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CHAPTER 67

AL-MULK

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The one who recites [67] **Blessed is the One in Whose Hand is the Kingdom** (Surah Al-Mulk) in the Prescribed (Prayers) before he sleeps, he would never cease to be in the Protection of Allah^{azwj} until the morning, and in His^{azwj} Protection on the Day of Judgement until he enters the Paradise'.¹

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعاً، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة سورة الملك، [و] من قرأها في ليلته فقد أكثر و أطاب و لم يكتب من الغافلين، و إنني لأرکع بها بعد العشاء الآخرة و أنا جالس، و إن والدي (عليه السلام) كان يقرؤها في يومه و ليلته».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

'Abu Ja'far^{asws} has said: 'Surah Al-Mulk (67), it is the Preventer, it Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah. And the one who recites it during his night which has mostly past, and repents, and will never be written down as being from the oblivious ones. And I^{asws} was kneeling by it after the last dinner, and I^{asws} was seated, and that my^{asws} father^{asws} used to recite it during his^{asws} day and his^{asws} night.

و من قرأها، إذا دخل عليه في قبره ناكرو و نكير من قبل رجليه قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أوعاني في كل يوم و ليلة سورة الملك، و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And the one who recites it, when there enter upon him Naakir and Nakeer (Two questioning Angels) from the side of his feet, his feet would say to the two of them, 'There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night. So if they come to him from his middle side, it would say to the two of them, 'There is no way for the two of you towards me', for this is the servant who blew on to me Surah Al-Mulk, every

¹ (ثواب الأعمال: 119).

day and night. And if they come to him from the side of his tongue, it would say to the two of them, 'There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk with me every day and night'.²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و هي المنجية من عذاب القبر، أعطي من الأجر كمن أحيى ليلة القدر، و من حفظها كانت أنيسه في قبره، تدفع عنه كل نازلة تهتم به في قبره من العذاب، و تحرسه إلى يوم بعثه، و تشفع له عند ربها و تقربه حتى يدخل الجنة أمنا من وحشته و وحدته في قبره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, and it is a Rescuer from the Punishment of the grave, and be Given the Recompense as if he revived the Night of Measurement (ليلة القدر). And the one who memorises it, it would be his companion in the grave, repelling from him every Punishment which descends upon him in his grave, and it would Guard him up to the Day of his Resurrection, and intercede for him in the Presence of its Lord^{azwj}, and be nearby him until he enters the Paradise safely from its Horrors, and loneliness in his grave'.³

و قال رسول الله (صلى الله عليه و آله): «من حفظها كانت له أنسا في قبره، و تشفع له عند الله يوم القيامة حتى يدخل الجنة أمنا، و من قرأها و أهداها إلى إخوانه أسرعت إليهم كالبرق الخاطف، و خفت عنهم ما هم فيه، و أنستهم في قبورهم».

And the Rasool-Allah^{saww} said: 'The one who memorises it, it would be a companion for him in his grave, and intercede for him in the Presence of Allah^{azwj} on the Day of Judgement until he enters the Paradise safely. And the one who recites it, and gifts it to his brothers, it would rush to them like a streak of lightning, and Protect them from whatever they are in, and be a companion for them in their graves'.⁴

و قال الصادق (عليه السلام): «من قرأها على ميت خفف الله عنه ما هو فيه، و إذا قرئت و أهديت إلى الموتى أسرعت إليهم كالبرق الخاطف بإذن الله تعالى».

And Al-Sadiq^{asws} said; 'The one who recites it (Surah Al-Mulk) upon a dead body, Allah^{azwj} would Protect him from whatever he is in. And if it is recited and gifted to the dead, it would rush to them like the streak of lightning, by the Permission of Allah^{azwj}'.⁵

VERSES 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[67:1] Blessed is the One in Whose Hand is the Kingdom, and He has Power over all things,

² (الكافي 2: 26 / 463).

³ (خواص القرآن)

⁴ Tafseer Al Burhan – H 10906

⁵ (خواص القرآن: 11 «مخطوط»)

قال: - ولقد مر أمير المؤمنين (عليه السلام) على قوم من أخلاط المسلمين ليس فيهم مهاجري ولا أنصاري، وهم قعود في بعض المساجد في أول يوم من شعبان، إذا هم يخوضون في أمر القدر وغيره مما اختلف الناس فيه، قد أرتفعت أصواتهم واشتد فيه محكمهم وجدالهم،

Imam Hassan^{asws} Al-Askari^{asws} said: 'And it so happened that the Amir-ul-Momineen^{asws} passed by a group of Muslims and among them were neither the Emigrants, nor anyone from the Helpers, and they were sitting in one of the Masjids on the first day of Shabaan. They were engaged in the discussion regarding the matter of القدر (pre-destination and free will) and other such matters in which they differed, and their voices were raised due to the intensity of their arguments.

فوقف عليهم، فسلم، فردوا عليه وأوسعوا وقاموا إليه يسألونه القعود إليهم، فلم يحفل بهم، ثم قال لهم - وناداهم -: يا معشر المتكلمين فيما لا يعنيهم ولا يرد عليهم، ألم تعلموا أن الله عبادة قد أسكتتهم خشيته من غير عي ولا بكم، وإنهم لهم الفصحاء العقلاء الألباء العالمون بالله وأيامه. ولكنهم إذا ذكروا عظمة الله انكسرت ألسنتهم، وانقطعت أفئدتهم، وطاشت عقولهم، وهامت حلومهم، إغزازا لله، وإعظاما وإجلالا له.

He^{asws} paused near them. So he^{asws} greeted them and they returned to him^{asws} (the greeting) and some of them stood up and made space for him^{asws} to sit with them, but he^{asws} did not. Then he^{asws} said to them – and called out to them - : 'O group of speakers who are speaking about a matter which will neither help them nor will it return any benefit to them. Do you not know that there are servants of Allah^{azwj} who are silent due to their fear of Him^{azwj} but are neither blind nor mute, and they have extensive intellect and are knowledgeable, as considered by Allah^{azwj} as such. But, when the Greatness of Allah^{azwj} is mentioned their tongues get cut off, their hearts start sinking, and their intellects get bewildered, and they bow down to His^{saww} Might, and Greatness, and Majesty.

