قوله تعالى: وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ، قال: من زعم أنه إمام و ليس هو بإمام، فمن اتخذ إماماً فضله على علي (عليه السلام)،

Ali Bin Ibrahim –

The Words of the High **[45:23] Have you then considered him who takes his low desire for his god** was Revealed regarding the Qureysh, and after Rasool-Allah^{saww} it flowed in his^{saww} companions who usurped (the rights of) Amir-ul-Momineen^{asws}, and took an imam by their own desires. And the evidence to that are the Words of the High **[21:29] And whoever of them should say: Surely I am a god besides**

³⁰ (Extract) خصائص الأئمة: 46

Him. The one who claims that he is an Imam, although he is not an Imam^{asws}, and so the one who takes him to be an Imam has given him preference over Ali^{asws},³¹

VERSE 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ {30}

[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe?

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَكَانَتِ السَّمَاوَاتُ رَتْقًا لَا تَمْطُرُ شَيْئًا وَكَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ شَيْئًا فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَى آدَمَ (عليه السلام) أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرْخَتْ عِزَالِيهَا ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَآتَمَرَتِ الثَّمَارُ وَتَفَهَّتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَهَذَا فَتَقَهَا

So Nafa'u said, 'You^{asws} have spoken the truth, O Abu Ja'far^{asws}! So Inform me about the Words of Allah^{azwj}: **[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them?** He^{asws} said: 'When Allah^{azwj} Blessed and High Sent Adam^{as} to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allah^{azwj} Accepted the repentance of Adam^{as}, He^{azwj} Commanded the sky, so it collected rain in the clouds. Then He^{azwj} Commanded it, so it allowed it to fall. Then He^{azwj} Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) 'closed up', and this is (what is Meant by) 'it opened up'.³²

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَرَعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلْتَصِقَتَيْنِ مُلتَصِقَتَيْنِ فَفَتَقْتَ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَعْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَعَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرَ وَكَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى الْخَلْقَ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءُ بِالْمَطَرِ وَالْأَرْضُ بِبِنَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَأَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him^{asws}, 'O Abu Ja'far^{asws}, the Words of Allah^{azwj} the High: **"[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them"**. So Abu Ja'far^{asws} said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far^{asws} said: 'Seek Forgiveness from your Lord^{azwj}, for it is the Statement of Allah^{azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{azwj} Blessed and High Created the creatures, He^{azwj} Spread therein all kinds of animals. He^{azwj} Opened up the sky by the rain and the earth by the seed'. The Syrian said, 'I testify that you^{asws} are from the children of the Prophets^{as} and that your^{asws} knowledge is their^{as} knowledge'.³³

³¹ تفسير القمّي 2: 294

³² (Extract) تأويل الآيات 2: 29 / 562.

³³ Al Kafi – H 14515

المفيد في (الاختصاص) قال: حدثنا عبد الرحمن بن إبراهيم، قال: حدثنا الحسين بن مهرا، قال: حدثني الحسين بن عبد الله، عن أبيه، عن جده، عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (صلوات الله عليهم)، قال: «جاء يهودي إلى النبي (صلى الله عليه وآله) فقال: يا محمد، أنت الذي تزعم أنك رسول الله، وأنه أوحى إليك كما أوحى إلى موسى بن عمران؟ قال: نعم، أنا سيد ولد آدم و لا فخر، أنا خاتم النبيين، و إمام المتقين، و رسول رب العالمين.

Al Mufeed in Al Ikhtisaas, said, 'Abdul Rahman Bin Ibrahim narrated to us, from Al Husayn Bin Mahran, from Al Husayn Bin Abdullah, from his father, from his grandfather,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'A Jew came up to the Prophet^{saww}, so he said, 'O Muhammad^{saww}! You^{saww} are the one who is claiming that you^{saww} are Rasool-Allah^{saww}, and that He^{azwj} has Revealed unto you^{saww} just as He^{azwj} Revealed unto Musa Bin Imran^{as?} He^{saww} said: 'Yes. I^{saww} and the Chief of the sons of Adam^{as} without pride, and I^{as} am the last of the Prophets^{as}, and Imam^{saww} of the pious, and Rasool^{saww} of the Lord^{azwj} of the worlds'.

فقال: يا محمد، إلى العرب أرسلت، أم إلى العجم، أم إلينا؟ قال رسول الله (صلى الله عليه وآله): إني رسول الله إلى الناس كافة. و سأله اليهودي عن مسائل، و أجابه (صلى الله عليه وآله) عنها، و في كل جواب مسألة يقول اليهودي له: صدقت.

So he said, 'O Muhammad^{saww}! Have you^{saww} been Sent to the Arabs or to the non-Arabs, or to us?' Rasool-Allah^{saww} said: 'I^{saww} am Rasool-Allah^{saww} to all of the people'. And the Jew asked (some) questions, and he^{saww} answered him, and in every answer to the question, the Jew was saying to him^{saww}, 'You^{saww} have spoken the truth'.

فكان فيما سأله أن قال: أخبرني عن فضلك على النبيين، و فضل عشيرتك على الناس. فقال النبي (صلى الله عليه وآله): أما فضلي على النبيين فما من نبي إلا دعا على قومه، و أنا أخرجت «1» دعوتي شفاعة لامتي يوم القيامة،

So, with regards to what he asked him^{saww} was that he said, 'Inform me about your^{saww} merits over the (rest of the) Prophets^{as}, and the merits of your^{saww} relatives over the (rest of the) people'. So the Prophet^{saww} said: 'As for my^{saww} merits over the (rest of the) Prophets^{as} is that there is none from the Prophets^{as} except that he^{as} supplicated against his^{as} people, whilst I^{saww} delayed my^{saww} supplication for the intercession for my^{saww} community on the Day of Judgement.

و أما فضل عشيرتي و أهل بيتي و ذريتي كفضل الماء على كل شيء، و بالماء يبقى كل شيء، و يحيا، كما قال ربي تبارك و تعالى: وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا فَلَا يُؤْمِنُونَ، و بمحبة أهل بيتي و عشيرتي و ذريتي يستكمل الدين. قال: صدقت يا محمد.

And as for my^{saww} relatives and the People^{asws} of my^{saww} Household, and my^{saww} offspring, their merit is like the water over everything. And it is due to the water that everything remains, and is alive, just as my^{saww} Lord^{azwj} Blessed and High Says **[21:30] And We have Made from water every living thing, will they not then believe?** And by the love of the People^{asws} of my^{saww} Household, and for my^{saww}

relatives, and for my^{saww} offspring, the Religion is completed'. He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}'.³⁴

في كتاب طب الائمة عليهم السلام عبد الله بن بسطام قال: حدثنا ابن اسحق ابن ابراهيم عن أبي الحسن العسكري عليه السلام قال: حضرته يوماً وقد شكى إليه بعض، اخواننا، فقال: يا ابن رسول الله ان أهلي كثيراً يصيبهم هذا الوجع الملعون، قال: وما هو؟ قال: وجع الرأس، قال: خذ قدحا من ماء واقرأ عليه: " أو لم ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون " ثم اشر به فانه لا يضره انشاء الله تعالى.

In the Book Tibb Al Aimmah^{asws} – Abdullah Bin Bustan said, 'Is'haq Bin Ibrahim narrated to us,

(It has been narrated) from Abu Al-Hassan Al-Askary^{asws} having said: 'I was in his^{asws} presence one day when one of our brothers complained to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! A lot of my family members have been struck by this accursed pain'. He^{asws} said: 'And what is it?' He said, 'Pain of the head (headache)'. He^{asws} said: 'Take a cup of water and recite over it **[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe? Then drink it, so you would not be hurt by it, if Allah^{azwj} the High so Desires it'**.³⁵

وباسناده الى حماد بن عيسى يرفعه الى أمير المؤمنين عليه السلام قال: إذا شكى احدكم وجع الفخذين فيجلس في تور كبير وطست، في الماء المسخن، وليضع يده عليه وليقرأ: " أو لم ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون " .

And by his chain going up to Hamaad Bin Isa who (says) when being asked:

Amir-ul-Momineen^{asws} has said: 'When one of you complains about soreness of the two thighs, so he should sit himself in a large basin of heated water, and place his hand upon it and recite **[21:30] Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe?**'³⁶

VERSES 31 - 35

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ {31} وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا^{٣٤} وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ {32} وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ^{٣٥} كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33} وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ^{٣٦} أَفَأَنْ مَتَّ فُهُمُ الْخَالِدُونَ {34} كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ^{٣٦} وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً^{٣٦} وَإِلَيْنَا تُرْجَعُونَ {35}

[21:31] And We Made stable mountains in the earth lest it might shake with them, and We have made in it wide ways that they may follow a Guidance [21:32] And We have made the sky a guarded canopy and (yet) they are turning aside from its Signs [21:33] And He is the One Who Created the night and the day and the sun and the moon; all floating in their orbits [21:34] And We did not Ordain eternal life for any mortal before you. So if you die, will they abide eternally? [21:35] Every self shall taste the death and We Test you by the evil and the good as a Trial; and to Us you shall be returning

³⁴ الاختصاص: 33

³⁵ Tafseer Noor Al Saqalayn – Ch 21 H 57

³⁶ Tafseer Noor Al Saqalayn – Ch 21 H 58

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتي، فقلت: أخبرني عن قتل أمات؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لآلى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت)؟ قال: من قتل لم يذوق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far^{asws} about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him^{asws} a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?' He^{asws} said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he^{asws} said: 'The Words of Allah^{azwj} are Truer than your words. There is a difference between the two in the Quran. He^{azwj} Said [3:144] **if then he dies or is killed**, and Said [3:158] **And if indeed you die or you are slain, certainly to Allah shall you be gathered together**, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah^{azwj} is Saying [21:35] **Every self shall taste the death?**' The one who is killed did not taste the death'. Then he^{asws} said: 'It is inevitable that one would return until he tastes the death'.³⁷

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن حفص بن قرط، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من زعم أن الله تبارك وتعالى يأمر بالسوء والفحشاء فقد كذب على الله، و من زعم أن الخير والشر بغير مشيئة الله فقد أخرج الله من سلطانه، و من زعم أن المعاصي بغير قوة الله فقد كذب على الله، و من كذب على الله أدخله الله النار». يعني بالخير والشر: الصحة والمرض، و ذلك قوله عز و جل: وَ تَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً.

