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CHAPTER 35

FAATIR

(45 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعاً: حمد سبأ، و حمد فاطر، من قرأهما في ليلة لم يزل في ليلته في حفظ الله و كلاءته، و من قرأهما في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ منه».

Ibn babuwayh, by his chain, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws}: 'The Two Praises together – The Praise of *Saba* (Chapter 34) and the Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah^{azwj} and Guarded by Him^{azwj} during his night. And the one who recites these in the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart or reach his wishes'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يريد بها ما عند الله تعالى نادته يوم القيامة ثمانية أبواب الجنة، و كل باب يقول: هلم ادخل مني إلى الجنة، فيدخل من أيها شاء.

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (35), wanting by it what is in the Presence of Allah^{azwj}, the eight Doors of the Paradise would Call out to him on the Day of Judgement, and each of the Doors would be saying: 'Come and enter through me!' So he would be entering from whichever he so desires to.²

الشيخ في (مجالسه): بإسناده عن معاوية بن وهب، قال: كنت عند أبي عبد الله (عليه السلام)، قال: فصدع ابن لرجل من أهل مرو و هو عنده جالس. قال: فشكا ذلك إلى أبي عبد الله (عليه السلام)، قال: «أدنه مني» قال: فمسح على رأسه، ثم تلا: إِنَّ اللَّهَ يُمَلِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَرُولاَ وَ لَئِنْ زَالتاَ إِِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا.

Al Sheykh in his Majalis, by his chain from Muawiya Bin Wahab who said,

'I was in the presence of Abu Abdullah^{asws}, a man from the people of Marv, who was in his^{asws} presence had a headache. So he complained about it to Abu Abdullah^{asws}. He^{asws} said: 'Come near me^{asws}'. So he^{asws} wiped upon his head, then recited **[35:41] Surely, Allah Upholds the skies and the earth lest they cease; and if they**

¹ ثواب الأعمال: 110.

² (خواص القرآن)

should cease, there is none who can uphold them after Him; He has always been Forbearing, the Forgiving'.³

وعنه، في (التهديب): بإسناده عن محمد بن علي بن محبوب، عن محمد بن حماد الكوفي، عن محمد بن خالد، عن عبيد الله بن الحسين، عن علي بن الحسين، عن علي بن أبي حمزة، عن ابن يقطين، قال: قال أبو عبد الله (عليه السلام): «من أصابته زلزلة فليقرأ: يا من يمسك السماوات والأرض أن تزولا، ولئن زالتا إن أمسكهما من أحد من بعده إنه كان حليماً غفوراً، صل على محمد وآل محمد، و أمسك عني السوء إنك على كل شيء قدير».

And from him, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Hamaad Al Kufy, from Muhammad Bin Khalid, from Ubeydullah Bin Al Husayn, from Ali Bin Al Husayn, from Ali Bin Abu Hamza, from Ibn Yaqteen who said,

'Abu Abdullah^{asws} said: 'The one who is hit by a tremor should recite, '**[35:41] Surely Allah Upholds the skies and the earth lest they cease; and if they should cease, there is none who can uphold them after Him; He has always been Forbearing, the Forgiving**, send Greetings upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, Lift the evil away from me, You^{azwj} have the Power over everything'.

قال: «من قرأها عند النوم لم يسقط عليه البيت، إن شاء الله تعالى».

He^{asws} said: 'The one who recites it during sleep, the house would not fall down upon him, if Allah^{azwj} so Desires it'.⁴

VERSE 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[35:1] All Praise is due to Allah, the Originator of the skies and the earth, the Maker of the Angels, messengers flying on wings, two, and three, and four; He Increases in creation whatsoever He Desires to; surely Allah has Power over all things

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم بن هاشم، عن أبيه، جميعاً، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «ليس خلق أكثر من الملائكة، إنه لينزل كل ليلة من السماء سبعون ألف ملك فيطوفون بالبيت الحرام ليلتهم، و كذلك في كل يوم».

A number of our companions, from Sahl in Ziyad, and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Dawood Al-Raqy, who has narrated the following:

Abu Abdullah^{asws} has said: 'There are no creatures more numerous than the Angels. They descend from the sky every night, seventy thousand Angels, so they circumambulate the Sacred House during the night, and similarly during each day'.⁵

³ الأمالي 2: 284

⁴ التهذيب 3: 892 / 294

⁵ الكافي 8: 402 / 272

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، قالاً: حدثنا ابن محبوب، عن عبد الله بن طلحة رفعه، قال: قال النبي (صلى الله عليه و آله): «الملائكة على ثلاثة أجزاء: جزء له جناحان، و جزء له ثلاثة أجنحة، و جزء له أربعة أجنحة».

Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophet^{saww} said: 'The Angels are upon three parts – One group of them has two wings, and another group has three wings, and another one has four wings'.⁶

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن معاوية بن ميسرة، عن الحكم بن عتيبة، عن أبي جعفر (عليه السلام)، قال: «إن في الجنة نهراً يغتمس فيه جبرئيل (عليه السلام) كل غداة، ثم يخرج منه فينتفض، فيخلق الله عز و جل من كل قطرة تقطر منه ملكاً».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiyah Bin Maysara, from Al-Hakam Bin Uteyba, who has narrated the following:

Abu Ja'far^{asws} having said that: 'In the Paradise is a river in which Jibraeel^{as} dives into, every morning. Then he^{as} comes out of it, and shakes. So Allah^{azwj} Creates an Angel from every drop that falls off from him^{as}'.⁷

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «خلق الله الملائكة مختلفة، و قد رأى رسول الله (صلى الله عليه و آله) جبرئيل و له ستمائة جناح، على ساقه الدر مثل القطر على البقل، و قد ملأ ما بين السماء و الأرض».

Ali Bin Ibrahim said, 'Al-Sadiq^{asws} said: 'Allah^{azwj} Created the Angels of different (types), and Rasool-Allah^{saww} had seen Jibraeel^{as} and he^{as} had six hundred wings. Upon his^{as} leg is a gem like the drop (of rain) upon a legume, and would fill up what is between the sky and the earth'.

و قال: «إذا أمر الله ميكائيل بالهبوط إلى الدنيا صارت رجله اليمنى في السماء السابعة، و الأخرى في الأرض السابعة، و إن لله ملائكة أنصافهم من برد، و أنصافهم من نار، يقولون: يا مؤلفا بين البرد و النار، ثبت قلوبنا على طاعتك».