فاذا أفاقوا من ذلك استبقوا إلى الله بالأعمال الزاكية، يعدون أنفسهم مع الظالمين والخاطئين، وأنهم براء من المقصرين والمفرطين، إلا أنهم لا يرضون الله بالقليل ولا يستكثرونه الكثير، ولا يدلون عليه بالأعمال فهم متى ما رأيتهم مهمومون مروعون، خائفون، مشفقون، وجلون.

And when they are in this state, they move towards Allah^{azwj} by pure deeds, and consider themselves to still be unjust and the erroneous ones, and they are away from 'المقصرين والمفرطين' the Reducers and the Exaggerators, except that they do not begrudge Allah^{azwj} a lot, nor are they proud of their deeds, but when someone looks at them he will see them to be grieved, appalled, fearful and in awe.

فأين أنتم منهم يا معشر المبتدعين ألم تعلموا أن أعلم الناس بالقدر أسكتهم عنه وأن أجهل الناس بالقدر أنطقهم فيه؟

Where are you among them, O group of innovators! Do you not know that, regarding this matter (pre-determination and free will), the knowledgeable people are the ones who are silent and the ignorant people are the ones who speak a lot about it?⁶

VERSE 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^٦ وَهُوَ الْعَزِيزُ الْعَفُورُ {2}

⁶ Tafseer Imam Hassan Al-Askari^{asws} – S 371

[67:2] Who created death and life that He may try you - which of you is best in deeds; and He is the Mighty, the Forgiving,

محمد بن يعقوب: بإسناده عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الحياة و الموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان، لم يدخل في شيء إلا و قد خرجت منه الحياة».

Muhammad Bin Yaquob, by his chain from Fazalat, from Musa Bin Bakr, from Zurara, who has narrated the following:

'Abu Ja'far^{asws} has said: 'The life and the death are two creations of Allah^{azwj}. So if the (time of) death comes, it enters into the human being. It never enters into anything except that the life has departed from it'.⁷

ابن محبوب عن أبي جعفر الأحول عن سلم بن المستنير عن أبي جعفر (عليه السلام) قال إن الله عز و جل خلق الجنة قبل أن يخلق النار و خلق الطاعة قبل أن يخلق المعصية و خلق الرحمة قبل الغضب و خلق الخير قبل الشر و خلق الأرض قبل السماء و خلق الحياة قبل الموت و خلق الشمس قبل القمر و خلق النور قبل الظلمة.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Salaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far^{asws} said: 'Allah^{azwj} Created the Paradise before He^{azwj} Created the Fire, and Created the obedience before He^{azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the 'النور' (the Divine Light) before the darkness'.⁸

في اعتقادات الامامية للصدوق (ره) قيل لعلى بن الحسين عليهما السلام: ما الموت؟ قال: الموت للمؤمن كنز ثياب وسخة قملة وفك قيود وأغلال ثقيلة، و الاستبدال بافخر الثياب وأطيبها روائح. و اوطأ المراكب وأنس المنازل، ولللكافر كخلع ثياب فاخرة والنقل عن منازل أنيسة والاستبدال بأوسخ الثياب وأخشنها، وأوحش المنازل وأعظم العذاب.

In Itiqadaat Al-Imamiya of Al-Sadouq –

'It was said to Ali^{asws} Bin Al-Husayn^{asws}, 'What is the death?' He^{asws} said: 'The death for the Believer is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses. And for the Infidel, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and greatest Punishment'.⁹

وقيل لمحمد بن علي الباقر عليه السلام: ما الموت؟ قال: هو النوم الذي يأتيكم في كل ليلة، الا انه طويل مدته لا ينتبه منه إلى يوم القيامة.

⁷ (الكافي 3: 34 / 259).

⁸ Al Kafi – H 14564

⁹ Tafseer Noor Al Saqalayn _ CH 67 H 10

And it was said to Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, 'What is the death?' He^{asws} said: 'It is a sleep which comes to you during every night, except that it is extended in its length, unnoticed, up to the Day of Judgement'.¹⁰

وعن أنس بن مالك قال: اثنى قوم على رجل عند رسول الله صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله: كيف عقله؟ قالوا: يارسول الله نخبرك عن اجتهاده في العبادة واصناف الخير و تسألنا عن عقله؟ فقال: ان الاحمق يصيب بحمقه اعظم من فجور الفاجر، وانما يرتفع العباد غدا في الدرجات وينالون الزلفى من ربهم على قدر عقولهم.

And from Anas Bin Malik who said:

'A group praised a man in the presence of Rasool-Allah^{saww}, so Rasool-Allah^{saww} said: 'How is his intellect?' They said, 'O Rasool-Allah^{saww}, we are informing you^{saww} of his struggle in the worship and the types of good (deeds) and you^{saww} are asking about his intellect?' So he^{saww} said: The fool injures by his foolishness more than the immorality of the immoral. But rather, the servants would be raised higher in their levels tomorrow and achieve nearness to their Lord^{azwj} in accordance with their intellect'.¹¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفیان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملا، و لكن أصوبكم عملا، و إنما الإصابة خشية الله و النية الصادقة و الحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [67:2] **that He may try you - which of you is best in deeds**, he^{asws} said: 'It does not Mean which one of you has the most deeds, but the most correct deeds. And the correctness is the humbleness to Allah^{azwj}, and the true intention, and the goodness'.

- ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا و العمل الخالص: الذي لا تريد أن يحمذك عليه أحد إلا الله عز و جل، و النية أفضل من العمل، إلا و إن النية هي العمل- ثم تلا قوله عز و جل- قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ».