Ibn Babuwayh said, 'My father narrated to us, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who thinks that Allah^{azwj} Blessed and High has Commanded for the evil and the immoralities, so he has lied against Allah^{azwj}. And the one who thinks that the good and the evil are without the Desire of Allah^{azwj}, so he has taken Allah^{azwj} out from His^{azwj} Authority. And the one who thinks that the disobedience is without the Strength of Allah^{azwj}, so he has lied against Allah^{azwj}. And the one who lies against Allah^{azwj}, Allah^{azwj} would Enter him into the Fire'. What it is Meant by the good and the evil is the good health and the illness, and these are the Words of the Mighty and Majestic [21:35] **and We Test you by the evil and the good as a Trial**.³⁸

الطبرسي: روي عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (عليه السلام) مرض، فعاده إخوانه، فقالوا كيف تجدك، يا أمير المؤمنين؟ فقال: بشر. فقالوا: ما هذا كلام مثلك. فقال: إن الله تعالى يقول: وَ تَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً فالخير: الصحة والغنى، و الشر: المرض والفقير».

Al Tabarsy –

It has been reported from Abu Abdullah^{asws} that: 'Amir-ul-Momineen^{asws} was ill, so his^{asws} brothers visited him^{asws}. So they said, 'How do you^{asws} find yourself^{asws} to be,

³⁷ Tafseer Noor Al Saqalayn – Ch 21 H 67

³⁸ التوحيد: 2 / 359

O Amir-ul-Momineen^{asws}?’ So he^{asws} said: ‘A mortal’. So they said, ‘This is not a talk like you^{asws} (normally talk like)’. So he^{asws} said: ‘Allah^{azwj} is Saying **[21:35] and We Test you by the evil and the good as a Trial**. So the good is the good health and the (financial) self-sufficiency; and the evil is the illness and the poverty’.³⁹

VERSES 36 - 44

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوعًا هَٰذَا الَّذِي يَذَّكُرُ إِلَيْكُمْ وَأَمْ يَتَذَكَّرُ الْغَافِلُونَ {36} خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأَرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ {37} وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {38} لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ {39}

[21:36] And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this the one who speaks of your gods? And they are deniers at the mention of the Beneficent [21:37] The human is Created of hasty (temperament); now will I show to you My Signs, so do not ask Me to Hasten (them) on [21:38] And they are saying: When will this threat come to pass if you are truthful? [21:39] Had those who disbelieved but known (of the time) when they shall not be able to ward off the Fire from their faces nor from their backs, nor shall they be helped

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ {40} وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {41} قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ {42}

[21:40] But, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be Respited [21:41] And certainly Rasools before you were mocked at, then there encompassed the ones that mocked, that which they were mocking at [21:42] Say: Who Guards you by night and by day from the Beneficent? But, they are turning aside at the Mention of their Lord

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّْا يُصْحَبُونَ {43} بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ {44}

[21:43] Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us [21:44] But, We Gave ease to these and their fathers until life was prolonged to them. So do they not then see that We Come to the land, Reducing it from its parts? Can they be the victorious ones

علي بن إبراهيم، قال: لما أجرى الله عز و جل في آدم روحه من قدميه فبلغت ركبتيه، أراد أن يقوم فلم يقدر، فقال عز و جل: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ.

Ali Bin Ibrahim said,

‘When Allah^{azwj} Mighty and Majestic Made His^{azwj} Spirit to Flow in Adam^{as} from his^{as} feet, so it reached his^{as} knees, and he^{as} wanted to stand up and he^{as} was not able to.

³⁹ مجمع البيان 7: 74

So Allah^{azwj} Mighty and Majestic Said **[21:37] The human is Created of hasty (temperament)**.⁴⁰

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «لما خلق الله آدم و نفخ فيه من روحه، وثب ليقوم قيل أن يتم خلقه فسقط، فقال الله عز و جل: وَ كَانَ الْإِنْسَانُ عَجُولًا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Allah^{azwj} Created Adam^{as} and Blew into him^{as} of His^{azwj} Spirit, he^{as} tried to leap before his^{as} creation was complete, so he^{as} fell down. So Allah^{azwj} Mighty and Majestic Said **[17:11] and the human was ever hasty**'.⁴¹

ابن بابويه في (الفتية) مرسلًا: عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا فقال: «فقد العلماء».

Ibn Babuwayh, in Al Faqeeh, with an unbroken chain,

(It has been narrated) from Al-Sadiq^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic **[21:44] So do they not then see that We Come to the land, Reducing it from its parts?**, so he^{asws} said: 'Bereavement of the Knowledgeable ones^{asws}'.⁴²

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

Al Tabarsy,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[21:44] Reducing it** – is the going away of the Knowledgeable ones^{asws}, and the understanding ones^{asws}, and the best of its people'.⁴³

VERSES 45 - 47

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ {45} وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {46} وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ {47}

[21:45] Say: But rather, I warn you only by Revelation; and the deaf do not hear the call whenever they are warned [21:46] And if a blast of the Punishment of your Lord were to touch them, they would be saying: O woe be unto us! Surely we were unjust [21:47] And We will Set up an Equitable Scale on the Day of Judgement, so no soul shall be dealt with unjustly in the least; and even if there was the weight of a grain of mustard seed, (yet) will We Come with it, and Sufficient are We to take Account

⁴⁰ تفسير القمي 2: 71.

⁴¹ تفسير العياشي 2: 27 / 283.

⁴² من لا يحضره الفقيه 1: 560 / 118.

⁴³ مجمع البيان 6: 461.

حَدَّثَنِي مُحَمَّدُ بْنُ بَحْيٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُ النَّاسَ وَيُرْهِدُهُمْ فِي الدُّنْيَا وَيُرْعِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah^{saww} which was preserved and written down.

وَ أَيُّمُ اللَّهِ إِنَّ هَذِهِ عِظَةٌ لَكُمْ وَ تَخْوِيفٌ إِنْ اتَّعَظْتُمْ وَ خُفَّتُمْ ثُمَّ رَجَعَ الْقَوْلُ مِنْ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعْصِيَةِ وَ الذُّنُوبِ فَقَالَ عَزَّ وَ جَلَّ وَ لَئِنْ مَسَّنُهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

He^{asws} said: 'By Allah^{azwj}, let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allah^{azwj} in His^{azwj} Book against the people of disobedience and the sins. Allah^{azwj} Mighty and Majestic Said: **[21:46] And if a blast of the Punishment of your Lord were to touch them, they would be saying: O woe be unto us! Surely we were unjust.**

فَإِنْ قُلْتُمْ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا عَنَى بِهَذَا أَهْلَ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا يَنْصَبُ لَهُمُ الْمَوَازِينَ وَ لَا يُنْشَرُ لَهُمُ الدَّوَابِ وَ إِنَّمَا يُحْشَرُونَ إِلَىٰ جَهَنَّمَ زُمَرًا وَ إِنَّمَا تَصْبُ الْمَوَازِينُ وَ نَشْرُ الدَّوَابِ لِأَهْلِ الْإِسْلَامِ

If you were to say that Allah^{azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{azwj} is Saying: **[21:47] And We will Set up an Equitable Scale on the Day of Judgement, so no soul shall be dealt with unjustly in the least; and even if there was the weight of a grain of mustard seed, (yet) will We Come with it, and Sufficient are We to take Account.** Know, O servants of Allah^{azwj}, that the Polytheists will not have a Scale up for them nor will their Register (of deeds) be Published and they will be herded to Hell in groups, but rather the Scale and the Publishing of the Register (of deeds) will be for the people of Al-Islam.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُحِبَّ زَهْرَةَ الدُّنْيَا وَ عَاجِلَهَا لِأَحَدٍ مِنْ أَوْلِيَائِهِ وَ لَمْ يَرَعْ عِبُهُمْ فِيهَا وَ فِي عَاجِلِ زَهْرَتِهَا وَ ظَاهِرِ بَهْجَتِهَا وَ إِنَّمَا خَلَقَ الدُّنْيَا وَ خَلَقَ أَهْلَهَا لِيَبْلُوَهُمْ فِيهَا أَيُّهُمْ أَحْسَنُ عَمَلًا لِآخِرَتِهِ وَ أَيُّمُ اللَّهِ لَقَدْ ضَرَبَ لَكُمْ فِيهِ الْأَمْثَالَ وَ صَرَفَ الْآيَاتِ لِقَوْمٍ يَعْمَلُونَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So fear Allah^{azwj}, O servants of Allah^{azwj} and know that Allah^{azwj} Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of His^{azwj} friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, He^{azwj} Created the world and Created its people so that they may be Tested therein as to which one of them is good in deeds for his Hereafter. And by Allah^{azwj}, He^{azwj} has Struck examples for you

with regards to it and Presented Signs^{asws} for the people of intellect, and there is no Strength except by Allah^{azwj}.⁴⁴

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسيني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم البلخي «2»، عن محمد بن أحمد بن عبد الله بن زياد العزرمي، قال: حدثنا علي بن حاتم المنقري، عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ نَضَعُ الْمَوَازِينَ الْقُسْطَ لِيَوْمِ الْقِيَامَةِ. قال: «هم الأنبياء و الأوصياء (عليهم السلام)».

Ibn babuwayh said, 'Ahmad Bin Al Hassan Al Qataan narrated to us, from Abdul Rahman Bin Muhammad Al Husayni, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al Balkhy, from Muhammad Bin Ahmad bin Abdullah Bin Ziyad Al Azramy, from Hatim Al Munqary, from Hisham Bin Saalim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [21:47] **And We will Set up an Equitable Scale on the Day of Judgement.** He^{asws} said: **'They are the Prophets^{as} and the Successors^{as}'**.⁴⁵

ابن شهر آشوب: عن ابن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ نَضَعُ الْمَوَازِينَ الْقُسْطَ لِيَوْمِ الْقِيَامَةِ. قال: «الرسول، و الأئمة من آل بيت محمد (عليهم السلام)».

Ibn Shehr Ashub, from Ibn Daraaj,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High [21:47] **And We will Set up an Equitable Scale on the Day of Judgement.** He^{asws} said: **'The Rasools^{as} and the Imams^{asws} from the Progeny^{asws} of the Household of Muhammad^{saww}'**.⁴⁶

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Al-Sadiq^{asws}, and a questioner had asked him^{asws} saying, 'Won't the deeds be weighed?' He^{asws} said: 'No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah^{azwj}, there is nothing hidden from Him^{azwj}'.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل»، قال: فما معناه في كتابه: فَمَنْ تَقَلَّتْ مَوَازِينُهُ؟ قال (عليه السلام): «فمن رجح عمله».

He said, 'So what is the meaning of the 'Scale'?' He^{asws} said: 'The justice'. He said, 'So what is its Meaning in His^{azwj} Book [23:102] **Then as for him whose good deeds are heavier?**' He^{asws} said: 'The one whose work is preferred'.⁴⁷

⁴⁴ Al Kafi – H 14477 (Extract)

⁴⁵ معاني الأخبار: 1/31.