And said: 'When Allah^{azwj} Commands Mikaeel to descend upon the world, his right leg would be upon the seventh sky, and the other one in the seventh firmament. And surely Allah^{azwj} has Angels which are half from cold (ice) and half from fire. They are saying: 'O One Composer of what is between the cold and the fire, Affirm our hearts upon Your^{azwj} obedience'.

و قال: «إن لله عز و جل ملكاً بعد ما بين شحمة أذنيه إلى عينيه مسيرة خمسمائة عام بخفقان الطير».

And he^{asws} said: 'Surely Allah^{azwj} has an Angel whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird'.

و قال: «إن الملائكة لا يأكلون، و لا يشربون، و لا ينعحون، و إنما يعيشون بنسيم العرش، و إن لله ملائكة ركعا إلى يوم القيامة، و إن لله ملائكة سجدا إلى يوم القيامة».

And he^{asws} said: 'The Angels are neither eating, nor drinking, nor marrying, but rather, they are living by the Breeze of the Throne. And for Allah^{azwj} there are Angels

⁶ الكافي 8: 403 / 272

⁷ الكافي 8: 404 / 272

who are (in the position of) bowing up to the Day of Judgement, and for Allah^{azwj} there are Angels who are (in the position of) prostration up to the Day of Judgement’.

ثم قال أبو عبد الله (عليه السلام): «قال رسول الله (صلى الله عليه و آله): ما من شيء مما خلق الله أكثر من الملائكة، و إنه ليهبط في كل يوم، أو في كل ليلة سبعون ألف ملك، فيأتون البيت الحرام، فيطوفون به، ثم يأتون رسول الله (صلى الله عليه و آله)، ثم يأتون أمير المؤمنين (عليه السلام) فيسلمون عليه، ثم يأتون الحسين (عليه السلام) فيقيمون عنده، فإذا كان عند السحر وضع لهم معراج إلى السماء، ثم لا يعودون أبدا».

Then Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said: ‘There is nothing from the things which Allah^{azwj} has Created which is more numerous than the Angels, and seventy thousand Angels descend every day, and every night, so they are coming to the Sacred House. So they are circumambulating it, then they come to Rasool-Allah^{saww}, then they come to Amir-ul-Momineen^{asws}, and greet to him^{asws}. Then they come to Al-Husayn^{asws}, so they stand in his^{asws} presence. So when the dawn breaks, they ascend to the sky, then they do not return’.⁸

وقال أبو جعفر (عليه السلام): «إن الله تعالى خلق جبرئيل، و ميكائيل، و إسرافيل من سبحة واحدة، و جعل لهم السمع، و البصر، و جودة العقل، و سرعة الفهم».

And Abu Ja’far^{asws} said: ‘Allah^{azwj} the High Created Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} from one bead, and Made for them the hearing, and the vision, and the quality of the intellect, and the speed of understanding’.⁹

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ، وَ عِمَارَةِ الصَّيْحِ الْأَعْلَى مِنْ مَلَكُوتِهِ، خَلْقًا بَدِيدًا مِنْ مَلَائِكَتِهِ، وَمَلَأَ بِهِمْ فُرُوجَ فَجَاجِهَا، وَحَسَا بِهِمْ فُتُوقَ أَجْوَائِهَا، وَبَيَّنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ رَجُلَ الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ الْقُدُسِ، وَسُتْرَاتِ الْحُجُبِ، وَسُرَادِقَاتِ الْمَجْدِ، وَوَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْتَكُّ مِنْهُ الْأَسْمَاعُ سُبْحَاتُ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا، فَتَقْفُ حَاسِنَةً عَلَى حُدُودِهَا.

Then Allah^{azwj}, the Glorified, Created for inhabiting of His skies and populating the higher strata of his 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 its 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 عَلَى صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَّفَاوِنَاتٍ، (أُولَى أَجِيحَةٍ مَثْنَى 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] Nay! They are honoured servants [21:27] They do not precede Him in speech and (only) according to His Command do they act.**

⁸ تفسير القمّي 2: 206.

⁹ تفسير القمّي 2: 206.

جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ، وَحَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعَ أَمْرِهِ وَنَهْيِهِ، وَعَصَمَهُمْ مِنْ رَبِّبِ الشُّبُهَاتِ، فَمَا مِنْهُمْ زَانِعٌ عَنْ سَبِيلِ مَرْضَاتِهِ، وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ إِخْبَاتِ السَّكِينَةِ، وَفَتَحَ لَهُمْ أَبْوَاباً دُلَّالاً إِلَى تَمَاجِيدِهِ، وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلَامِ تَوْحِيدِهِ، لَمْ تَنْقُلُهُمْ مُوصِرَاتِ الْأَتَامِ، وَلَمْ تَرْتَجِلْهُمْ عُقْبُ اللَّيَالِي وَالْأَيَّامِ، وَلَمْ تَرْمِ الشُّكُوكَ بِتَوَازِعِهَا عَزِيمَةَ إِيْمَانِهِمْ، وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَايِدِ يَقِينِهِمْ، وَلَا قَدَحَتْ قَادِحَهُ الْأَحْنِ فِيمَا بَيْنَهُمْ، وَلَا سَلَبَتْهُمُ الْحَيْرَةَ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ، وَسَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَةِ جَلَالَتِهِ فِي أَنْتَاءِ صُدُورِهِمْ، وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَفْتَرِعَ بِرَبِّيْنَهَا عَلَى فِكْرِهِمْ.

He^{azwj} has Made them the trustees of His^{azwj} Revelation and Sent them to Prophets^{as} as holders of His^{azwj} Injunctions and Prohibitions. He^{azwj} has Immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His^{azwj} Will. He^{azwj} has Helped them with the benefits of succour and has Covered their hearts with humility and peace. He^{azwj} has Opened for them doors of submission to His^{azwj} Glories. He^{azwj} has Fixed for them bright minarets as signs of His^{azwj} Oneness. The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the basis of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His^{azwj} Greatness and awe of His^{azwj} Glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

مِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْعَمَامِ الدَّلْحِ، وَفِي عِظَمِ الْجِبَالِ الشَّمَخِ، وَفِي قَنَرَةِ الظَّلَامِ الْأَيْهَمِ.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness.

وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الْأَرْضِ السُّفْلَى، فَهِيَ كَرَايَاتِ بَيْضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ، وَتَحْتَهَا رِيحٌ هَفَافَةٌ تَحْسِبُهَا عَلَى حَيْثُ أَنْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ، قَدِ اسْتَفَرَّ عَنْهُمْ

And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns, which have gone forth into the vast expanse of wind. Under them blows the light wind, which retains them up to its very end.

أَشْغَالِ عِبَادَتِهِ، وَوَسَلَتْ حَقَائِقُ الْإِيْمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ، وَقَطَعَهُمُ الْأَيْقَانُ بِهِ إِلَى الْوَلِّهِ إِلَيْهِ، وَلَمْ تَجَاوِزْ رَعْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ. قَدْ دَافُوا حِلَاوَةَ مَعْرِفَتِهِ، وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ، وَتَمَكَّنَتْ مِنْ سُوَيْدَائِهِمْ وَشِبْجَةِ خَيْفَتِهِ، فَحَنُوا بِطَوْلِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ، وَلَمْ يُنْفِذْ طَوْلُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ،

Occupation in His^{azwj} worship has made them carefree, and realities of Faith have served as a link between them and His knowledge. Their belief in Him^{azwj} has made them concentrate on Him^{azwj}. They long from Him^{azwj} not from others. They have tasted the sweetness of His^{azwj} Knowledge and have drunk from the satiating cup of His^{azwj} Love. The roots of His^{azwj} fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His^{azwj} worship. The length of the humility, and extreme nearness has not removed from them the rope of their fear.

وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رَبِّقٌ خُشُوعِهِمْ، وَلَمْ يَتَوَلَّهُمُ الْأَعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ، وَلَا تَرَكَتْ لَهُمْ اسْتِكْنَانَةُ الْأَجْلَالِ نَصِيْباً فِي تَعْظِيمِ حَسَنَاتِهِمْ، وَلَمْ تَجْرِ الْفَتْرَاتُ فِيهِمْ عَلَى طَوْلِ دُؤُوبِهِمْ، وَلَمْ تَغْضُ رَعْبَاتُهُمْ فَيَخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ، وَلَمْ تَحِفَّ لِطَوْلِ الْمُنَاجَاةِ أَسْلَاتُ أَلْسِنَتِهِمْ، وَلَا مَلَكْنُهُمُ الْأَشْغَالُ فَتَنْقَطِعَ بِهِمْسِ الْخَبْرِ إِلَيْهِ أَصْوَانُهُمْ، وَلَمْ تَخْتَلِفْ فِي

مَقَاوِمِ الطَّاعَةِ مَنَاكِبُهُمْ، وَلَمْ يَثْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابَهُمْ، وَلَا تَعُدُّوا عَلَى عَزِيمَةِ جِدِّهِمْ بِلَادَةُ الْغَفْلَاتِ، وَلَا تَنْتَضِلُ فِي هِمَمِهِمْ خَدَانِعُ الشَّهَوَاتِ.

They do not entertain pride so as to make much of their acts. Their humility before the Glory of Allah^{azwj} does not allow them to esteem their own virtues. Languor does not affect them despite their long affliction. Their longings (for Him^{azwj}) do not lessen so that they might turn away from hope in their Sustainer. The tips of their tongues do not get dry by constant Prayers. Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him^{azwj} into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His^{azwj} Command. Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

فَدَا اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَوْمِ فَاقَتِهِمْ، وَيَمَمُّوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمَخْلُوقِينَ بِرَغْبَتِهِمْ، لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ، وَلَا يَرْجِعُ بِهِمُ الْإِسْتِهْتَارُ بِلِزُومِ طَاعَتِهِ، إِلَّا إِلَى مَوَادِّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَمَخَافَتِهِ، لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ مِنْهُمْ، فَيُنَوِّا فِي جِدِّهِمْ، وَلَمْ تَأْسِرْهُمْ الْأَطْمَاعُ فَيُؤْتِرُوا وَشَبِكَ السَّعَى عَلَى اجْتِهَادِهِمْ.

They regard the Master^{azwj} of the Throne as the store for the day of their need. Because of their love they turn to Him^{azwj} even when others turn to the creatures. They do not reach the furthest limit of His^{azwj} worship. Their passionate fondness for His^{azwj} worship does not turn them except to the springs of their own hearts, springs which are never devoid of His^{azwj} hope and His^{azwj} fear. Fear never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.

وَلَمْ يَسْتَعْظَمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ، وَلَوْ اسْتَعْظَمُوا ذَلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِّهِمْ، وَلَمْ يَخْتَلِفُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ، وَلَمْ يُفَرِّقْهُمْ سُوءُ النَّقَاطِعِ، وَلَا تَوَلَّاهُمْ غُلُّ التَّحَاسُدِ، وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرَّيْبِ، وَلَا أَقْتَسَمَتْهُمْ أَحْيَافُ الْهَمَمِ، فَهُمْ أَسْرَاءُ إِيْمَانٍ لَمْ يَفْكَهُمْ مِنْ رَبَّقَتِهِ زَيْغٌ وَلَا عُذُولٌ وَلَا وَنَى وَلَا فُتُورٌ، وَلَيْسَ فِي أَطْبَاقِ السَّمَاوَاتِ مَوْضِعٌ إِهَابٍ إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ، أَوْ سَاعٌ حَافِذٌ، يَزِدَادُونَ عَلَى طَوْلِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا، وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظْمًا.

They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of the control of Satan^{la} over them. The vice of separation from one another did not disperse them. Rancour and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions. Thus they are devotees of faith. Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allah) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honour of their Sustainer increases in their hearts.¹⁰

وفيه ايضا فيها قال عليه السلام: واما الثامنة والاربعون فان رسول الله صلى الله عليه واله أتاني في منزلي ولم تكن طعنا منذ ثلاثة ايام، فقال: يا على هل عندك شيء؟ فقلت: و الذي اكرمك بالكرامة واصطفاك بالرسالة ما طعمت وزوجتي وابنائي منذ ثلاثة ايام

And in it (Al Ihtijaj) as well –

¹⁰ Nahj Al Balagah – Sermon No. 90

Regarding what (Amir-ul-Momineen^{asws}) said: 'And as for the forty eighth (of my^{asws} merits), so Rasool-Allah^{saww} came to me^{asws} at my^{asws} house, and we^{asws} did not have any food to eat for the past three days. So he^{saww} said: 'O Ali^{asws}, is there anything (to eat) with you^{asws}? So I^{asws} said: 'By the One^{azwj} Who Honoured you^{saww} with the Prestige, and Chose you^{saww} with the Message, there is no food for my^{asws} wife^{asws}, and my^{asws} two sons^{asws} for the past three days'.