Then said, 'And the remaining upon the deed is more severe than the deed itself, except that the intention, it is the deed'. Then he^{asws} recited the Words of the Mighty and Majestic [17:84] **Say: Every one acts according to his manner** – Meaning, upon the intention'.¹²

VERSES 3 TO 9

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ {3} ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ {4} وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ {5} وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَنُوسُ الْمَصِيرِ {6} إِذَا أُلْفُوا فِيهَا سَمِعُوا لَهَا شَهِيْقًا وَهِيَ تَفُورٌ {7} تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8} قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

¹⁰ Tafseer Noor Al Saqalayn – CH 67 H 11

¹¹ Tafseer Noor Al Saqalayn – CH 67 H 21

¹² (الكافي 2: 13 / 4)

[67:3] Who created the seven skies in layers; you see no disparity in the creation of the Beneficent; then look again, can you see any disorder? [67:4] Then turn back the eye again and again; your look shall come back to you confused while it is fatigued. [67:5] And certainly We have adorned the sky of the world with lamps and We have made these missiles for the Devils, and We have prepared for them the Punishment of the Blazing Fire [67:6] And for those who disbelieve in their Lord is the Punishment of Hell, and evil is the resort. [67:7] When they shall be cast therein, they shall hear a loud moaning of it as it heaves, [67:8] Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9] They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything, you are only in a great error.

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه سأله رجل فقال: لأي شيء بعث الله الأنبياء و الرسل إلى الناس؟ فقال: «لئلا يكون للناس على الله حجة بعد الرسل، و لئلا يقولوا: ما جاءنا من بشير و لا نذير، و لتكون حجة الله عليهم، ألا تسمع قول الله عز و جل، يقول حكاية عن خزنة جهنم و احتجاجهم على أهل النار بالأنبياء و الرسل: أ لم يأتكم نذيرٌ قالوا بلى قد جاءنا نذيرٌ فكذبنا و قلنا ما نزل الله من شيء إن أنتم إلا في ضلالٍ كبيرٍ؟».

Ibn Babuwayh said, 'Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

'A Man asked Abdullah^{asws}, 'Which thing did Allah^{azwj} Send (with) the Prophets^{as} and the Rasools^{as} to the people?' So he^{asws} said: 'Lest there be an argument against Allah^{azwj} after the Rasools^{as}. And that they should be saying, 'There did not come to us a Giver of Good News or a Warner', but they^{as} would become the Argument of Allah^{azwj} against them. Have you not heard the Words of Allah^{azwj} Mighty and Majestic, Telling about the Keepers of Hell and their argumentation against the people of the Hell, by the Prophets^{as} and the Rasools^{as}? **[67:8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9] They shall say: Yes! indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything, you are only in a great error**'¹³

VERSES 10 & 11

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10} فَاعْتَرَفُوا بِذُنُوبِهِمْ فُسْحَقًا لِّأَصْحَابِ السَّعِيرِ {11}

[67:10] And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning Fire. [67:11] So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the Blazing Fire.

علي بن إبراهيم: و قالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير، قال: قد سمعوا و عقلوا، و لكنهم لم يطيعوا و لم يفعلوا، و الدليل على أنهم قد سمعوا و عقلوا و لم يقبلوا، قوله: فاعترفوا بذنوبهم فسحقاً لأصحاب السعير.

¹³ (علل الشرائع: 4 / 120)

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding [67:10] **And they shall say: Had we but listened or pondered, we would not have been among the inmates of the Blazing Fire**, The Imam^{asws} said: 'They had heard and pondered, but they never obeyed and never acted (upon it), and the evidence on the fact that they did hear and ponder but never acted (upon it), are His^{azwj} Words [67:11] **So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the burning Fire**'.¹⁴

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث يذكر فيه أهل النار: «فيقولون: إن عذبنا ربنا، لم يكن ظلمنا شيئاً. قال- فيقول مالك: فأعترفوا بذنبيهم فسحقاً لأصحاب السعير أي بعداً لأصحاب السعير».

The book – Sifat Al-Jannat Wa Al-Naar – from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy, who has said:

'Abu Ja'far^{asws}, in a Hadeeth in which are mentioned the people of the Fire: 'So they would be saying, 'Our Lord^{azwj} has Punished us, but was not Unjust to us for anything'. So Malik (Keeper of the Fire) will be saying: '[67:11] **So they shall acknowledge their sins, but far will be (Forgiveness) from the inmates of the Blazing Fire** i.e., remote for the inmates of the Blazing Fire (Al-Saeer)'.¹⁵

VERSES 12 TO 14

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12} وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13} أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

[67:12] (As for) those who fear their Lord in secret, they shall surely have Forgiveness and a great Reward [67:13] And conceal your word or manifest it; He Knows what is in the hearts. [67:14] Indeed, he Knows Who created, And He is the Subtle, the Aware.

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

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

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

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

¹⁴ (تفسير القمي 2: 378).

¹⁵ (الاختصاص: 364).

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

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

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them. Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, Creating it without any instruments or machinery. And for every made thing is the One who Made it, and Allah^{azwj} is the Creator, the Subtle Who Created and Made (everything) from nothing'.¹⁶

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن يعقوب الكليني، قال: حدثنا علي بن محمد، عن محمد بن عيسى، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «إنما سمي الله بالعلم لغير علم حادث علم به الأشياء، و استعان به على حفظ ما يستقبل من أمره، و الرواية فيما يخلق [من خلقه] و بعينه ما مضى مما أفنى من خلقه مما لو لم يحضره ذلك العلم و يعنه كان جاهلا ضعيفا، كما أنا رأينا علماء الخلق إنما سموا بالعلم لعلم حادث إذ كانوا قبله جهلة، و ربما فارقهم العلم بالأشياء، فصاروا إلى الجهل، و إنما سمي الله عالما لأنه لا يجهل شيئا، و قد جمع الخالق و المخلوق [اسم العلم] و اختلف المعنى على ما رأيت.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Umran Al-Daqaq narrated to us, from Muhammad Ibn Yaquob Al-Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Al-Husayn bin Khalid, who has narrated the following:

'Abu Al-Hassan Al-Reza^{asws} having said: 'But rather, we say Allah^{azwj} is the Knower, it is not the Knowledge after Him^{azwj} having Created the things, and Uses it to Preserve what will be transpiring from His^{azwj} Commands, and the reporting of what He^{azwj} Created from His^{azwj} creation, and what has passed from the perished. If He^{azwj} did not have that Knowledge, it would mean ignorance and weakness, just as we see that the knowledgeable ones of the creatures who have been called the learned ones, it is due to their acquired knowledge, which they were ignorant of before, and the knowledge of these things would separate from them, so they would end up becoming ignorant again. But rather, Allah^{azwj} has been Named as the Knower because He^{azwj} is not ignorant of anything. And so the Creator and the