⁴⁶ المناقب 2: 151

⁴⁷ الإحتجاج: 351.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبِابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ غُرْلًا بُهْمًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَتَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَفُوقُوا عَلَى عَقَبَةِ الْمَحْسَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَبِزْدَجْمُونَ دُونَهَا فَيَمْتَعُونَ مِنَ الْمَضِيِّ فَنَتَشَدُّ أَنْفُسَهُمْ وَيَكْتُرُ عَرْفُهُمْ وَتَصْبِقُ بِهِمْ أُمُورُهُمْ وَ يَسْتَدُّ صَحِيجَهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوَلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be the heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرَهُمْ كَمَا يَسْمَعُ أَوَّلَهُمْ قَالَ فَتَنْكَبِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَحْسَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِيرٌ

He^{asws} said: 'The Compeller^{azwj} Blessed and High will Attend to them from above His^{azwj} Throne in the shadow of the Angels, so He^{azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'. He^{asws} said: 'So the last of them would hear it just as the first of them'. He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكْمَ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكْمَ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكَمُ بَيْنَكُمْ بَعْدَلِي وَ قِسْطِي لَا يَظْلُمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ أَخَذَ لِلصَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أَثِيبُ عَلَى الْهَبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبِئُهَا صَاحِبُهَا وَ أَثِيبُهُ عَلَيْهَا وَ أَخَذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

He^{asws} said: 'So the Compeller^{azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{azwj} will Say to them: "I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{azwj} Presence today. I^{azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{azwj} Presence, as an unjust one or one to whom

injustice has been done except if he waives his right against the other one, and I^{azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَاطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{azwj} am a Witness for you against them, and I^{azwj} am sufficient as a Witness’.

قَالَ فَيَنْتَعَارِفُونَ وَ يَتَلَاذِمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُتُونَ مَا شَاءَ اللَّهُ فَيَسْتَنْدُ حَالَهُمْ وَ يَكْتُرُ عَرَفُهُمْ وَ يَسْتَنْدُ عَمَّهُمْ وَ تَرْتَفِعُ أَسْوَأُهُمْ بِضَجِيحٍ شَدِيدٍ فَيَتَمَتُّونَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He^{asws} said: ‘So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it’. He^{asws} said: ‘So they would do that for as long as Allah^{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones’.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَىٰ جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِذَاعِي اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَنَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسَلِكِهِمْ وَ تَزَاحِمِهِمْ قَالَ فِيهِبْ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءً أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَىٰ بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمُنَا أَعْظَمُ مِنْ أَنْ نَهَيَّهَا

He^{asws} said: ‘And Allah^{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{azwj} Blessed and High which the last of them would hear as well as the first of them: ‘O group of creatures, listen intently to the Caller of Allah^{azwj} Blessed and High, and listen to what Allah^{azwj} Blessed and High is Saying to you all: ‘I^{azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{azwj} will Take it for you from the one who was unjust to you’. He^{asws} said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’. He^{asws} said: ‘So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, ‘O Lord^{azwj}, our rights are greater than us being able to forego them’.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَانِ جَنَّانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَطَّلِعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فَضْئَةٍ بِمَا فِيهِ مِنَ الْأَنْبِيَةِ وَ الْخَدَمِ قَالَ فَيَطَّلِعُهُ عَلَيْهِمْ فِي حَفَافَةِ الْقَصْرِ الْوَصَائِفِ وَ الْخَدَمِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانظُرُوا إِلَىٰ هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He^{asws} said: ‘So a Caller would Call out from beside the Throne: ‘Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?’ He^{asws} said: ‘So Allah^{azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants’. He^{asws} said: ‘The butlers and the servants would be seen on the grounds of the castle’. He^{asws} said: ‘So a Caller would Call out from the Presence of Allah^{azwj} Blessed and High: “O group of creatures! Raise your heads and look at this castle’. He^{asws} said: ‘So they will be raising their heads, and each one of them would wish for it’.

deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.⁴⁸

VERSES 48 - 56

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ {48} الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ {49} وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ ۗ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ {50}

[21:48] And certainly We gave to Musa and Haroun the Furqan and an illumination and a Reminder for the pious [21:49] (For) those who fear their Lord in secret and they are fearful of the hour [21:50] And this is a blessed Reminder which We have revealed; will you then deny it?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {51} إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {52} قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ {53} قَالَ لَقَدْ كُنْتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ {54} قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {55} قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ {56}

[21:51] And We Gave to Ibrahim his direction before, and We Knew him fully well [21:52] When he said to his father and his people: What are these images which you are devoting yourselves to? [21:53] They said: We found our forefathers worshipping these [21:54] He said: Certainly all of you, (both) you and your forefathers, are in clear error [21:55] They said: Have you come to us with the Truth, or are you one of the jesters? [21:56] He said: But, your Lord is the Lord of the skies and the earth, Who Originated these, and I am of those who testify to that

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْملُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطٍ مِثْلَهُ فَقَالَ أَرَزُّ لِأُمِّهِ إِنِّي لِأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَتِكَ هَذَا قَالَ فَبَيْنَمَا هُم كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَرَزُّ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْحِتُونَ فَقَالَ أَرَزُّ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; 'One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{as} mother, 'I hope that we receive good luck from the blessings of this son^{as} of yours'. He^{asws} said; 'So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, 'What would you^{as} have done with it?' Ibrahim^{as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim^{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{as} mother, 'This is the one due to whom our kingdom would go away, by his^{as} hands'.⁴⁹

في مجمع البيان وروى العياشي بالاسناد عن الاصبع بن نباتة ان عليا عليه السلام مر بقوم يلعبون الشطرنج، فقال: " ما هذه التماثيل التي انتم لها عاكفون: ؟.

In Majma Al Bayaan, and reported by Al Ayyashi by the chain from Al Asbagh Bin Nabata who said,

⁴⁸ الكافي 8: 79 /104

⁴⁹ Al Kafi – H 15005

'Ali^{asws} passed by a group of people playing the chess, so he^{asws} said: **[21:52] When he said to his father and his people: What are these images which you are devoting yourselves to?**⁵⁰

VERSES 57 - 65

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57} فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ {58} قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ {59} قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُّهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60} قَالُوا فَأَتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61} قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ {62} قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ {63} فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ {64} ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ {65}

[21:57] And, by Allah! I have a plan against your idols after you go away, turning back [21:58] So he broke them into pieces, except the chief of them, that perhaps they may be returning to it [21:59] They said: Who has done this to our gods? He is one of the unjust [21:60] They said: We heard a youth called Ibrahim mentioning them [21:61] They said: Then bring him before the eyes of the people, perhaps they may bear witness [21:62] They said: Have you done this to our gods, O Ibrahim? [21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak [21:64] Then they turned to themselves and said: Surely you yourselves are the unjust [21:65] Then they were made to hang down their heads: you know that these would not be speaking

وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عَبَّ آلِهَتُهُمْ فَنظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اللَّهُ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَىٰ عِيْدِ لَهُمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَىٰ آلِهَتِهِمْ بِقُدُومِ فَكَسَرَهَا إِلَّا كَبِيرًا لَهُمْ وَ وَضَعَ الْقُدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَىٰ آلِهَتِهِمْ فَنظَرُوا إِلَىٰ مَا صَنَعَ بِهَا فَقَالُوا لَا وَ اللَّهُ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَىٰ الَّذِي كَانَ يَعْيبُهَا وَ يَبْرَأُ مِنْهَا

And Abu Ja'far^{asws} said: 'He^{as} faulted their gods. So when they turned away from him^{as} to attend to their festivities, Ibrahim^{as} came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah^{azwj}, no one has the audacity to break these except for the young man^{as} who had faulted these and keeps away from them'.

فَلَمْ يَجِدُوا لَهُ ثِقْلَةً أَعْظَمَ مِنَ النَّارِ فَجَمَعَ لَهُ الْحَطَبَ وَ اسْتَجَادُوهُ حَتَّىٰ إِذَا كَانَ الْيَوْمَ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نُمْرُودٌ وَ جُنُودُهُ وَ قَدْ بَنَىٰ لَهُ بِنَاءً لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وَضَعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْجَنِيْقٍ وَ قَالَتْ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَىٰ ظَهْرِي أَحَدٌ يَعْذُوكَ عِزُّهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنْ دَعَانِي كَفَيْتُهُ

So they did not find for him^{as} a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he^{as} was to be burnt, Nimrod^{la} and his^{la} army came out, and there had been built for them a building to look at him^{as} from above to see how the fire would grab hold of him^{as}. And they placed Ibrahim^{as} in a catapult, and the earth cried out: 'O Lord^{azwj}! There is none upon my back who worships You^{azwj} apart from him^{as} who is being burnt by the fire'. The Lord^{azwj} Said: "If he^{as} supplicates to Me^{azwj}, I^{azwj} shall Suffice for him^{as},⁵¹

⁵⁰ Tafseer Noor Al Saqalayn – Ch 21 H 80

⁵¹ Al Kafi – H 15006 (Extract)

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن صالح بن سعيد، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل في قصة إبراهيم (عليه السلام): **قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطُقُونَ**. قال: «ما فعله كبيرهم، و ما كذب إبراهيم (عليه السلام)».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Is'haq Ibrahim Bin Hashim, from Salih Bin Saeed, from a man from our companions,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic in the story of Ibrahim^{as} **[21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak**'. He^{asws} said: 'The chief of them had neither done it, nor Ibrahim^{as} had lied'.

قلت: و كيف ذلك؟ قال: «إنما قال إبراهيم (عليه السلام): فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطُقُونَ، إن نطقوا فكبيرهم فعله، و إن لم ينطقوا فلم يفعل كبيرهم شيئاً، فما نطقوا، و ما كذب إبراهيم (عليه السلام)».

I said, 'And how is that?' He^{asws} said: 'But rather, Ibrahim^{as} said: **therefore ask them, if they can speak**. If they speak, so the chief of them had done it, and if they do not speak, so the chief of them had not done anything. So these did not speak, and Ibrahim^{as} did not lie'.⁵²

VERSES 66 - 71

قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ {66} أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ {67} قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68} قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ {69} وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ {70} وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ {71}

[21:66] He said: Are you worshipping from besides Allah what neither benefits you nor cause you any harm? [21:67] Fie on you and on what you are worshipping besides Allah; Do you not then understand? [21:68] They said: Burn him and help your gods, if you are going to do (anything) [21:69] We said: O fire! Be cool and a safety to Ibrahim [21:70] And they intended a plot on him, but We Made them to be the losers [21:71] And We Delivered him as well as Lut to the land which We had Blessed for the nations

فَذَكَرَ أَبَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنْ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

(It has been narrated) from Abu Ja'far^{asws} that: 'The supplication of Ibrahim^{as} on that day was: 'O the One! O Everlasting! O Everlasting! O the One Who does not beget nor is He Begotten, and there is none comparable to Him!' Then he^{as} said: 'I^{as} rely upon Allah^{azwj}'. So the Lord^{azwj} Blessed and High Said: "I^{azwj} shall Suffice for you^{as}".