فقال النبي صلى الله عليه واله: يا فاطمة ادخلي البيت وانظري هل تجدين شيئاً؟ فقالت: خرجت الساعة فقالت: يا رسول الله ادخله أنا، فقال: ادخل وقل: بسم الله، فدخلت فإذا أنا بطبق موضوع عليه رطب وجفنة من ثريد فحملتها إلى رسول الله صلى الله عليه واله فقال: يا علي رأيت الرسول الذي حمل الطعام؟ فقالت: نعم، فقال صفة لي

So the Prophet^{saww} said: 'O Fatima^{asws}! Enter in the house and see if you^{asws} can find something'. So she^{asws} said: 'I^{asws} shall bring it out in a while'. So I^{asws} said: 'O Rasool-Allah^{saww}! Shall I^{asws} enter it?' So he^{saww} said: 'Enter, and say, 'In the Name of Allah^{azwj}'. So I^{asws} entered, and there was a dish of ripe dates and a bowl of porridge. So I^{asws} carried these two to Rasool-Allah^{saww}. He^{saww} said: 'O Ali^{asws}! Did you^{asws} see the messenger who carried the food?' So I^{asws} said: 'Yes'. He^{saww} said: 'Describe him to me^{saww}'.

فقلت: من بين أحمر و أخضر وأصفر، فقال: تلك خطط جناح جبرئيل مكللة بالدر والياقوت، فأكلنا من الثريد حتى شبعنا فما أرى الا خدش أيدينا وأصابعنا، ولم ينقص من الطعام شئ فخصني الله بذلك من بين أصحابه.

So I^{asws} said: 'In between red, and green, and yellow'. So he^{saww} said: 'These are the lines of the wings of Jibraeel^{as}, crowned with pearls and sapphire'. So we^{asws} ate from the porridge until we^{asws} were satisfied, and I^{asws} did not see anything (on the food) except for scratches of hands and fingers, and nothing was reduced from the food. Thus, Allah^{azwj} Specialised me^{asws} from his^{saww} companions'.¹¹

VERSE 2

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {2}

[35:2] Whatever Allah Opens Mercy to the people, there is none to withhold it, and what He Withholds there is none to send it forth after that, and He is the Mighty, the Wise

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن مالك بن عبد الله بن أسلم، عن أبيه، عن رجل من الكوفيين، عن أبي عبد الله (عليه السلام)، في قول الله: مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا، قال: «و المتعة من ذلك».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Maalik Bin Abdullah Bin Aslam, from his father, from a man from Al Kufa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[35:2] Whatever Allah Opens Mercy to the people, there is none to withhold it,** he^{asws} said; 'And the enjoyment from that'.¹²

¹¹ Tafseer Noor Al Saqalayn – CH 35 H 6

¹² تفسير القمّي 2: 207.

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن ابن أبي عمير، عن مرزم، عن أبي عبد الله (عليه السلام)، قال: قول الله عز و جل: ما يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا، قال: «هي ما أجرى الله على لسان الإمام».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Maraazim, who has said:

‘Abu Abdullah^{asws} has said; ‘The Words of Allah^{azwj} Mighty and Majestic [35:2] **Whatever Allah Opens Mercy to the people, there is none to withhold it, it is what Allah^{azwj} Makes to flow upon the tongue of the Imam^{asws},¹³**

VERSES 3 - 8

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقِ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ فَآتَىٰ تَوْفُوقُونَ [3] وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ [4] يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَلَا تَغْرِبْكُمُ الْحَيَاةُ الدُّنْيَا ۚ وَلَا يَغْرِبْكُم بِاللَّهِ الْغُرُورُ [5] إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ [6] الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ [7] أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ [8]

[35:3] O you people! Remember the Favour of Allah upon you; Is there any Creator besides Allah who gives you sustenance from the sky and the earth? There is no god but He; where are you then turning away to? [35:4] And if they are belying you, truly Rasools before you were belied, and to Allah are the affairs returning [35:5] O you people! Surely the Promise of Allah is True, therefore let not the life of the world deceive you, and let not the deceiver deceive you regarding Allah

[35:6] Surely the Satan is your enemy, so take him as an enemy; he only invites his party that they may be inmates of the Blazing Fire [35:7] (As for) those who disbelieve, they shall have a severe Punishment, and (as for) those who believe and act righteously, they shall have Forgiveness and a great Recompense [35:8] What! Is he whose evil deed is made fair-seeming to him so much so that he considers it be good? So Allah makes to err whom He Desires to and Guides aright whom He Desires to, so do not let your soul be in grief for them; surely Allah is Aware of what they are doing

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّبِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدِ بْنِ سَيْنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمَدَارَسَتِهَا وَ النَّظَرَ فِيهَا وَ تَعَاهِدَهَا وَ الْعَمَلَ بِهَا فَكَانُوا يَصْنَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, ‘Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu’Adhdhin from Abu Abdullah^{asws} as well as Muhammad Ibn ‘Ismaail Ibn Bazi’ from Muhammad Ibn Sinan from ‘Ismaail Ibn Jabir that -

‘Abu Abdullah^{asws}, wrote this letter to his^{asws} companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it’.

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وَلَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ النَّاجِيَةُ إِنَّ أَنْتُمْ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخَلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَدَى كَثِيرًا

And there is no Might with us^{asws} or with you except with Him^{azwj}. So, fear Allah^{azwj}, O group of saved people, that Allah^{azwj} will Complete for you what He^{azwj} has Granted you with, for the matter will not be complete until He^{azwj} Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah^{azwj}, a lot of painful words.

فَتَصْبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَبْلُوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمْ الضَّيْمَ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظُمُوا الْعَيْظَ الشَّدِيدَ فِي الْأَدَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah^{azwj} and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah^{azwj} Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مُصَدِّقُ ذَلِكَ كُلَّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) عَلَى نَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah^{azwj} which Jibraeel^{as} Descended with upon your Prophet^{saww}, getting your Prophet^{saww} to hear the Words of Allah^{azwj} Mighty and Majestic: **[46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with and do not seek to hasten for them (their doom)**. Then He^{azwj} Said: **[35:4] And if they are belying you, truly Rasools before you were belied.**

فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَكَكُمْ أَمْرُ اللَّهِ فِيهِمْ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet^{saww} of Allah^{azwj}, and the Rasools^{as} from before him^{saww}, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah^{azwj} regarding them^{asws} whom Allah^{azwj} Created for Himself^{azwj} in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah^{azwj} that He^{azwj} Created them in the origin and the ones whom Allah^{azwj} has Named in His^{azwj} book in His^{azwj} Words: **“[28:41] And We made them Imams who call to the Fire”**.

فَتَدَبَّرُوا هَذَا وَ اعْقَلُوا وَ لَا تَجْهَلُوا فَإِنَّهُ مَنْ يَجْهَلُ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجِبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah^{azwj} has Made to be Obligatory in

His^{azwj} Book from what Allah^{azwj} has Ordered for and Prohibited from, has disregarded the Religion of Allah^{azwj} and became disobedient to Him^{azwj}. Therefore he has necessitated (upon himself) the Outrage of Allah^{azwj}, and Allah^{azwj} will Fling him into the Fire upon his face'.¹⁴

علي بن إبراهيم، عن أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن حسان، عن هاشم بن عمار، يرفعه، في قوله: أَمَنْ زَيْنٌ لَهُ سُوءٌ عَمَلِهِ فَرَأَهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ، قال: «نزلت في زريق، و حبتر».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His^{azwj} Words **[35:8] What! Is he whose evil deed is made fair-seeming to him so much so that he considers it be good? So Allah makes to err whom He Desires to and Guides aright whom He Desires to, so do not let your soul be in grief for them; surely Allah is Aware of what they are doing**, he^{asws} said: ‘It was Revealed regarding Zareyq¹⁵ and Hibter¹⁶.’¹⁷

VERSE 9

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ {9}

[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, So We Revive the earth by it after it; similar to that is the Resurrection

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَزْرَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحًا فَاتَّارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبُرْقُ فَيَرْتَفِعُ ثُمَّ فَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلَكُ اسْمُهُ الرَّعْدُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

Amir-ul-Momineen^{asws} replied when he^{asws} was asked, ‘Where do the clouds come from?’ He^{asws} has said: ‘They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah^{azwj} Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by ‘Al-makhareeq’, and it is the lightning. So they rise up’. Then he^{asws} recited this verse: **“[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death”**, the Verse. And the Angel, its name is ‘Al-Ra’ad’ (The Thunder).¹⁸

¹⁴ Al Kafi – H 14449 (Extract)

¹⁵ No. 2

¹⁶ No. 1

¹⁷ تفسير القمي 2: 207.

¹⁸ الكافي 8: 218 / 268.

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

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

'I heard Ali^{asws} Bin Al-Husayn^{asws} say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).'¹⁹

VERSE 10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ {10}

[35:10] The one who wants honour, then to Allah belongs the Honour wholly. To Him do ascend the good words; and the good deeds lift them up; and (as for) those who plan evil deeds, they shall have a severe Punishment; and (as for) their plan, it shall be futile

وقال على بن موسى الرضا (عليهما السلام) - في هذه الآية - (إليه يصعد الكلم الطيب): - قول - لا إله إلا الله محمد رسول الله، وعلي ولي الله، وخليفة محمد رسول الله حقا، وخلفاؤه خلفاء الله، و (العمل الصالح يرفعه) علمه في قلبه بأن هذا - الكلام - صحيح كما قلته بلساني.

And Imam Ali^{asws} Bin Musa Al-Reza^{asws} said: 'In relation to this Verse **[35:10] To Him do ascend the good words** These are the words 'There is no god but Allah^{azwj}}, Muhammad^{saww}} is Rasool-Allah^{azwj}}, and Ali^{asws}} is the Guardian from Allah^{azwj}}, and the rightful Caliph of Muhammad^{saww}} Rasool-Allah^{azwj}}, and their Caliphs^{asws}} are the Caliphs^{asws}} of Allah^{azwj}}. **[35:10] and the good deeds lift them up** – He knows in his heart that these words as correct, which he has said by his tongue'.²⁰

8828 / [3]- محمد بن يعقوب: عن علي بن محمد، و غيره، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن عمار الأسدي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ، قال: «ولايتنا أهل البيت- و أهوى بيده إلى صدره- فمن لم يتولنا لم يرفع الله له عملا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Amaar Al Asady,

(It has been narrated) from Abu Abdullah^{asws}} regarding Allah^{azwj}} Mighty and Majestic **[35:10] To Him do ascend the good words; and the good deeds lift them up**, he^{asws}} said: 'The Wilayah of us^{asws}}, the People^{asws}} of the Household' – and he^{asws}} gestured by his^{asws}} hand to his^{asws}} own chest. 'So the one who does not befriend us^{asws}}, Allah^{azwj}} does not Raise his deeds to Himself^{azwj}}'.²¹

¹⁹ الكافي 3: 28 / 258.

²⁰ Tafseer Imam Hassan Al Askari^{asws}} – S 184

²¹ الكافي 1: 85 / 356.

وعن الرضا (عليه السلام)، في قوله تعالى: **إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ**، قال: «الكلم الطيب هو قول المؤمن: لا إله إلا الله، محمد رسول الله، علي ولي الله و خليفته حقا، و خلفاؤه خلفاء الله.

And from Al-Reza^{asws}, regarding the Words of the High **[35:10] To Him do ascend the good words; and the good deeds lift them up**, he^{asws} said: 'The 'good words' – it is the speech of the Believer, 'There is no god except for Allah^{azwj}, and Muhammad^{saww} is Rasool-Allah^{saww}, and Ali^{asws} is the Guardian from Allah^{azwj} and His^{azwj} true Caliph, and opposition to him^{asws} is opposition to Allah^{azwj}'.