¹⁶ (التوحيد: 1 / 186)

created are both named as knower, surely there is a difference in the meaning as you can see.¹⁷

VERSES 15 TO 21

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ {15} أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16} أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نُذِيرُ {17} وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18} أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ {19} أَمْ نَظُنُّ أَنْ يَنْصُرَكُمُ مِنْ دُونِ الرَّحْمَنِ ۗ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ {20} أَمْ نَظُنُّ أَنْ يَرْزُقَكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۗ بَلْ لَجُوا فِي عُنْوٍ وَتَفُورٍ {21}

[67:15] He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death. [67:16] Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! It shall be in a state of commotion. [67:17] Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning. [67:18] And certainly those before them rejected (the truth), then how was My disapproval. [67:19] Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything. [67:20] Or who is it that will be a host for you to assist you besides the Beneficent? The unbelievers are only in deception. [67:21] Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

علي بن إبراهيم، قوله: هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا أَي فَرَّاشًا فَاْمَشُوا فِي مَنَاكِبِهَا أَي فِي أَطْرَافِهَا.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His^{azwj} Words **[67:15] He it is Who made the earth smooth for you**, i.e., like a mattress **therefore go about in the spacious sides thereof**, i.e., to its edges'.¹⁸

VERSE 22

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ؟ قال: «إن الله ضرب مثلا من حاد عن ولاية علي (عليه السلام) كمن يمشي على وجهه، لا يهتدي لأمره، و جعل من تبعه سويا على صراط مستقيم، و الصراط المستقيم أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated the following:

¹⁷ (التوحيد: 2 / 188)

¹⁸ (تفسير القمي: 2: 379).

'Abu Al-Hassan^{asws} has said: '**[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?** He^{asws} said: 'Allah^{azwj} has Struck an example of the one not upon the Wilayah of Ali^{asws} as being like the one who walks upon his face (upside down), not guided by his^{asws} command. And He^{azwj} Made the one who follows him^{asws} as an upright person upon a Straight Path. And the Straight Path is Amir-ul-Momineen^{asws},¹⁹

محمد بن العباس: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية و هو ينظر إلى الناس أ فمن يمشي مكباً على وجهه أهدى أمن يمشي سوياً على صراطٍ مستقيم: «يعني و الله عليا و الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

The (narrator) says: 'Abu Ja'far^{asws} recited this Verse and he^{asws} was looking at the people **[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?**, and said: 'By Allah^{azwj}! It Means Ali^{asws} and the Imams^{asws},²⁰

VERSES 23 TO 27

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {23} قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24} وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25} قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {26} فَلَمَّا رَأَوْهُ زُلْفَةً سَيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ {27}

[67:23] Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks. [67:24] Say: He it is Who multiplied you in the earth and to Him you shall be gathered. [67:25] And they say: When shall this threat be (executed) if you are truthful? [67:26] Say: The knowledge (thereof) is with Allah and I am only a plain warner. [67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن إسماعيل بن سهل، عن القاسم بن عروة، عن أبي السفاتج، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلَمَّا رَأَوْهُ زُلْفَةً سَيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ، قال: «هذه نزلت في أمير المؤمنين (عليه السلام) و أصحابه الذين عملوا ما عملوا، يرون أمير المؤمنين (عليه السلام) في أغبط الأماكن فيسيء وجوههم، و يقال لهم: هذا الذي كنتم به تدعون، الذي انتحلتم اسمه، أي سميتم أنفسكم بأمر المؤمنين».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al-Qasim Bin Arwat, from Al-Safataj, from Zurara, who has narrated the following:

'Abu Ja'far^{asws} regarding the Words of the High **[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by**, he^{asws} said: 'It was Revealed regarding Amir-ul-Momineen^{asws} and his^{asws} companions who acted upon what he^{asws} did. They will be seeing Amir-ul-Momineen^{asws} with envy and despair upon their faces, so it will

¹⁹ (الكافي 1: 91 / 359).

²⁰ (تأويل الآيات 2: 2 / 702).

be said to them, **[67:27] This is that which you used to be called by**, the ones who impersonated by his^{asws} name, i.e., they called themselves as 'Amir-ul-Momineen'.²¹

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) الْمَسْجِدَ الْحَرَامَ وَهُوَ مُتَكِيٌّ عَلَيَّ فَانظُرْ إِلَى النَّاسِ وَنَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَلَا يَدِينُونَ دِينًا يَا فَضِيلُ انظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ مَنْ يَمْشِي مُكَبًِّا عَلَى وَجْهِهِ أَهْدَى أَمْ مَنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي وَاللَّهُ عَلِيًّا (عَلَيْهِ السَّلَام) وَالْأَوْصِيَاءَ (عَلَيْهِمُ السَّلَام)

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far^{asws}, he^{asws} was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he^{asws} said: 'O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion by our^{asws} Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah^{azwj} Curse these ridiculed creatures falling down upon their faces'. Then he^{asws} recited this Verse: **“[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?”** By Allah^{azwj}, it means Ali^{asws}, and the successors^{asws}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَّيْتُ وَجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَا فَضِيلُ لَمْ يَنْسَمَ بِهَذَا الْإِسْمِ غَيْرُ عَلِيٍّ (عَلَيْهِ السَّلَام) إِلَّا مُفْتَرٍ كَذَّابٍ إِلَى يَوْمِ النَّاسِ هَذَا أَمَا وَاللَّهِ يَا فَضِيلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌ غَيْرِكُمْ وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَلَا يَقْبَلُ إِلَّا مِنْكُمْ وَإِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجَنَّبُوا كِبَارِمًا نَهَوْنَ عَنْهُ لُكْفَرُ عَنْكُمْ سَبِيَّاتِكُمْ وَنُدْخَلِكُمْ مَدْخَلَ كَرِيمًا يَا فَضِيلُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَحْفُوا أَلْسِنَتَكُمْ وَتَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ أَنْتُمْ وَاللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

Then he^{asws} recited this Verse: **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by”**. O Fazeyl! It is Amir-ul-Momineen^{asws}. No one has been named with this name apart from Ali^{asws}, except for the impostor, a liar up to the Day of Judgement. But this, by Allah^{azwj} O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance except from you (Shias), and it is you all that are mentioned in this Verse: **“[4:31] If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.”** O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakat, and withholding your tongues, and we^{asws} would be making you to enter the Paradise?' Then he^{asws} recited: **“[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up Salat and pay the poor-rate”**. You (Shias) are the ones who are referred to in this Verse'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

²¹ (الكافي 1: 68 / 352).