⁵² معاني الأخبار: 1 / 209

فَقَالَ لِلنَّارِ كُونِي بَرْدًا قَالَ فَاصْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَجَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَنْحَطَّ جَبْرَائِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ نُمْرُودُ مَنْ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

So the fire said: 'Make me to be cold'. He^{asws} said: 'The teeth of Ibrahim chattered from the cold until Allah^{azwj} Mighty and Majestic Said: "Safety for Ibrahim^{as}". And Jibraeel descended, and he was seated with Ibrahim^{as} talking to him^{as} in the fire. Nimrod^{la} said, 'When you take a god, you should take a god similar to that of the God of Ibrahim^{as}'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقُ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He^{asws} said; 'So a great one from their great ones said, 'It was I who intended that the fire should not burn him^{as}'. So a huge flame shot out from the fire at him until it incinerated him'.

قَالَ فَامَنَّ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِرًا إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He^{asws} said: 'Lut^{as} believed in him^{as}, and went out as an emigrant to Syria – him^{as}, and Sarah^{as} and Lut^{as, 53}'.

و عنه: عن محمد بن علي ماجيلويه، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن هلال، عن الفضل بن دكين، عن معمر بن راشد، عن أبي عبد الله (عليه السلام) - في حديث - قال: «قال رسول الله (صلى الله عليه و آله): إن إبراهيم (عليه السلام) لما ألقى في النار، قال: اللهم إني أسألك بحق محمد و آل محمد لما نجيتني منها، فجعلها الله عليه بردا و سلاما».

And from him, from Muhammad Bin Ali majaylawiya, from Muhammad Bin Abu Al Qasim,, from Ahmad Bin Hilal, from Al Fazal Bin Dakeyn, from Moamar Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – said: 'Rasool-Allah^{saww} said: 'When Ibrahim^{as} was flung into the fire, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} by the right of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} to rescue me from it'. Thus Allah^{azwj} Made it (the fire) cold and a safety for him^{as, 54}'.

VERSE 72

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ {72}

[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous.

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن عيسى بن محمد، عن علي بن مهزيار، عن أحمد بن محمد البرنطي، عن يحيى بن عمران، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً، قال: «ولد الولد نافلة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Ahmad Bin Muhammad Al Bazanty, from Yahya Bin Umran,

⁵³ Al Kafi – H 15006

⁵⁴ أمالي الصدوق: 4 / 181.

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson**, he^{asws} said: 'A son of a son is 'Nafila' (نافلة) (a thorough Blessing)',⁵⁵

VERSE 73

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ {73}

[21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us

حدثنا محمد بن الحسين عن محمد بن الحسين بن علي عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الائمة في كتاب الله امامان قال الله تبارك و تعالى وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم وحكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, said: 'The 'Imams' in the Book of Allah^{azwj} are two (kinds of) Imams. Allah^{azwj} Says **[21:73] And We made them Imams who guided (people) by Our command**, they^{asws} order the people and place the Orders of Allah^{azwj} before anything else, and the Judgements of Allah^{azwj} before anything else, and Said **[28:41] And We made them Imams who call to the fire**, they place their own commands before the Commands of Allah^{azwj}, and their own judgments before the Judgments of Allah^{azwj}, and they take to their own desires in opposition to what is in the Book of Allah^{azwj}.⁵⁶

ابن بابويه، قال: حدثنا أبو المفضل (رحمه الله)، قال: حدثني محمد بن علي بن شاذان بن خباب الأزدي الخلال بالكوفة، قال: حدثني الحسن بن محمد بن عبد الواحد، قال: حدثني الحسن بن الحسين العرنبي، قال: حدثني يحيى بن يعلى الأسلمي، عن عمر بن موسى الوجيهي، عن زيد بن علي (عليه السلام)، قال: كنت عند أبي علي بن الحسين (عليهما السلام)، إذ دخل عليه جابر بن عبد الله الأنصاري، فبينما هو يحدثه إذ خرج أخي محمد من بعض الحجر، فأشخص جابر ببصره نحوه، ثم قال له: يا غلام، أقبل. فأقبل، ثم قال: أدبر. فأدبر، فقال: شمائل كشمائل رسول الله (صلى الله عليه و آله)، ما اسمك، يا غلام؟ قال: «محمد». قال: ابن من؟ قال: «ابن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)». قال: إذن أنت الباقر، فانكب عليه، و قبل رأسه و يديه، ثم قال: يا محمد، إن رسول الله (صلى الله عليه و آله) يقرئك السلام. قال: «و على رسول الله أفضل السلام، و عليك يا جابر بما فعلت السلام».

Ibn babuwayh said, 'Abu Al Mufazzal narrated to us, from Muhammad Bin Ali Bin Shazaan Bin Khaba'ab Al Azdy Al Khalal at Al Kufa, from Al Hassan Bin Muhammad Bin Abdul Wahid, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ya'la Al Aslami, from Umar Bin Musa Al Wajeyhi,

(It has been narrated) from Zayd the son of Ali^{asws} who said, 'I was in the presence of Abu Ali^{asws} Bin Al Husayn^{asws}, when Jabi Bin Abdullah Al-Ansary came up to him^{asws}. So whilst he was in the middle of narrating a Hadeeth, my brother^{asws} Muhammad^{asws} came out from one of the rooms. So I gestured with my eyes for Jabir towards him^{asws}. Then he said to him^{asws}, 'O young boy, come'. So he^{asws} came in front of him'. Then he said, 'Turn around'. So he^{asws} turned around. He said, 'Your^{asws}

⁵⁵ معاني الأخبار: 224

⁵⁶ Basaair Al Darajaat – P 1 Ch 15 H 2

manners are like the manners of Rasool-Allah^{saww}. What is your^{asws} name, O young boy?' He^{asws} said: 'Muhammad^{asws}'. He said, 'The son^{asws} of who^{asws}?' He^{asws} said: 'Son^{asws} of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}'. He said, 'Then you are Al-Baqir^{asws}'. So he rushed and kissed his^{asws} forehead and hands, then said, 'O Muhammad^{asws}! Rasool-Allah^{saww} conveys the greetings to you^{asws}'. He^{asws} said: 'And upon Rasool-Allah^{saww} is the best of the greetings, and greetings be upon you, O Jabir, for having conveyed the greetings'.

ثم عاد إلى مصلاه، فأقبل يحدث أبي، و يقول: إن رسول الله (صلى الله عليه و آله) قال لي يوماً: «يا جابر، إذا أدركت ولدي محمداً فأقرئه مني السلام، أما أنه سميتي، و أشبه الناس بي، علمه علمي، و حكمه حكمي، سبعة من ولده أمناء معصومون، أئمة أبرار، و السابع منهم: مهديهم الذي يملأ الأرض قسطاً و عدلاً كما ملئت جوراً و ظلماً».

Then he returned to his Praying place and turned to narrated Hadeeth, and he was saying, 'One day Rasool-Allah^{saww} said to me: 'O Jabir! When you recognise my^{saww} son Muhammad^{asws}, so convey my^{saww} greetings to him^{asws}, for he^{asws} has my^{saww} name, and the one who most resembles me^{saww} from the people, and his^{asws} knowledge is my^{saww} knowledge, and his^{asws} wisdom is my^{saww} wisdom. Seven from his^{asws} sons^{asws} are infallible Trustees, righteous Imams^{asws}, and the seventh of them^{asws} is Al-Mahdi^{asws} who would fill the earth with equity and justice just as it had been filled with inequity and injustice'.

ثم تلا رسول الله (صلى الله عليه و آله): وَ جَعَلْنَاهُمْ أئمةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ.

Then Rasool-Allah^{saww} recited **[21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us**.⁵⁷

صَبَرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابِعَ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وَلَايَتِهِ وَ وَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْأَجْرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنَّ طَالَ تَتَابِعَ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةَ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وَلَايَتِهِ وَ طَاعَتِهِ

Abu Abdullah^{asws} said: 'Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah^{azwj}, and His^{azwj} Wilayah, and the Wilayah of the ones^{asws} He^{azwj} has Commanded for, it is the better result with Allah^{azwj} in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah^{azwj}, and in the Wilayah of the one^{asws} whom Allah^{azwj} has Forbidden from being in his Wilayah, and in his obedience.

فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أئمةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمْ أئمةُ الصَّلَاةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه و آله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه و آله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Allah^{azwj} has Commanded for the Wilayah of the Imams^{asws} whom Allah^{azwj} has Named in His^{azwj} Book in His^{azwj} Statement: **“[21:73] And We made them Imams**

⁵⁷ كفاية الأثر: 297

who guided (people) by Our command” and they^{asws} are the ones^{asws} for whom^{asws} Allah^{azwj} has Commanded the Wilayah for, and to be in their^{asws} obedience. And the ones whom Allah^{azwj} has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah^{azwj} has Decreed for them the governance in the world over the friends of Allah^{azwj} and the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} 58

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسن، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ جَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا. قال أبو جعفر (عليه السلام): «يعني الأئمة من ولد فاطمة (عليهم السلام) يوحى إليهم بالروح في صدورهم، ثم ذكر ما أكرمهم الله به فقال: فَعَلَّ الْخَيْرَاتِ».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic [21:73] **And We made them Imams who guided (people) by Our command.** Abu Ja'far^{asws} said: 'It Means the Imams^{asws} from the sons^{asws} of Fatima^{asws}, Revealed unto them^{asws} with the Spirit in their^{asws} chests'. Then he^{asws} mentioned what Prestige Allah^{azwj} has bestowed upon them^{asws}, so he^{asws} said: '**the doing of good**'. 59

VERSES 74 & 75

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَاسِقِينَ {74} وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۗ إِنَّهُ مِنَ الصَّالِحِينَ {75}

[21:74] And (as for) Lut, We Gave him Wisdom and Knowledge, and We Delivered him from the town which worked abominations; surely they were an evil people, transgressors [21:75] And We Included him into Our Mercy; surely he was from the righteous ones

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولاً في البحر».

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O Jibraeel^{as}! And where was their village from the cities (of today)?' So Jibraeel^{as} said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah^{saww} said to him^{as}: 'Did you^{as} see, when you^{as} overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he^{as} said: 'O

58 Al Kafi – H 14449 (Extract)

59 تأويل الآيات 1: 12/328

Muhammad^{asww}! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.⁶⁰

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغراء، قال: ذكرت لأبي عبد الله (عليه السلام)، المنكوح من الرجال؟ قال: «ليس يبتلي الله عز وجل بهذا البلاء أحداً وله فيه حاجة، إن في أدبارهم أرحاما منكوسة وحياء، أدبارهم كحياء المرأة، وقد شرك فيهم ابن لإبليس يقال له زوال، فمن شرك فيه من الرجال كان منكوحاً، و من شرك فيه من النساء كانت عقيماً من المولود، و العامل بها من الرجال إذا بلغ أربعين سنة لم يتركه، و هم بقية سدوم، أما إنني لست أعني بقيتهم أنهم ولده، و لكن من طينتهم».