و العمل الصالح يرفعه إليه، فهو دليله، و عمله: اعتقاده الذي في قلبه بأن الكلام صحيح كما قلته بلساني».

And the **[35:10] and the good deeds lift them up** to Him^{azwj}. So it is its evidence, and his deeds is by the belief which is in his heart, with the righteous words as he speaks by his tongue'.²²

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

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether, from Washa, from Ahmand Bin A'aiz, from Abu Al Hassan Al Sawaaq, from Aban Bin Taghclub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'O Aban! When you proceed to Al-Kufa, so report this Hadeeth: 'The one who testifies that there is no god except for Allah^{azwj} sincerely, it would Obligate the Paradise for him'.

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

(Aban) said, 'I said to him, 'They would be coming to me from every region. Shall I report to them, this Hadeeth?' He^{asws} said: 'Yes – O Aban – When it will be the Day of Judgement, and Allah^{azwj} Gathers the Former ones and the Later ones, so He^{azwj} Would Confiscate 'There is no god except for Allah^{azwj}' from them except from the one who was upon this matter (Al-Wilayah)'.²³

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن لكل قول مصداقا من عمل يصدقه، أو يكذبه، فإذا قال ابن آدم و صدق قوله بعمل رفع قوله بعمله إلى الله، و إذا قال و خالف عمله قوله رد قوله على عمله الخبيث، و هوى في النار».

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

(It has been reported) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'For every speech there is a ratification from a deed which ratifies it. So when the son of Adam^{as} speaks, and his words are ratified by a deed, his deed raises his words to

²² تأويل الآيات 2: 479 / 4، تنبيه الخواطر 2: 109

²³ الكافي 2: 378 / 1.

Allah^{azwj}. And if he speaks, and his deeds oppose his words, his words get Repulsed upon his bad deeds, and would fall into the Fire'.²⁴

VERSE 11

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مَعْمَرٍ وَلَا يَنْقُصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {11}

[35:11] And Allah Created you from dust, then from a seed, then He Made you pairs; and no female bears, nor does give birth, except with His Knowledge; and no one whose life is lengthened has his life lengthened, nor is anything reduced from his life, but it is all in a Book; surely that is easy for Allah

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن محمد بن أبي نصر، عن محمد بن عبيد الله، قال: قال أبو الحسن الرضا (عليه السلام): «يكون الرجل يصل رحمه، فيكون قد بقي من عمره ثلاث سنين، فيصيرها الله ثلاثين سنة، و يفعل الله ما يشاء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'It can happen that His^{azwj} Mercy comes upon the man, so if three years remain from his life, Allah^{azwj} Makes it to be thirty years. And Allah^{azwj} does whatsoever He^{azwj} so Desires to'.²⁵

وعنه: عن علي بن إبراهيم، عن أبيه، عن صفوان بن يحيى، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «ما نعلم شيئاً يزيد في العمر إلا صلة الرحم، حتى أن الرجل يكون أجله ثلاث سنين فيكون وصولاً للرحم، فيزيد الله في عمره ثلاثين سنة، فيجعلها ثلاثاً و ثلاثين سنة، و يكون أجله ثلاثاً و ثلاثين سنة فيكون قاطعاً للرحم، فينقصه الله ثلاثين سنة، و يجعل أجله إلى ثلاث سنين».

And from him, from Ali Bin Ibrahim, from his father, from Safwaan Bin Yahya, from Is'haq Bin Amaar who said,

'Abu Abdullah^{asws} said: 'We^{asws} do not know of anything which increases the lifetime except for maintenance of good relations, to the extent that if the remaining term of the man is of three years, so he maintains good relations, so Allah^{azwj} Increases it by thirty year, and therefore He^{azwj} Makes him to live (another) thirty three years. However, if his (remaining) life term is of thirty three years, and he cut-off relationships, so Allah^{azwj} Reduces it by thirty years to Make his term to be of three years duration'.²⁶

وعنه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن عبد الحميد، عن سيف بن عميرة، عن منصور بن حازم، قال: سمعناه يقول: «من أتى عليه حول لم يأت قبر الحسين (عليه السلام) أنقض الله من عمره حولاً، و لو قلت أن أحدكم يموت قبل أجله بثلاثين سنة لكنك صادقاً، و ذلك أنكم تتركون زيارته، فلا تدعوا زيارته يمد الله في أعماركم و يزيد في أرزاقكم، و إذا تركتم زيارته نقص الله من أعماركم و أرزاقكم، فسابقوا في زيارته، و لا تدعوا ذلك فإن الحسين بن علي (عليهما السلام) شاهد لكم في ذلك عند الله، و عند رسوله، و عند علي و فاطمة (عليهم السلام)».

²⁴ تفسير القمي 2: 208.

²⁵ الكافي 2: 3 / 121.

²⁶ الكافي 2: 17 / 122.

And from him (Qulawayh) who said, 'Muhammad Bin Abdullah Bin Ja'far Al Humeiry narrated to me, from his father, from Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Mansour Bin Haazim who said,

'I heard him^{asws} saying: 'The one who comes around it (is able to travel and travels) but does not go to the grave of Al-Husayn^{asws}, Allah^{azwj} Reduces from his lifetime, around it. And if you were to say that death came upon a person thirty years too soon, it would be true, and that is when you leave his^{asws} 'زيارته' visitation. So do not leave his^{asws} visitation. Allah^{azwj} would Extend your lifetime and Increase your sustenance. And when you leave his^{asws} visitation, Allah^{azwj} Reduces from your lifetime and your sustenance. There you should race (against each other) in visiting him^{asws}, and do not leave that, for Al-Husayn Bin Ali^{asws} would testify for you in the Presence of Allah^{azwj} for that, and in the presence of His^{azwj} Rasool^{saww}, and in the presence of Amir-ul-Momineen^{asws} and Fatima^{asws}'.²⁷

وعنه، قال: حدثني أبي (رحمه الله)، عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن إسماعيل، عن حدثه، عن عبد الله بن وضاح، عن داود الحمار، عن أبي عبد الله (عليه السلام)، قال: «من لم يزر قبر الحسين (عليه السلام) فقد حرم خيرا كثيرا، و نقص من عمره سنة».