²² Al Kafi – H 14882

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah^{asws} one day, so he^{asws} said to me: 'When it will be the Day of Judgement and Allah^{azwj} Blessed and High Gathers the creatures, Noah^{as} would be the first one to be called. It will be said to him^{as}: 'Did you^{as} preach?' So he^{as} will say: 'Yes'. It will be said to him^{as}: 'Who will testify for you^{as}?' So he^{as} will say: 'Muhammad Bin Abdullah^{saww}'.

قَالَ فَيَخْرُجُ نُوحٌ (عليه السلام) فَيَبْخَطِي النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَهُوَ عَلَى كَثِيبِ الْمُسْكَ وَ مَعَهُ عَلِيٌّ (عليه السلام) وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا فَيَقُولُ نُوحٌ لِمُحَمَّدٍ (صلى الله عليه وآله) يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَأَلَنِي هَلْ بَلَّغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولُ يَا جَعْفَرُ يَا حَمَزَةَ اذْهَبَا وَ اسْهَدَا لَهُ أَنَّهُ قَدْ بَلَّغَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَجَعَفَرُ وَ حَمَزَةُ هُمَا الشَّاهِدَانِ لِلنَّبِيِّاءِ (عليهم السلام) بِمَا بَلَّغُوا فَقُلْتُ جَعَلْتُ فِدَاكَ فَعَلِيٌّ (عليه السلام) أَيْنَ هُوَ فَقَالَ هُوَ أَكْبَرُ مَنْزِلَةً مِنْ ذَلِكَ.

He^{asws} said: 'So Noah^{as} would go out and pass over the people until he^{as} would come to Muhammad^{saww}, and he^{saww} would be clothed in the musk, and with him^{saww} would be Ali^{asws}, and it is the Statement of Allah^{azwj} Mighty and Majestic: **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry”**. So Noah^{as} will say to Muhammad^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Blessed and High Questioned me^{as} Saying: "Did you^{as} preach?" I^{as} said: 'Yes'. So He^{azwj} Said: "Who will testify for you^{as}?' So I^{as} said: 'Muhammad^{saww}'. So he^{saww} will say: 'O Ja'far^{as}, O Hamza^{as}, go and testify for him^{as} that he^{as} did preach'. So Abu Abdullah^{asws} said: 'Thus Ja'far^{as} and Hamza^{as} are the two witnesses for the Prophets^{as} of what they^{as} had preached'. So I said, 'May I be sacrificed for you^{asws}, so where will Ali^{asws} be?' He^{asws} said: 'He^{asws} is of a status greater than that'.²³

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) - في حديث طويل - يذكر فيه أبا بكر و عمر و حالهما يوم القيامة: «و يريان عليا (عليه السلام)، فيقال لهما: فلما رأوه زلقة سيئت ووجوه الذين كفروا و قيل هذا الذي كنتم به تدعون يعني بإمرة المؤمنين».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlwiya in Kaamil Al-Ziyaraat, said, 'It has been narrated to me by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'sam, from Hamaad Bin Usman, who has narrated the following:

'Abu Abdullah^{asws} – in a lengthy Hadeeth – in which he^{asws} mentioned Abu Bakr and Umar and what their condition would be on the Day of Judgement: 'And the two of them would be seeing Ali^{asws}, so it would be said to them **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by”** – Meaning, as 'amir-ul-momineen'.²⁴

²³ Al Kafi – H 14840

²⁴ (كامل الزيارات: 11 / 332)

محمد بن العباس: عن حسن بن محمد، عن محمد بن علي الكناي، عن حسين بن وهب الأسدي، عن عبيس بن هاشم، عن داود بن سرحان، قال: سألت جعفر بن محمد (عليه السلام) عن قوله عز و جل: **فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ**، قال: «ذلك علي (عليه السلام)، إذا رأوا منزلته و مكانه من الله تعالى أكلوا أكفهم على ما فرطوا في ولايته».

Muhammad Bin Al-Abbas, from Hassan Bin Muhammad, from Muhammad Bin Ali Al-kanany, from Husayn Bin Wahab Al-Asady, from Ubeys Bin hashim, from Dawood Bin Sarhaan who said:

'I asked Ja'far Bin Muhammad^{asws} about the Words of the Mighty and Majestic **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by”**, he^{asws} said: 'That is Ali^{asws}. When they see his^{asws} status and place from Allah^{azwj}, they would eat (bite) their own hands over what they left out regarding his^{asws} Wilayah'.²⁵

و عنه، قال: حدثنا حميد بن زياد، عن الحسن بن محمد، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية فلما رأوه زلفه سيئت وجوه الذين كفروا وقيل هذا الذي كنتم به تدعون ثم قال: «أ تدري ما رأوا؟ رأوا و الله عليا (عليه السلام) مع رسول الله (صلى الله عليه و آله) و قربه [منه] وقيل هذا الذي كنتم به تدعون: أي تتسمون بأمرير» المؤمنين (عليه السلام).

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

Abu Ja'far^{asws} said, 'He^{asws} recited this Verse **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by”**, then said: 'Do you know what they will see? By Allah^{azwj}! They will see Ali^{asws} with Rasool-Allah^{saww}, and his^{asws} proximity to him^{saww} **and it shall be said; This is that which you used to be called by**, i.e., you were (liked to be) called as 'amir-ul-momineen'.

يا فضيل، لا يتسمى بها أحد غير أمير المؤمنين (عليه السلام) إلا مفتر كذاب إلى يوم الناس هذا».