And from him who said, 'My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Ma'bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

'I mentioned to Abu Abdullah^{asws}, ' (What about) the passive homosexual from the men?' He^{asws} said: 'May Allah^{azwj} not Test anyone with this affliction, and there is a need for it, for there is in their backs a shame, like the backs of the women. And the son of Iblees^{la} called Zawal associated himself regarding this among them, so the ones among the men who associated themselves were the passive homosexuals, and the ones from the women who associated themselves in it were sterile from the birth, and the perpetrator of it from the men, when he reaches the age of forty and did not leave it, and they were of the remainder of Sodom. But I^{asws} do not mean that the rest of them, that they were (like that) from their birth, but from their clay (طينت)'.⁶¹

قلت: سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صديم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعاً حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

I said, ' (What about) Sodom which was overturned upon them?' He^{asws} said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel^{as} came to them, and these were overturned down to the seventh firmament. So he^{as} placed his^{as} wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.⁶¹

VERSES 76 - 79

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلٍ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76} وَنَصَرْنَا مِنْ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمٌ سَوْءٌ فَأَعْرَفْنَاهُمْ أَجْمَعِينَ {77} وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ عَنَمُ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ {78} فَفَهَّمْنَاهَا سُلَيْمَانَ ۗ وَكَلَّا اتَّيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ {79}

[21:76] And Noah, when he called out before, so We Answered him, and Delivered him and his followers from the great calamity [21:77] And We Helped him against the people who belied Our Signs; surely they were an evil people, so We Drowned all of them [21:78] And Dawood and Sulaiman when they both gave judgement concerning the field when the people's sheep pastured therein, and We were a Witness to their judgment [21:79] So We Made

⁶⁰ علل الشرائع: 5 / 550

⁶¹ علل الشرائع: 7 / 552

Sulaiman to understand it; and to each one We gave Wisdom and Knowledge; and We Subdues the mountains to Glorify with Dawood, along with the birds; and We were the Doers

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابنا، عن المعلى أبي عثمان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَ دَاوُدَ وَ سُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ**. فقال: «لا يكون النفس إلا بالليل، إن على صاحب الحرث أن يحفظه بالنهار، و ليس على صاحب الماشية حفظها بالنهار، و إنما رعيها بالنهار و أرزاقها، فما أفسدت فليس عليها، و على صاحب الماشية حفظ الماشية بالليل عن حرث الناس، فما أفسدت بالليل فقد ضمنوا، و هو النفس، و إن داود (عليه السلام) حكم للذي أصاب زرعه رقاب الغنم، و حكم سليمان (عليه السلام) الرسل و الثلثة، و هو اللبن و الصوف في ذلك العام».

Muhammad Bin Yaqub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from some of our companions, from Al Moala Abu Usman, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [21:78] ***And Dawood and Sulaiman when they both gave judgement concerning the field when the people's sheep pastured therein***, so he^{asws} said: 'The pasturing did not happen except at night, and that it is upon the one who ploughed (the owner of the field) to protect it during the day, and it was not upon the owner of the cattle to protect it during the day. But rather, the grazing was during the day as well as the pasturing. So whatever got spoilt, there was no blame for it. And it was upon the owners of the cattle to protect the cattle from the fields of the people, so whatever was spoilt during the night, they were responsible for it, and that Dawood^{as} gave the judgement in favour of the one owner of the plantation, the necks of the sheep; and Sulayman^{as} judged for the milk, and the wool (of the sheep) for that year as compensation to the owners of the plantation'.⁶²

VERSE 80

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ {80}

[21:80] And We Taught him the making of coats of mail for you, that these might protect you in your wars; will you then be grateful?

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

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

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

الكافي 5: 2 / 301 62

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

Thus, Allah^{azwj} Softened the iron for him^{as}. So he^{as} used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury'.⁶³

وَ بِهِذَا الْإِسْنَادِ عَنْ حَفْصِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَتَمَسَّ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

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

Abu Abdullah^{asws} said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{azwj} would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah^{azwj} Softened the iron for Dawood^{as}'.⁶⁴

VERSES 81 & 82

وَلَسَلِّمَانِ الرَّيْحِ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا^ع وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ {81} وَمِنَ الشَّيَاطِينِ مَنْ يُغْوِسُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ {82}

[21:81] And (We Made subservient) to Sulaiman the raging wind, pursuing its course by his command to the land which We had Blessed, and We are knower of all things [21:82] And of the devils were those who dived for him and did other work besides that, and We kept Guard over them

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقع على كرسيه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريد سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq^{asws} said: 'Allah^{azwj} Mighty and Majestic make the kingdom of Suleyman^{as} to be in his^{as} ring. So whenever he^{as} used to wear it, there would present to him^{as} the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him^{as}. So he^{as} would sit upon his^{as} chair, and Allah^{azwj} would Send a wind which would carry the chair along with all that were upon it from the Devils, and the birds, and the Human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman^{as} so desired to'.⁶⁵

وروي أن سليمان (عليه السلام) كان يجلس على بساطه و يسير في الهواء، فمر ذات يوم و هو سائر في أرض كربلاء فأدارت الريح بساطه ثلاث دورات، حتى خافوا السقوط، فسكنت الريح، و نزل البساط في أرض كربلاء، فقال سليمان

⁶³ الكافي 5: 74 / 5.

⁶⁴ الكافي 8: 109 / 143.

⁶⁵ تفسير القمي 2: 235.

للريح: «لم سكنت؟» فقالت: إن هنا يقتل الحسين (عليه السلام). فقال: «و من يكون الحسين؟» فقالت: هو سبط محمد المختار، و ابن علي الكرار.

And it is reported that Suleyman^{as} was seated upon his^{as} carpet and was travelling in the air. So one day he^{as} when he^{as} was travelling, passed by the land of Karbala, the wind made the carpet to circle is three times, until he^{as} feared that he^{as} would fall down. So the wind calmed down, and the carpet descended in the land of Karbala. Suleyman^{as} said to the wind: 'Why did you calm down?' So it said, 'This is where Al-Husayn^{asws} would be killed'. So he^{as} said: 'And who will be Al-Husayn^{asws}?' It said, 'He^{asws} would be the grandson of Muhammad^{saww}, the Chosen one, and a son^{asws} of Ali^{asws}, the persistent (الكرار)'.

فقال: «و من قاتله؟». فقالت: يقتله لعين أهل السماوات و الأرض يزيد (لعنه الله). فرفع سليمان يديه و لعنه، و دعا عليه، و أمن على دعائه الإنس و الجن، فهبت الريح، و سار البساط.

So he^{as} said: 'And who would be killing him^{asws}?' It said, 'He^{asws} would be killed by one cursed by the people of the skies and the earth, Yazeed^{la}'. So Suleyman^{as} raised his^{as} hands and sent curses upon him^{la}, and supplicated against him^{la}, and the Jinn and the Human beings said 'Ameen' to his^{as} supplication. So the wind came and the carpet flew away'.⁶⁶

VERSES 83 & 84

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83} فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ {84}

[21:83] And Ayoub, when he called out to his Lord: Harm has touched me, and You are the most Merciful of the merciful ones [21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them: a Mercy from Us and a Reminder to the worshippers

يَحْيَىٰ بْنِ عَمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وَ لَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **[21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them.** I said, 'His (Prophet Ayoub^{as}) children, how was he^{as} given the like of them, with them?' He^{asws} said: 'He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died in those days'.⁶⁷

⁶⁶ بحار الأنوار 44: 42 / 244.

⁶⁷ Al Kafi – H 14802

في الكافي عدة من أصحابنا عن سهل بن زياد عن محمد بن سنان عن عثمان النواء من ذكره عن أبي عبد الله عليه السلام قال: إن الله عزوجل يبتلي المؤمن بكل بلية، ويميته بكل ميتة ولا يبتليه بذهاب عقله أما ترى أيوب عليه السلام كيف سلط إبليس على ماله وعلى أهله، وكل شيء منه، ولم يسلط على عقله، ترك له يوحد الله عزوجل به.

In Al Kafi – A Number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Usman Al Nawa'a who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Afflicts the Believer with every affliction, and Causes him to die by every (type of) death, but does not Afflict him with the loss of his intellect. Have you not seen Ayoub^{as}, how Iblees^{la} overcame upon his^{as} wealth and upon his^{as} family, and everything from it, but did not overcome upon his^{as} intellect, leaving it for him^{as} to profess the Oneness of Allah^{azwj} Mighty and Majestic, by it'.⁶⁸

VERSES 85 - 88

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ {85} وَأَنخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ {86} وَذَا النُّونِ إِذْ ذُهِبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنَا فَسَجَّأْنَا بِالْوَسْطِيِّ عَلَيْهِ فَهَوِّنَّا لَهُ نُجْيَا مِنَ الْغَمِّ وَكَذَلِكَ نُجِي الْمُؤْمِنِينَ {88}

[21:85] And Ismail and Idris and Zulkifli; all were of the patient ones [21:86] And We Included them into Our Mercy, surely they were of the righteous ones [21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the believers

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، فيما سأله المأمون عن عصمة قال الرضا (عليه السلام): «ذلك يونس بن متى (عليه السلام)، ذهب مغاضبا لقومه فظنَّ بمعنى استيقن أن لَّنْ نَقْدِرَ عَلَيْهِ أي لن نصيق عليه رزقه،

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jaham,

(It has been narrated) from Al-Reza^{asws}, regarding what Al-Mamoun asked him^{asws} about the infallibility. Al-Reza^{asws} said: 'That was Yunus Bin Matta^{as} **[21:87] when he went away in anger**, to his^{as} people **so he thought** in the meaning of conviction **that We had no Power over him**, i.e., We would not Straiten his^{as} sustenance.

و منه قول الله تعالى: وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَي ضيق و قتر، فَنَادَى فِي الظُّلُمَاتِ أَي: ظلمة الليل، و ظلمة البحر، و ظلمة بطن الحوت: أَن لَّا إِلَهَ إِلَّا أَنَا فَسَجَّأْنَا بِالْوَسْطِيِّ لَتُرَكَّى مَثَل هَذِهِ الْعِبَادَةِ الَّتِي قَدْ فَرِغْتَنِي لَهَا فِي بَطْنِ الْحَوْتِ، فاستجاب الله له، و قال تعالى: فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ. فقال المأمون: لله درك، يا أبا الحسن.