And from him (Qulawayh) who said, 'My father narrated to me, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from the one who narrated to him, from Abdullah Bin Wazaah, from Dawood Al Hamaar,

'Abu Abdullah^{asws} has said: 'The one who does not visit the grave of Al-Husayn^{asws}, so he has been Prohibited from abundant goodness, and would have a Reduction of years from his lifetime'.²⁸

VERSE 12

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12}

[35:12] And the two seas are not alike: this one gratifying, sweet water, that subdues thirst; and this salty, bitter; and from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His Bounty and that you may be grateful

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَ هَذَا مِلْحٌ أُجَاجٌ: «فالأجاج: المر. قوله: وَ تَرَى الْفُلْكَ فِيهِ مَوَاجِرَ يقول: الفلك مقبلة و مدبرة بريح واحدة».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[35:12] And the two seas are not alike: this one gratifying, sweet water, that subdues thirst;**

²⁷ كامل الزيارات: 151.

²⁸ كامل الزيارات: 151

and this salty, bitter, he^{asws} said: 'So the salty – is the sour'. His^{azwj} Words **and you see the ships cleave through it** – The ships coming and going with one wind'.²⁹

VERSE 13 - 18

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ؕ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ {13} إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ؕ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {14} يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ {15} إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {16} وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {17} وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ؕ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلٍهَا لَا يَحْمِلُ مِنْهُ شَيْئًا وَلَوْ كَانَ ذَا قُرْبَىٰ ؕ إِنَّمَا تَنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ؕ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ؕ وَإِلَى اللَّهِ الْمَصِيرُ {18}

[35:13] He Causes the night to enter in upon the day, and He Causes the day to enter in upon the night, and He has Made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the Kingdom; and those whom you call upon besides Him do not control a white covering on a date stone [35:14] If you call on them they shall not hear your call, and even if they could hear they will not answer you; and on the Day of Judgement they will deny your associating them (with Allah); and none can inform you like the One Who is Aware

[35:15] O men! You are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One [35:16] If He please, He will take you off and Bring a new creation [35:17] And this is not hard to Allah [35:18] And a burdened soul cannot bear the burden of another and if one weighed down by burden should call for (another to carry) its burden, will not carry anything from it, even though he be a near relative. But rather, you warn only those who fear their Lord in secret and keep up Prayer; and whoever purifies himself, he purifies himself only for his own soul; and to Allah is the journey

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «ما ينقص من الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل».

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

(It has been narrated) from Abu Ja'far^{asws}, who has said: 'Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.³⁰

علي بن إبراهيم: قوله: وَ الَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ قال: الجلدَةُ الرقيقة التي على ظهر نواة التمر.

Ali Bin Ibrahim –

His^{azwj} Words **[35:13] and those whom you call upon besides Him do not control a white covering on a date stone**, said, '(Qitmeer) is the thin layer of skin which is upon the back of the kernel of the date.

²⁹ تفسير القمي 2: 208.

³⁰ تفسير القمي 2: 167.

ثم احتج على عبدة الأصنام، فقال: إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَ لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ إِلَى قَوْلِهِ: بِشْرِكِكُمْ يَعْنِي يَجْحَدُونَ بِشْرِكِكُمْ لَهُمْ يَوْمَ الْقِيَامَةِ.

Then He^{azwj} Argued against the idol worshipper, so He^{azwj} Said **stone [35:14] If you call on them they shall not hear your call, and even if they could hear they will not answer you and on the Day of Judgement they will deny your associating them (with Allah)**, Meaning that they would be disputing their having associated them (with Allah^{azwj}) on the Day of Judgement.

قوله: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ أَي لَا تَحْمِلُ آثِمَةٌ إِثْمَ أُخْرَىٰ.

His^{azwj} [35:18] **And a burdened soul cannot bear the burden of another**, i.e., a sinful sin of one would not be borne by another.

قوله تعالى: وَ إِنَّ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَ لَوْ كَانَ ذَا قُرْبَىٰ يَعْنِي لَا يَحْمِلُ ذَنْبَ أَحَدٍ عَلَىٰ أَحَدٍ، إِلَّا مَنْ يَأْمُرُ بِهِ، فَيَحْمِلُهُ الْأَمْرُ وَ الْمَأْمُورُ.

His^{azwj} Words [35:18] **and if one weighed down by burden should call for (another to carry) its burden, will not carry anything from it, even though he be a near relative**, Meaning, the sin of one would not be loaded onto another, except the one who ordered for it, so he would bear for the ordering of it, and (also) the one who commissioned it'.³¹

VERSES 19 - 27

وَمَا يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ {19} وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ {20} وَ لَا الظِّلُّ وَ لَا الْحَرُورُ {21} وَ مَا يَسْتَوِي الْأَحْيَاءُ وَ لَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَ مَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ {22} إِنَّ أَنْتَ إِلَّا نَذِيرٌ {23} إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ {24} وَ أَنْ يُكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَ بِالزَّبُورِ وَ بِالْكِتَابِ الْمُنِيرِ {25} ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ {26} أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَ مِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَ حُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَ غَرَابِيبٌ سُودٌ {27}

[35:19] And the blind and the seeing are not alike [35:20] Nor is the darkness and the light, [35:21] Nor the shade and the heat, [35:22] Neither are the living and the dead alike. Surely, Allah makes hear whomsoever He so Desires to, and you cannot make those hear who are in the graves [35:23] You are naught but a warner [35:24] Surely, We have Sent you with the Truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them [35:25] And if they belie you, so did those before them were belied; their Rasools came to them with clear Arguments, and with the Psalms, and with the illuminating Book [35:26] Then I Seized those who disbelieved, so how was My Disapproval? [35:27] Do you not see that Allah Sends down water from the sky, then We Bring forth therewith fruits of various colours; and in the mountains are streaks, white and red, of various colours, and intensely black?

و روي من طريق المخالفين: عن مالك بن أنس، عن ابن شهاب، عن أبي صالح، عن ابن عباس، قال: قوله عز و جل: وَ مَا يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ. قال: الأعمى أبو جهل، و البصير أمير المؤمنين (عليه السلام).

³¹ تفسير القمي 2: 208

And it has been reported from the ways of the opponents, from Malik Bin Anas, from Ibn Shahaab, from Abu Salih,

(It has been narrated) from Ibn Abbas who said, 'The Words of the Mighty and Majestic **[35:19] And the blind and the seeing are not alike**, said, 'The blind is Abu Jahl, and the seeing one is Amir-ul-Momineen^{asws}.