O Fazeyl! No one will call himself by it apart from Amir-ul-Momineen^{asws} except for a lying imposter, up to the Day of the people, this (will hold).²⁶

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: **فَلَمَّا رَأَوْهُ زُلْفَةً**: «نزلت في علي (عليه السلام)، و ذلك لما رأوا عليا (عليه السلام) يوم القيامة اسودت وجوه الذين كفروا لما رأوا منزلته و مكانه من الله أكلوا أكفهم على ما فرطوا في ولاية علي (عليه السلام)».

Ibn Shehr Ashub has narrated:

'Al-Baqir^{asws} and Al-Sadiq^{asws} regarding the Words of the High **[67:27] But when they shall see it nigh**, said: 'It was Revealed regarding Ali^{asws}, and that is when they see Ali^{asws} on the Day of Judgement, it would blacken the faces of the ones who denied him^{asws} when they see his^{asws} status, and place from Allah^{azwj}, they would eat (bite) their own hands over what they left regarding the Wilayah of Ali^{asws}.²⁷

²⁵ (تأويل الآيات 2: 4 / 704).

²⁶ (تأويل الآيات 2: 7 / 705).

²⁷ (المناقب 3: 213).

VERSES 28 & 29

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ {28} قُلْ هُوَ الرَّحْمَنُ أَمَّنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ {29}

[67:28] Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us; So who will protect the unbelievers from a Painful Punishment? [67:29] Say: He is the Beneficent, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن علي ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ: «يا معشر المكذبين حيث أنبأتكم رسالة ربي في ولاية علي و الأئمة (عليهم السلام) من بعده، فستعلمون من هو في ضلال مبين».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat, from Ali Ibn Abu Hamza, from Abu Baseer, who has reported the following:

‘Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[67:29] so you shall come to know who it is that is in clear error**, he^{asws} said: ‘O group of the beliers, where you were given the news of the Message of my^{saww} Lord^{azwj} regarding the Wilayah of Ali^{asws} and of the Imams^{asws} from after him^{asws}, **[67:29] so you shall come to know who it is that is in clear error**’.²⁸

شرف الدين النجفي: عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ، قال (عليه السلام): «هذه الآية مما غيروا و حرفوا، ما كان الله ليهلك محمدا (صلى الله عليه و آله) و لا من كان معه من المؤمنين، و هو خير ولد آدم (عليه السلام)، و لكن قال عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْتُمْ اللَّهُ جَمِيعًا أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ».

Sharaf Al-Deen Al-Najafy, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic **[67:28] Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us; So who will protect the unbelievers from a Painful Punishment?** He^{asws} said: ‘This Verse is from what they have changed and distorted. Allah^{azwj} was not going to Destroy Muhammad^{saww}, nor the ones who were with him^{saww} from the Believers, and he^{saww} was the best of the Children of Adam^{as}. But, Allah^{azwj} Mighty and Majestic Said: **“Say: Have you considered if Allah were to Destroy all of you together, or (and) have Mercy upon us; So who will protect the unbelievers from the Painful Punishment?”**²⁹

قال: و يؤيده ما روي عن محمد البرقي يرفعه، عن عبد الرحمن بن سالم الأشل، قال: قيل لأبي عبد الله (عليه السلام): قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا؟ قال: «ما أنزلها الله هكذا، و ما كان الله ليهلك نبيه (صلى الله عليه و آله) و من معه، و لكن أنزلها: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْتُمْ اللَّهُ و من معكم و نجاني و من معي فمن يجير الكافرين من عذاب أليم».

He said, ‘And what supports it is what has been reported from Muhammad Al-Barqy, with an unbroken chain, from Abdul Rahman Bin Saalim Al-Ashal who said:

²⁸ (الكافي 1: 45 / 349).

²⁹ (تأويل الآيات 2: 10 / 707).

'It was said to Abu Abdullah^{asws}, [67:28] **Say: Have you considered if Allah should destroy me and those with me, or He will have Mercy on us?** He^{asws} said: 'Allah^{azwj} did not Reveal it like this, and Allah^{azwj} was not going to Destroy His^{azwj} Prophet^{saww} and the ones with him^{saww}, but Allah^{azwj} Revealed it (in the Holy Quran) as "Say: Have you considered if Allah were to Destroy you and the ones with you and Save me and the ones with me; So who will protect the unbelievers from the Painful Punishment?"³⁰

VERSE 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم بن معاوية بن وهب البجلي، و أبي قتادة علي بن محمد بن حفص، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، قال: قلت: ما تأويل قول الله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ؟ فقال: «إذا فقدتم إمامكم فلم تروه فماذا تصنعون؟».

And from him, said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muha Bin Al-Qasim Bin Muawiya Bin Wahab Al-Bajaly, and Abu Qatada Ali Bin Muhammad Bin Hafsa, who has narrated the following:

'Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws}, said, 'I said, 'What is the explanation of the Words of Allah^{azwj} Mighty and Majestic **[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?** So he^{asws} said: 'When you lose your Imam^{asws}, so you do not see him^{asws} (anymore), so what is it what you would be doing?'³¹

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن القاسم بن العلاء، قال: حدثنا إسماعيل بن علي الفزاري، عن محمد بن جمهور، عن فضالة بن أيوب، قال: سئل الرضا (عليه السلام) عن قول الله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ فقال (عليه السلام): «ماؤكم أبوابكم، أي الأئمة (عليهم السلام)، و الأئمة أبواب الله بينه و بين خلقه فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ يعني بعلم الإمام».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al-Qasim Bin Al-A'la, from Ismail Bin Ali Al-Fazary, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub said:

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?**, so he^{asws} said: 'Your water, is 'Your doors'. i.e., the Imams^{asws}, and the Imams^{asws} are the Doors of Allah^{azwj} between Him^{azwj} and His^{azwj} creatures **who is it then that will bring you flowing water?** Meaning (come to you) with the Knowledge of the Imam^{asws}³².