And from it are His^{azwj} Words **[89:16] But when He Tests him then Measures to him his sustenance**, i.e., Straitens, and less. **So he called out in the darkness:**

⁶⁸ Tafseer Noor Al Saqalayn – Ch 21 H 130

i.e., the darkness of the night, and the darkness of the sea, and the darkness of the belly of the whale **There is no god but You, Glory be to You; surely I am from the unjust ones**, for having left the like of this worship, so I^{as} hope for it in the belly of the whale. So Allah^{azwj} Answered him^{as}, and the High Said **[37:143] But had it not been that he was of those who glorify (Us) [37:144] He would certainly have tarried in its belly to the Day of Resurrection**. So Al-Mamoun said, 'May Allah^{azwj} Bless you^{asws}, O Abu Al Hassan^{asws}'⁶⁹.

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، عن الرضا (عليه السلام)، فيما أجاب به علي بن محمد بن الجهم في عصمة الأنبياء، فقال له: يا بن رسول الله، أتقول بعصمة الأنبياء؟ فقال: «نعم، فقل ما تعلم» فذكر الآي، إلى أن قال: و قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ.

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy,

(It has been narrated) from Al-Reza^{asws} regarding what he^{asws} answered Ali Bin Muhammad Bin Al-Jaham with regards to the infallibility of the Prophets^{as}. He said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} speaking for the infallibility of the Prophets^{as}?' So he^{asws} said: 'Yes, so say what you know'. So he mentioned the Verse, until he said, 'And the Words of the Mighty and Majestic **[21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him**'.

فقال (عليه السلام): «و أما قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنُّ - بِمَعْنَى اسْتَيْقِنَ - أَنْ اللَّهُ لَنْ يُضَيِّقَ عَلَيْهِ رِزْقَهُ، أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَي ضَيَّقَ عَلَيْهِ، وَ لَوْ ظَنَّ أَنْ اللَّهُ لَنْ يَقْدِرَ عَلَيْهِ لَكَانَ قَدْ كَفَرَ».

So he^{asws} said: 'And as for the Words of the Mighty and Majestic **[21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him**, but rather 'thought' – in the meaning of conviction – that Allah^{azwj} would not Straiten his^{as} Sustenance. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[89:16] But when He Tests him then Measures to him his sustenance**, i.e., Straitens it to him^{as}. And had he^{as} thought that Allah^{azwj} does not have the Power over him^{as}, he^{as} would have blasphemed'⁷⁰.

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرنبي، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa'dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arary who said,

'Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus^{as} paused (with

⁶⁹ عيون أخبار الرضا (عليه السلام) 1: 1/201

⁷⁰ عيون أخبار الرضا (عليه السلام) 1: 1/191

regards to) it, so Allah^{azwj} Captivated him^{as} in the belly of the whale until he^{as} accepted it'.⁷¹

محمد بن يعقوب: عن أحمد بن محمد العاصمي، عن علي بن الحسن التيملي، عن عمرو بن عثمان، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: قال له رجل من أهل خراسان بالربذة: جعلت فداك، لم أرزق ولدا. فقال له: «إذا رجعت إلي بلادك و أردت أن تأتي أهلك فاقرا إذا أردت ذلك: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَاتٍ، فَإِنَّكَ تَرْزُقُ وَلِذَا إِنْ شَاءَ اللَّهُ تَعَالَى».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al Aasamy, from Ali Bin Al Hassan Al Taymily, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, at Al-Zabda, 'May I be sacrificed for you^{asws}, I have not been Sustained with a son'. So he^{asws} said to him: 'When you return to your country, and intend to come to your wife, so recite when you intend that **[21:85] And Ismail and Idris and Zulkifl; all were of the patient ones [21:86] And We Included them into Our Mercy, surely they were of the righteous ones [21:87] And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no God but You, Glory be to You; surely I am from the unjust ones**, the three Verses, and you would be Sustained with a son, if Allah^{azwj} so Desires it'.⁷²

VERSES 89 & 90

وَرَكْرَبًا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ {89} فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهَابًا ۗ وَكَانُوا لَنَا خَاشِعِينَ {90}

[21:89] And Zakariya, when he called out to his Lord: Lord! Do not leave me alone; and You are the Best of inheritors [21:90] So We Answered him and Gifted him Yahya and Corrected his wife for him; surely they used to hasten in deeds of goodness and to call upon Us, hoping and fearing and they used to be humble before Us

محمد بن العباس، قال: حدثنا أحمد بن محمد بن موسى النوفلي، بإسناده عن علي بن داود، قال: حدثني رجل من ولد ربيعة بن عبد مناف: أن رسول الله (صلى الله عليه و آله) لما بارز علي (عليه السلام) عمرا رفع يديه، ثم قال: «اللهم إنك أخذت مني عبيدة بن الحارث يوم بدر، و أخذت مني حمزة يوم احد، و هذا علي فلا تذرني فردا و أنت خير الوارثين».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Musa Al Nowfaly, by his chain from Ali Bin Dawood, from a man from the sons of Rabi'a Bin Abd Manaf who said,

'When Rasool-Allah^{saww} sent Ali^{asws} to duel with Amro (Bin Abd Wadd), he^{saww} raised his^{saww} hand, then said: 'Our Allah^{azwj}! You^{saww} Took from me^{as} Ubeyda Bin Al-Haris on the Day of Badr, and Took from me^{saww} Hamza^{as} on the Day of Ohad, and this is Ali^{asws} **[21:89] Do not leave me alone; and You are the Best of inheritors'**.⁷³

⁷¹ بصائر الدرجات: 1 / 95.

⁷² الكافي 6: 10 / 10.

⁷³ تأويل الآيات 1: 13 / 329.

في الكافي محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن رجل عن محمد بن مسلم عن أبي جعفر عليه السلام قال: من أراد أن يحبل له فليصل ركعتين بعد الجمعة يطيل فيهما الركوع والسجود، ثم يقول: اللهم ان اسئلك بما سئلك به زكريا إذ قال: رب لا تدنني فردا وأنت خير الوارثين، اللهم هب لي ذرية طيبة انك سميع الدعاء اللهم باسمك استحللتها، وفي امانتك أخذتها، فان قضيت في رحمها ولدا فاجعله غلاما مباركا زكيا، ولا تجعل للشيطان فيه نصيبا ولا شركا.

In Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man, from Muhammad Bin Muslim,

'Abu Ja'far^{asws} having said: 'The one who wants that there should be a pregnancy for him (his wife), should Pray two cycles after the Friday, prolonging in it the Bowings and the Prostrations, then he should be saying, 'Our Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} asked You^{saww} for when he said: **[21:89] Do not leave me alone; and You are the Best of inheritors.** Our Allah^{azwj}! Gift to me a good offspring, You^{azwj} are the Hearer of the supplication. Our Allah^{azwj}! It is by Your^{azwj} Name that I consider it permissible, and in Your^{azwj} Entrustment that I take it. Thus, if You^{azwj} Judge it so for a son to be in her womb, so Make it to be a Blessed boy, pure, and do not Let Satan^{la} to have any share in it or association'.⁷⁴

محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن أبي بكر الحضرمي عن الحارث النضري قال قلت لابي عبد الله عليه السلام: انى من أهل بيت قد انقرضوا وليس لى ولد؟ فقال: ادع وأنت ساجد: " رب هب لى من لذك وليا رب لا تدنني فردا وانت خير الوارثين " قال: ففعلت فولد لى على والحسين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al Haris Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'I am from a household which may become extinct as there is no son for me'. So he^{asws} said: 'Supplicate whilst in Prostration, 'Lord^{azwj}, Bestow upon me a son from You^{azwj}. Lord^{azwj}! **[21:89] Do not leave me alone; and You are the Best of inheritors**'. He (the narrator) said, 'So I did it, and there were born unto me, Ali and Al-Husayn'.⁷⁵

VERSES 91 - 95

وَأَلْتِي أَحْصَنْتُ فَرَجَهَا فَفَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَإِبْنَهَا آيَةً لِلْعَالَمِينَ {91} إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92} وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ - كُلُّ الْبَيْنَا رَاجِعُونَ {93} فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ {94} وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ {95}

[21:91] And she (Maryam) who guarded her chastity, so We Breathed into her of Our Spirit and Made her and her son to be a Sign for the nations [21:92] Surely this nation of yours is one nation, and I am your Lord, therefore worship Me [21:93] And they broke their affairs between them: everyone would be returning to Us [21:94] So, the one who works righteous deeds and he is a Believer, there shall be no Denying of his exertion, and surely We will Write (It) down for him [21:95] And it is Forbidden upon a town which We Destroyed that they shall not be returning

⁷⁴ Tafseer Noor Al Saqalayn – Ch 21 H 155

⁷⁵ Tafseer Noor Al Saqalayn – Ch 21 H 156

بعض المعاصرين في كتاب له في الرجعة: بالإسناد، في قوله تعالى: وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ. قال الصادق (عليه السلام): «كل قرية أهلك الله أهلها بالعذاب لا يرجعون في الرجعة، و أما في القيامة فيرجعون، و من محض الإيمان محضاً، و غيرهم ممن لم يهلكوا بالعذاب و محضوا الكفر محضاً يرجعون».

One of the contemporaries in the Book of his regarding the Return, by the chain – Regarding the Words of the High [21:95] **And it is Forbidden upon a town which We Destroyed that they shall not be returning**, Al-Sadiq^{asws} said: ‘Every town which Allah^{azwj} Destroyed its inhabitants with the Punishment would not be returning during the return (الرجعة). And as for the Day of Judgement, so they would be returning, and the ones with pure faith purely, and other from the ones from the ones who were not Destroyed by the Punishment, and the pure disbelief purely would be returning’.⁷⁶

VERSE 96

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {96}

[21:96] Until when Gog and Magog are let loose and they shall swarm from every elevated place

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، عن أبي بصير- في حديث خبر ذي القرنين- قال فيه: «إذا كان قبل يوم القيامة في آخر الزمان انهدم ذلك السد، و خرج يأجوج و مأجوج إلى الدنيا، و أكلوا الناس، و هو قوله تعالى: حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَ مَأْجُوجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, from Abu Baseer –

(It has been narrated) in a Hadeeth regarding the news of Zulqarnayn – in which he (Al-Sadiq^{asws}) said: ‘When it is before the Day of Judgement at the end of the times and that dam would collapse, and Gog and Magog would come out to the world, and eat the people. And these are the world of the High [21:96] **Until when Gog and Magog are let loose and they shall swarm from every elevated place**’.⁷⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفًا وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفًا وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسُ بَنِي آدَمَ سَبْعُونَ جِنْسًا وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجُ وَ مَأْجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen^{asws} about the creatures’. He^{asws} said: ‘Allah^{azwj} Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam^{as}, and the people are the Children of Adam^{as}, except for Gog and Magog (يَأْجُوجُ وَ مَأْجُوجُ)’.⁷⁸

⁷⁶ الرجعة للميرزا محمد مؤمن الأسترآبادي: 20 «مخطوط».