³⁰ (تأويل الآيات 2: 11 / 707)

³¹ (كمال الدين و تمام النعمة: 3 / 360)

³² (تفسير القمي 2: 379)

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن موسى بن القاسم بن معاوية البجلي، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: **قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ**، قال: «إذا غاب عنكم إمامكم فمن يأتيكم بإمام جديد؟».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al-Qasim Bin Muawiya Al-Bajaly, who has narrated the following:

'Ali son of Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?, he^{asws} said: 'When your Imam^{asws} is hidden from you, so who is the one who will come to you with a new Imam?'³³

ابن بابويه، قال: أخبرنا محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا محمد بن الحسين بن حفص الخثعمي الكوفي، قال: حدثنا عباد بن يعقوب، قال: حدثنا علي بن هاشم، عن محمد بن عبد الله، عن أبي عبيدة بن محمد بن عمار، عن أبيه، عن جده عمار، قال: كنت مع رسول الله (صلى الله عليه وآله) في بعض غزواته، و قتل علي (عليه السلام) أصحاب الألوية و فرق جمعهم، و قتل عمرو بن عبد الله الجمحي، و قتل شيبعة بن نافع، أتيت رسول الله (صلى الله عليه وآله) فقلت له: يا رسول الله، إن عليا قد جاهد في الله حق جهاده. فقال: «لأنه مني و أنا منه، و إنه وارث علمي، و قاضي ديني، و منجز وعدي، و الخليفة من بعدي، و لولاه لم يعرف المؤمن المحض بعدي، حربه حربي، و حربي حرب الله، و سلمه سلمتي، و سلمتي سلم الله، ألا إنه أبو سبطي، و الأئمة من صلبه، يخرج الله تعالى الأئمة الراشدين من صلبه، و منهم مهدي هذه الأمة».

Ibn Babuwayh said, 'Muhammad Bin Abdullah Bin Al-Matlab Al-Shaybani narrated to us, from Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy Al-kufy, from Abaad Bin Yaqoub, from Ali Bin Hisham, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Amaar, from his father, from his grandfather Amaar who said:

'I was with Rasool-Allah^{saww} in one of his^{asws} military expeditions, and Ali^{asws} killed brigadiers and the groups of them, and killed Amro Bin Abdullah Al-Jamhy, and killed Shaybat Bin Na'fa. I came up to Rasool-Allah^{saww}, so I said to him^{saww}, 'O Rasool-Allah^{saww}! Ali^{asws} has done Jihaad for the Sake of Allah^{azwj}, a rightful Jihaad'. So he^{saww} said: 'Because he^{asws} is from me^{saww}, and I^{saww} am from him^{asws}, and he^{asws} is the inheritor of my^{saww} knowledge, and the fulfiller of my^{saww} debts, and completer of my^{saww} promises, and is the Caliph from after me^{saww}. And were it not for him^{asws}, the pure Believer would not have been recognised after me^{saww}. His^{asws} war is my^{saww} war, and my^{saww} was is the War of Allah^{azwj}, and his^{asws} peace is my^{saww} peace, and my^{saww} is peace is the Peace of Allah^{azwj}. Indeed! He^{asws} is the father of my^{saww} grandsons^{asws}, and the Imams^{asws} are from his^{asws} back. Allah^{azwj} would Bring out the Righteous Imams^{asws} from his^{asws} 'صلب' lineage, and among them^{asws} is the Mahdi^{asws} of this community'.

فقلت: بأبي و أمي يا رسول الله، من هذه المهدي؟ قال: «يا عمار، إن الله تبارك و تعالى عهد إلي أنه يخرج من صلب الحسين أئمة تسعة، و التاسع من ولده يغيب عنهم، و ذلك قوله عز و جل: **قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ** تكون له غيبة طويلة، يرجع عنها قوم و يثبت عليها آخرون، فإذا كان في آخر الزمان يخرج فيملاً الدنيا قسماً و عدلاً كما ملئت جوراً و ظلماً، و يقاتل على التأويل كما قاتلت على التنزيل، و هو سمي و أشبه الناس بي.

So I said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}, who is this Al-Mahdi^{asws}?', He^{saww} said: 'O Amaar! Allah^{azwj}, Blessed and High has Given to me^{saww} an Oath, that He^{azwj} would Bring out from the 'صلب' of Al-Husayn^{asws}, nine Imams^{asws}, and the ninth from his^{asws} sons^{asws} would be hidden from

³³ (الكافي 1: 14 / 274)

them (the people), and these are the Words of Allah^{azwj} Mighty and Majestic [67:30] **Say: Have you considered if your water should recede, who is it then that will bring you flowing water?** It would become a prolonged occultation, a people would turn back from it, and another would be steadfast upon it. So when it is the end of the times, he^{asws} would come out and fill the world with equity and justice as it had been filled with inequity and injustice, and he^{asws} would fight upon the explanation (of the Quran) just as I^{saww} fought upon the Revelation (of the Quran), and he has my^{saww} name, and would be the most similar to me^{saww} of the people.

يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و اصحبه، فإنه مع الحق و الحق معه. يا عمار، إنك ستقاتل بعدي مع علي صنفين: الناكثين و القاسطين، ثم تقتلك الفئة الباغية». قال: يا رسول الله، أليس ذلك على رضا الله و رضاك؟ قال: «نعم، على رضا الله و رضاي، و يكون آخر زادك من الدنيا شربة من لبن تشربه».

O Amaar! There will be 'فتنة' strife after me^{saww}. So when it is like that, follow Ali^{asws} and his^{asws} companions, for he^{asws} is with the truth and the truth is with him^{asws}. O Amaar! After me^{saww}, you will be fighting against two types – the breakers (of the covenant) and the unjust, then you will be killed by the rebellious group. I said, 'O Rasool-Allah^{saww}! Is that not upon the Pleasure of Allah^{azwj} and your^{saww} pleasure?' He^{asws} said: 'Yes, upon the Pleasure of Allah^{azwj} and my^{saww} pleasure, and it would become the last of your provision from the world, a drink of milk which you will be drinking it'.

فلما كان يوم صفين خرج عمار بن ياسر إلى أمير المؤمنين (عليه السلام)، فقال له: يا أبا رسول الله، أتأذن لي في القتال؟ فقال: «مهلا رحمك الله» فلما كان بعد ساعة أعاد عليه الكلام، فأجابه بمثله، فأعاد عليه ثالثا، فبكى أمير المؤمنين (عليه السلام)، فنظر إليه عمار، فقال: يا أمير المؤمنين، إنه اليوم الذي وصفه لي رسول الله (صلى الله عليه و آله)

So when it was the Day of Siffeen, Amaar Bin Yasser came out to Amir-ul-Momineen^{asws} and said to him^{asws}, 'O brother^{asws} of Rasool-Allah^{saww}! Do you^{asws} permit me for the fighting?' So he^{asws} said: 'Shh! No. May Allah^{azwj} have Mercy on you'. So after some time, he repeated the speech to him^{asws}, so he^{asws} answered him similar to it. So he repeated to him^{asws} for a third time, so Amir-ul-Momineen^{asws} wept. Amaar looked at him^{asws} and said, 'O Amir-ul-Momineen^{asws}, it is the Day which Rasool-Allah^{saww} described to me'.

فنزل أمير المؤمنين (عليه السلام) عن بغلته، و عانق عمارا و ودعه، ثم قال: «يا أبا اليقظان جزاك الله عن نبيك و عني خيرا، فنعمة الأخ كنت، و نعمه صاحب كنت». ثم بكى (عليه السلام) و بكى عمار، ثم قال: و الله- يا أمير المؤمنين- ما اتبعتك إلا ببصيرة، فإني سمعت رسول الله (صلى الله عليه و آله) يقول يوم خيبر: «يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و حزيه، فإنه مع الحق و الحق معه، و ستقاتل بعدي الناكثين و القاسطين» فجزاك الله خيرا- يا أمير المؤمنين- عن الإسلام أفضل الجزاء، فلقد أدبت و أبلغت و نصحت.

So Amir-ul-Momineen^{asws} descended from his^{asws} mule, hugged Amaar and bid farewell to him, then said: 'O Abu Al-Yaqzan! Your Reward, from Allah^{azwj} and from His^{azwj} Prophet^{saww}, and from me^{asws} is good, for you were a good brother, and a good companion'. Then he^{asws} wept, and Amaar wept, then said, 'O Amir-ul-Momineen^{asws}, I do not follow you^{asws} except with insight, for I heard Rasool-Allah^{saww} saying to me on the Day of Khyber; 'O Amaar! There will take place strife after me^{saww}. So when it is like that, follow Ali^{asws} and his^{asws} party, for he^{asws} is with the truth and the truth is with him^{asws}, and you will be fighting against the breakers (of the covenant) and the unjust, after me^{saww}. So, may Allah^{azwj} Reward you good, O Amir-

ul-Momineen, about Al-Islam, the best of the Rewards, for I have performed and have been preached to, and been advised’.

ثم ركب و ركب أمير المؤمنين (عليه السلام)، ثم برز إلى القتال، ثم دعا بشربة من ماء فقيل: ما معنا ماء. فقام إليه رجل من الأنصار و سقاه شربة من لبن فشربه، ثم قال: هكذا عهد إلى رسول الله (صلى الله عليه و آله) أن يكون آخر زادي من الدنيا شربة لبن، ثم حمل على القوم، فقتل ثمانية عشر نفساً، فخرج إليه رجلان من أهل الشام قطعناه، و قتل (رحمه الله)،

Then he mounted and Amir-ul-Momineen^{asws} mounted (the mule). Then he went out for the battle. Then he called for a drink of water, so it was said, ‘We have not water with us’. So a man from the Helpers stood up and quenched him with a drink of milk, so he drank it, then said, ‘This is what Rasool-Allah^{saww} promised to me and it would be the last of my provision from the world, a drink of milk. Then he attacked the people (enemy), so he killed eighteen of them. Two men from the people of Syria came out to him, so they stabbed and killed him.

فلما كان في الليل طاف أمير المؤمنين (عليه السلام) في القتلى، فوجد عماراً ملقى بين القتلى، فجعل رأسه على فخذة، ثم بكى عليه و أنشأ يقول: ألا أيها الموت الذي ليس تاركي - أرحني فقد أفنيت كل خليل - أيا موت كم هذا التفرق عنوة فلست تبقي خلة لخليل - أراك بصيراً بالذين أحبهم - كأنك تمضي نحوهم بدليل

So when it was night time, Amir-ul-Momineen^{asws} circled in the battlefield, so he^{asws} found Amaar lying among the dead. So he^{asws} placed his head upon his^{asws} thigh, then wept over him, and recited a poem – Indeed, O death, you do not leave any – so you have perished all friends – Regardless of how death forcibly separates – so there does not remain a solitary one for a friend – I^{asws} see you are looking at the ones I^{asws} love – As if you have evidence against them’.³⁴

وباسناده إلى ابي بصير عن ابي جعفر عليه السلام في قول الله عزوجل: " قل ارايتم ان اصبح ماؤكم غورا فمن يأتيكم بماء معين " فقال: هذه نزلت في الامام القائم يقول: ان اصبح امامكم غائباً عنكم لا تدرون اين هو ؟ فمن يأتيكم بامام ظاهر يأتيكم باخبار السماوات والارض وحلال الله وحرامه، ثم قال عليه السلام: والله ما جاء تأويل هذه الاية ولا بد ان يجيئ تأويلها.

And by his chain going up to Abu Baseer, who has narrated:

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [67:30] Say: **Have you considered if your water should recede, who is it then that will bring you flowing water?**, so he^{asws} said: ‘It was Revealed regarding Al-Qaim^{asws}. He^{azwj} is Saying; “When your Imam^{asws} recedes and is hidden from you all, you will not be knowing where he^{asws} is? So there comes to you the apparent Imam^{asws}, bringing to you the news of the heavens and the earth, and Permissibles of Allah^{azwj} and His^{azwj} Prohibitions”. Then he^{asws} said: ‘By Allah^{azwj}! The interpretation of this Verse has not come yet, and it is inevitable that its interpretation should come’.³⁵

³⁴ (كفاية الأثر: 120)

³⁵ Tafseer Noor Al Saqalayn – CH 67 H 41