⁷⁷ تفسير القمي 2: 40.

⁷⁸ Al Kafi – H 14722

VERSES 97 - 103

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَاذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ {97} إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ {98} لَوْ كَانَ هُوَآءَ إِلَهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ {99} لَهُمْ فِيهَا زُفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ {100} إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنْ الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُعَذَّوْنَ {101} لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ {102} لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَتَتَلَفَأَهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ {103}

[21:97] And the True Promise shall come closer, then the eyes of those who disbelieved shall be wide open: O woe unto us! We were in a state of heedlessness from this; but, we were unjust [21:98] Surely, you and what you are worshipping besides Allah are the fuel of Hell; to it you shall come. [21:99] Had these been gods, they would not have come to it and all shall abiding therein eternally [21:100] For them therein shall be sighing and therein they shall not be hearing [21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for [21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبعة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور، ثم يأمر الله مناديا ينادي: يا مَعْشَرَ الْجِنِّ و الْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ و الْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ».

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far^{asws} say from the beginning: 'When Allah^{azwj} Wants to Prove to His^{azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be slow in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord^{azwj} is coming.' The Caller will Say: 'No! It is still coming' – meaning His^{azwj} Command – until the whole of the sky descends, becoming one with the other, and it will be slow in its descent. Then the Command of Allah^{azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah^{azwj} return all affairs (Commands). Then Allah^{azwj} will Command the Caller to call out **[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority.**

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟! فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كثران من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفرح الناس و لا يفرحون»

He said, 'And he^{asws} wept, until when^{asws} he was calm, I said, 'May Allah^{azwj} Make me to be your^{asws} sacrifice, O Abu Ja'far^{asws}, and where will be Rasool-Allah^{saww} and the Amir-ul-Momineen^{asws} and their^{asws} Shias?' Abu Ja'far^{asws} said: 'The Rasool-Allah^{saww} and Ali^{asws} and their^{asws} Shias will be on the dunes of Musk and Saffron, on pulpits of Light. The people will grieve but they (Shias) will not, and the people will panic but they (Shias) will not.'

ثم تلا هذه الآية مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَعٍ يَوْمِئِذٍ آمِنُونَ. «فالحسنة: ولاية علي (عليه السلام)» ثم قال: لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمَئِذٍ الَّذِي كُنْتُمْ تُوعَدُونَ. قوله تعالى: بِسُلْطَانٍ أَي بِحُجَّةٍ.

Then he^{asws} recited this Verse **[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. As for this "good", it is the Wilayah of Ali^{asws}.** Then said: **[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised.** The Word of the High **authority**, it means, with the Proof^{asws},⁷⁹

علي بن إبراهيم، في قوله تعالى: إِنَّكُمْ وَ مَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ إِلَى قَوْلِهِ تعالى: وَ هُمْ فِيهَا لَا يَسْمَعُونَ. قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية وجد منها أهل مكة وجدا شديداً، فدخل عليهم عبد الله بن الزبير، و كفار قريش يخوضون في هذه الآية، فقال ابن الزبير: أ محمد تكلم بهذه الآية؟ قالوا: «نعم». قال: لئن اعترف بهذه لأخصمته.

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

(It has been narrated) from Abu Ja'far^{asws}, with regards to the Words of the High **[21:98] Surely you and what you are worshipping besides Allah are the fuel of Hell** up to His^{azwj} Words **[21:100] and therein they shall not be hearing**, he^{asws} said: 'When these Verses were Revealed, the people of Makkah grieved with an intense grief. So Abdullah Bin Al-Zaba'ry came up to them, and the infidels of Qureysh were disputing with regards to this Verse. So Ibn Al-Zaba'ry said, 'Did Muhammad^{saww} speak with this Verse?' They said, 'Yes'. He said, 'Although we recognise this, we will dispute with him^{saww}'.

فجمع بينهما فقال: يا محمد، أ رأيت الآية التي قرأت أنفاً، أ فينا و في آلهتنا خاصة، أم في امم من الأمم الماضية و آلهتهم؟ قال (صلى الل عليه و آله): بل فيكم و في آلهتكم، و في الأمم الماضية و في آلهتهم. إلا من استثنى الله. فقال ابن الزبير: لأخصمناك- و الله- أ لست تنني على عيسى خيراً، و قد عرفت أن النصرى يعبدون عيسى و امه، و أن طائفة من الناس يعبدون الملائكة، أ فليس هؤلاء مع الآلهة في النار؟

So there was a gathering between them, and he said, 'O Muhammad^{saww}! This Verse which you^{saww} read before, is it regarding us and regarding our gods especially, or is it regarding a community from the past communities and their gods?' He^{saww} said: 'But, (it is) regarding you and regarding your gods, and regarding the past communities and regarding their gods (as well), except for the ones Excluded by Allah^{azwj}'. So Ibn Al-Zaba'ry said, 'I will dispute with you^{saww}, by Allah^{azwj}. Is it not an exclusion of good to Isa^{as}, and it is known that the Christians are worshipping Isa^{as} and his^{as} mother, and that a group from the people are worshipping the Angels. So will not they be in the Fire along with their gods?'

⁷⁹ تفسير القمي 2: 77 و 345

فقال رسول الله (صلى الله عليه و آله): لا. فضجت قريش و ضحكوا، و قالوا: خصمك ابن الزبيرى. فقال رسول الله (صلى الله عليه و آله): قلت الباطل، أما قلت إلا من استثنى الله و هو قوله تعالى: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ».

So Rasool-Allah^{saww} said: 'No!' So the Qureish were in an uproar and they were laughing, and saying, 'Ib Al-Zaba'ry has defeated you^{saww}'. So Rasool-Allah^{saww} said: 'You are speaking the falsehood. But, as I^{saww} said: 'Except the ones Excluded by Allah^{azwj}'. And these are the Words of the High **[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for**.

قال: «قوله تعالى: حَصَبُ جَهَنَّمَ يَقُول: يَفْذِفُونَ فِيهَا فَذْفًا».

He^{asws} said: 'The Words of the High **[21:98] the fuel of Hell – They shall be thrown into it with a fling**'.

قال: «قوله تعالى: أُولَٰئِكَ عَنْهَا مُبْعَدُونَ يَعْنِي الْمَلَائِكَةُ وَ عِيسَىٰ بِن مَرْيَمَ (عليهما السلام)».

He^{asws} said: 'The Words of the High **[21:101] they shall be remote from it – it Means the Angels and Isa Bin Maryam^{as},⁸⁰**

عبد الله بن جعفر الحميري، بإسناده عن مسعدة بن زياد، قال: حدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه و آله) قال: «إن الله تبارك و تعالى يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى. فيقول الله تبارك و تعالى للملائكة: اذهبوا بهم، و بما كانوا يعبدون إلى النار ما خلا من استثنيت، فأولئك عنها مبعدون».

Abdullah Bin Ja'far Al Humeiry, by his chain from Mas'adat Bin Ziyad who said,

'Ja'far^{asws} narrated to me, from his^{asws} father^{asws} that Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High, on the Day of Judgement, would Bring everything which was worshipped besides Him^{azwj} – from the sun, or moon, or other than that. Then He^{azwj} would Question every human being about what they worshipped. So, everyone who worshipped besides Him^{azwj} would be saying, 'Our Lord^{azwj}! We used to worship these as these brought us closer to You^{azwj}'. So Allah^{azwj} Blessed and High would be Saying to the Angels: "Go with them, and with what they were worshipping, to the Fire, except for what I^{azwj} have Excluded, for **[21:101] they shall be remote from it**.⁸¹

محمد بن العباس، قال: حدثنا أبو جعفر الحسن بن علي بن الوليد الفسوي، بإسناده عن النعمان ابن بشير، قال: كنا ذات ليلة عند علي بن أبي طالب (عليه السلام) سمارا إذ قرأ هذه الآية: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ، فقال: «أنا منهم» و أقيمت الصلاة فوثب و دخل المسجد و هو يقول: لا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ثم كبر للصلاة.

Muhammad Bin Al Abbas, from Abu Ja'far Al Hassan Bin Ali Bin Al Waleed Al Fasawy, by his chain from Al No'man Ibn Basheer who said,

⁸⁰ تفسير القمّي 2: 76

⁸¹ قرب الاسناد: 41.

'One night we were in the presence of Ali^{asws} Bin Abu Talib^{asws} when he^{asws} recited this verse **[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it**, and said: 'I^{asws} am among them', and established the Prayer. So he^{asws} leapt up and entered the Masjid and he^{asws} was saying **[21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for**'. Then he^{asws} initiated the Prayer'.⁸²

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن خالد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي عبد الله الصادق جعفر بن محمد، عن آبائه، عن أمير المؤمنين (صلوات الله عليهم)، قال: «قال لي رسول الله (صلى الله عليه وآله) على منبره: يا علي، إن الله عز وجل وهب لك حب المساكين والمستضعفين في الأرض، فرضيت بهم إخوانا، ورضوا بك إماما، فطوبى لمن أحبك وصدق عليك، وويل لمن أبغضك وكذب عليك.

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Abdullah Al-Sadiq Ja'far Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Amir-ul-Momineen^{asws} having said: 'Rasool-Allah^{saww} said to me upon his^{saww} Pulpit: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic Gifted to you^{asws} the love of the poor and the weak ones in the earth. So be pleased with them as brothers, and they would be pleased with you^{asws} as an Imam^{asws}. So good news is for the one who loves you^{asws} and ratifies you^{asws}, and woe be unto the one who hates you^{asws} and belies you^{asws}.

يا علي، أنت و شيعتك على الحوض تسقون من أحببتهم و تمنعون من كرهتم، و أنتم الأمنون يوم الفزع الأكبر في ظل العرش، يفزع الناس و لا تفزعون، و يحزن الناس و لا تحزنون، و فيكم نزلت هذه الآية: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ، و فيكم نزلت: لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ

O Ali^{asws}! You^{asws} and your^{asws} Shias, upon the Fountain you^{asws} would be quenching the ones who love you^{asws} and preventing the ones who hate you^{asws}. And you all would be secure from the great terror on the Day of Judgement in the Shade of the Throne. The people would be terrified and you all would not be. And the people would be grieving, and you all would not be'. And it is with regards to you all that these Verses were Revealed **[21:101] Surely, (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall abiding eternally in that which their souls long for [21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised**.⁸³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: «من كسا أخاه كسوة شتاء أو صيفا، كان حقا على الله أن يكسوه من ثياب الجنة، و أن يهون عليه سكرات الموت و أن يوسع عليه في قبره و أن يلقي الملائكة إذا خرج من قبره بالبشرى، و هو قول الله عز و جل في كتابه: وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

⁸² تأويل الآيات 1: 14 / 329

⁸³ (Extract) الأمالي: 2 / 45

'Abu Abdullah^{asws} has said: 'The one who clothed his brother with the winter or summer clothes, would have a right upon Allah^{azwj} that He^{azwj} should Clothe him from the clothes of the Paradise, and Ease for him the pangs of the death, and that He^{azwj} should Expand for him (the space) in his grave, and that the Angels should meet him when he comes out from his grave, with the good news. And these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book **[21:103] and the Angels shall meet them: This is your Day which you were Promised**'.⁸⁴

محمد بن العباس، قال: حدثنا حميد بن زياد، بإسناد يرفعه إلى أبي جميلة، عن عمرو بن رشيد، عن أبي جعفر (عليه السلام) أنه قال- في حديث-: «إن رسول الله (صلى الله عليه و آله) قال: إن عليا و شيعته يوم القيامة على كتبان المسك الأذفر، يفرع الناس و لا يفرعون، و يحزن الناس، و لا يحزنون، و هو قول الله عز و جل: لا يحزنهم الفزع الأكبر و تتنقأهم الملائكة هذا يومكم الذي كنتم توعدون».

Muhammad Bin Al Abbas, from Hameed Biin Ziyad, by a chain raising it to Abu Jameela, from Amro Bin Rasheed,

(It has been narrated) from Abu Ja'far^{asws} having said in a Hadeeth: 'Rasool-Allah^{saww} said: 'On the Day of Judgement, Ali^{asws} and his^{asws} Shias would be upon dunes of Musk. The people would be terrified but they would not be terrified; and the people would be grieving, but they would not be grieving. And these are the Words of Allah^{azwj} Mighty and Majestic **[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised**'.⁸⁵

في اصول الكافي باسناده الى ابى خالد الكابلي عن ابى جعفر عليه السلام حديث طويل وفيه: والله يابا خالد لا يحينا عبد ويتولانا حتى يطهر الله قلبه، ولا يطهر الله قلب عبد حتى يسلم لنا ويكون سلما لنا، فإذا كان سلما لنا سلمه الله من شديد الحساب، وأمنه من فزع يوم القيمة الاكبر.

In Usool Al Kafi, by his chain going up to Abu Khalid Al Kabily,

(It has been narrated) from Abu Ja'far^{asws}, a lengthy Hadeeth, and in it he^{asws} said: 'By Allah^{azwj}, O Abu Khalid! A servant does not love us^{asws}, nor be in our^{asws} Wilayah unless Allah^{azwj} Purifies his heart. And Allah^{azwj} does not Purify the heart of a servant unless he submits to us^{asws} and becomes submissive to us^{asws}. So when he submits to us^{asws}, Allah^{azwj} Keeps him safe from the difficult Reckoning, and Secures him from **[21:103] The great terror** on the Day of Judgement'.⁸⁶

VERSE 104

يَوْمَ نُطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْهَا ۖ إِنَّا كُنَّا فَاعِلِينَ {104}

[21:104] On the day when We will roll up the sky like the rolling up of the scroll for writings, as We Originated the first creation, (so) We shall Repeat it; a Promise (binding) on Us; Surely We will be Doing it

الديلمي: بحذف الإسناد، مرفوعا إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصارى، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ نُبَدِّلُ

⁸⁴ الكافي 2: 1/163

⁸⁵ تأويل الآيات 1: 17/33

⁸⁶ Tafseer Noor Al Saqalayn – Ch 21 H 183

الأَرْضُ غَيْرَ الأَرْضِ وَ الأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, raising in up to

Salman Al-Farsy^{ar}, from Amir-ul-Momineen^{asws}, in a Hadeeth of his^{asws} with a Catholic, amongst a hundred Christian men. So among what the Catholic asked him^{asws} was, 'So if the skies are rolled up, and the earth is Grippped, so where will the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أمأهما طي القرطاس؟». قال: لا، قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

He (Salman Al-Farsy^{ar}) said, 'So he^{asws} called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he^{asws} rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He^{asws} said: 'Open it!' So he opened it. He^{asws} said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'. He^{asws} said: 'So this is how it is in the Power of Allah^{azwj} when He^{azwj} Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.⁸⁷

VERSE 105 & 106

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105} إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ {106}

[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it [21:106] Most surely in this is a message for a worshipping people

محمد بن يعقوب: عن محمد، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، أنه سأله عن قول الله عز و جل: وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الزَّبُورِ، و ما الذكر؟

Muhammad Bin Yaqoub, from Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic **[21:105] And We have Written in the Psalms after the Reminder**, what is the Psalms, and what is the Reminder (الذكر)؟'

قال: «الذكر عند الله، و الزبور الذي انزل على داود، و كل كتاب نزل فهو عند أهل العلم، و نحن هم».

⁸⁷ (Extract) إرشاد القلوب: 310.

He^{asws} said: 'The Reminder is with Allah^{azwj}, and the Psalms is that which was Revealed unto Dawood^{as}. And every Book which was Revealed, so it is with the People of the Knowledge, and we^{asws} are they'.⁸⁸

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحسين بن مخارق، عن أبي الورد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ هو آل محمد (صلى الله عليه و آله)».

Muhammad Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Husayn Bin Makhariq, from Abu Al Warad,

'Abu Ja'far^{asws} has said: 'The Words of the Mighty and Majestic **[21:105] that (as for) the land, My righteous servants shall inherit it** – they^{asws} are the Progeny^{asws} of Muhammad^{saww}'.⁸⁹

و عنه، قال: حدثنا محمد بن علي، قال: حدثني أبي، عن أبيه، عن علي بن الحكم، عن سفيان بن إبراهيم الجريري، عن أبي صادق، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ قال: «هم نحن».

And from him, from Muhammad Bin Ali, from his father, from his father, from Ali Bin Al Hakam, from Sufyan Bin Ibrahim Al Jareyri, from Abu Sadiq who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it.** He^{asws} said: 'They^{asws} are us^{asws}'.

قال: قلت: إن في هذا لبلاغاً لقوم عابدين؟ قال: «هم شيعتنا».

(The narrator) said, 'I said, '(What about) **[21:106] Most surely in this is a message for a worshipping people?**' He^{asws} said: 'They are our^{asws} Shias'.⁹⁰

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قول الله عز و جل: وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ. قال: آل محمد (صلوات الله عليهم أجمعين)، و من تابعهم على منهاجهم، و الأرض أرض الجنة».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[21:105] And We have Written in the Psalms after the Reminder, that (as for) the land, My righteous servants shall inherit it,** he^{asws} said: 'The Progeny^{asws} of Muhammad^{saww} and those that follow them^{asws} upon their^{asws} Manifesto. And the land, it is the land of the Paradise'.⁹¹

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن الحسين بن محمد ابن عبد الله بن الحسن، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ هم أصحاب المهدي (عليه السلام) في آخر الزمان».

⁸⁸ الكافي 1: 176 / 6.

⁸⁹ تأويل الآيات 1: 332 / 19.

⁹⁰ تأويل الآيات 1: 332 / 20.

⁹¹ تأويل الآيات 1: 332 / 21.

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhammad Ibn Abdullah Bin Al Hassan, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic [21:105] that (as for) the land, My righteous servants shall inherit it – they are the companions of Al-Mahdi^{asws} during the end of the times'.⁹²

VERSE 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ {107}

[21:107] And We have not Sent you except as a mercy to the worlds

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا رحمة للعالمين في سبع و عشرين من رجب ؟ فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al Kafi – A number of our companions, from Sahl Bin Ziyad, from some of our companions,

(It has been narrated) from Abu Al-Hassan the First^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww} [21:107] as a mercy to the worlds during the twenty seventh of Rajab. So the one who Fasts on the Day, Allah^{azwj} would Write for him the Fasts of sixty moths'.⁹³

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها، قلت: جعلت فداك ولم يجلدها ؟ قال: لفربتها على ام ابراهيم، قلت: فيكيف أخره الله للقائم ؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نعمة.

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far^{asws} said to me: 'But, if our^{asws} Al-Qaim^{asws} rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the Limit (of the Law), and until he^{asws} takes revenge for Muhammad^{saww}'s daughter Fatima^{asws} from her'. I said, 'May I be sacrificed for you^{asws}, and why would she be whipped?' He^{asws} said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim^{as} (the son^{as} of Rasool-Allah^{saww})'. I said, 'So why did Allah^{azwj} delay it for Al-Qaim^{asws}?' So he^{asws} said: 'Because Allah^{azwj} Blessed and High Sent Muhammad^{saww} as a mercy, and Al-Qaim^{asws} as an Avenger'.⁹⁴

VERSES 108 - 112

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَهَلْ أَنتُمْ مُسْلِمُونَ {108} فَإِنْ تَوَلَّوْا فَقُلْ آدْنَتُكُمْ عَلَيَّ سِوَاءٍ ۖ وَإِنْ أَذْرِي أَقْرَبُ ۖ أَمْ بَعِيدٌ مَّا تُوعَدُونَ {109} إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ {110} وَإِنْ أَذْرِي لَعَلَّةٌ فَتَنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ {111} قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَيَّ مَا تَصِفُونَ {112}

⁹² تأويل الآيات 1: 22 / 332

⁹³ Tafseer Noor Al Saqalayn – Ch 21 H 198

⁹⁴ Tafseer Noor Al-Saqalayn – Ch 21 H 199

[21:108] Say: But rather, it has been Revealed unto me that your God is one God; So are you submitters? [21:109] But if you turn back, so say: I have given you a warning in fairness and I do not know whether what you are threatened with is near or far; [21:110] Surely He Knows what is spoken openly and He knows what you are concealing [21:111] And I do not know perhaps this may be a Trial for you and a Respite till a time [21:112] He said: Lord! Judge with the Truth; and our Lord is the Beneficent, Whose Help is sought against what you are ascribing (to Him)

في كتاب المناقب لابن شهر آشوب أبو بصير عن الصادق عليه السلام في قوله تعالى: قل انما يوحى الى انما الحكم اله واحد فهل انتم مسلمون الوصية بعدى نزلت مشددة.

In the book Al Manaqib of Ibn Shehr Ashub – Abu Baseer,

(It has been narrated) from Al-Sadiq^{asws} having said regarding the Words of the High **[21:108] Say: But rather, it has been Revealed unto me that your God is one God; So are you submitters?** – ‘The bequest after me^{saww}, Came down the rigorous measures’.⁹⁵

⁹⁵ Tafseer Noor Al Saqalayn - Ch 21 H 200