وَلَا الظُّلُمَاتُ وَلَا النُّورُ فالظلمات أبو جهل، والنور أمير المؤمنين (عليه السلام) وَلَا الظُّلُّ وَلَا الحَرُّورُ، الظل ظل لأُمير المؤمنين (عليه السلام) في الجنة، و الحرور يعني جهنم لأبي جهل، ثم جمعهم جميعاً، فقال: وَمَا يَسْتَوِي الأَحْيَاءُ وَلَا الأَمْوَاتُ فالأحياء: علي، و حمزة، و جعفر، و الحسن، و الحسين، و فاطمة، و خديجة (عليهم السلام)، و الأموات: كفار مكة.

[35:20] Nor is the darkness and the light, so the darkness is Abu Jahl, and the light is Amir-ul-Momineen^{asws} **[35:21] Nor the shade and the heat**, the shade is the shade of Amir-ul-Momineen^{asws} in the Paradise, and the heat means Hell for Abu Jahl, then all of them were Gathered together **[35:22] Neither are the living and the dead alike**, so the living are Ali^{asws}, and Hamza^{as}, and Ja'far^{as}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Fatima^{asws}, and Khadeeja^{as}. And the dead are the Infidels of Makkah³².

و عن أبي جعفر (عليه السلام)، قال: «يا معشر الشيعة، خاصموا بسورة إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ تفلجوا، فو الله إنها لحجة الله تبارك و تعالى على الخلق بعد رسول الله (صلى الله عليه و آله)، و إنها لسيدة دينكم، و إنها لغاية علمنا. يا معشر الشيعة، خاصموا ب حم و الكتاب المبين إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مَبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فإنها لولاة الأمر خاصة بعد رسول الله (صلى الله عليه و آله). يا معشر الشيعة، يقول الله تبارك و تعالى: وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

(It has been narrated) from Abu Ja'far^{asws}: 'O community of Shias! Argue by the Chapter **[97:1] We have indeed revealed this (Message) in the Night of Predestination**, you will win, for, by Allah^{azwj}, it is the Proof of Allah^{azwj} on the creatures after the Rasool-Allah^{saww}, and it is the Chief of your Religion, and it has a lot of our^{asws} knowledge. O community of Shias! Argue by "**[44:1] Ha Mim! [44:2] I swear by the Book that makes manifest (the truth). [44:3] Surely We revealed it on a blessed night surely We are ever warning** for it is about the Master of the Command (Wali Al-Amr) especially after the Rasool-Allah^{saww}. O community of Shias! Allah^{azwj} Blessed and High Says **[35:24] and there is not a people but a warner has gone among them.**

قيل: يا أبا جعفر، نذيرها محمد (صلى الله عليه و آله)؟ فقال: «صدقت، فهل كان نذير و هو حي من البعثة في أقطار الأرض؟». فقال السائل: لا، قال أبو جعفر (عليه السلام): «أ رأيت بعثته، أليس نذيره؟ كما أن رسول الله (صلى الله عليه و آله) في بعثته من الله عز و جل نذير». فقال: بلى. قال: «فكذلك لم يمت محمد إلا و له بعث نذير». قال: «فإن قلت: لا، فقد ضيع رسول الله (صلى الله عليه و آله) من في أصلاب الرجال من أمته». قال: و ما يكفيهم القرآن؟ قال: «بلى، إن وجدوا له مفسراً». قال: و ما فسره رسول الله (صلى الله عليه و آله)؟ قال: «بلى، قد فسره لرجل واحد، و فسر للأمة شأن ذلك الرجل، و هو علي بن أبي طالب (عليه السلام)».

It was said to him^{asws}, 'O Abu Ja'far^{asws}, the warner is Muhammad^{saww}? He^{asws} said: 'You are right. Was there a warner in another part of the earth whilst he^{saww} was still alive?' The questioner said, 'No.' Abu Ja'far^{asws} said: 'Consider his^{as} Sending, was he^{sa} not a warner, just like the Rasool-Allah^{saww} being Sent from Allah^{azwj} Mighty and Majestic as a warner?' He said, 'Yes.' He^{asws} said: 'Similarly, Muhammad^{saww} did not pass away, but he^{saww} sent a warner. If you were to say, "no", then the Rasool-

شواهد التنزيل 2: 101 / 781، مناقب ابن شهر آشوب 3: 81، تأويل الآيات 2: 480 / 5. ³²

Allah^{saww}'s guidance would be wasted for those still in the loins of the men from his^{saww} community.' He said, 'Is not the Quran sufficient for them?' He^{asws} said: 'Yes, if they find an explainer for it.' He said, 'And did not the Messenger of Allah^{saww} explain it?' He^{asws} said: 'Yes, he^{saww} explained it to one man, and explained the importance of that man to the community, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}.'

قال السائل: يا أبا جعفر، كان هذا أمر خاص، لا يحتمله العامة؟ قال: «أبي الله أن يعبد إلا سرا حتى يأتي إبان أجله الذي يظهر فيه دينه، كما أنه كان رسول الله (صلى الله عليه و آله) مع خديجة (عليها السلام) مستترا حتى أمر بالإعلان». قال السائل: فينبغي لصاحب هذا الدين أن يكتفم؟ قال: «أو ما كنتم علي بن أبي طالب (عليه السلام) يوم أسلم مع رسول الله (صلى الله عليه و آله) حتى ظهر أمره؟». قال: بلى. قال: «فكذلك أمرنا حتى يبلغ الكتاب أجله».

The questioner said, 'O Abu Ja'far^{asws}, this was a special matter, it could not have been borne by the generality?' He^{asws} said: 'Allah^{azwj} Disdains not being worshipped in secret until His^{azwj} is made public, just like the Rasool-Allah^{saww}, along with Khadija^{as} kept it a secret until the Command came to make it public.' The questioner said, 'Does it befit the Master of this Religion to conceal it?' He^{asws} said: 'Or did not Ali^{asws} Bin Abu Talib^{asws} conceal Islam along with the Rasool-Allah^{saww} until the affair was made public?' He said. 'Yes.' He^{asws} said: 'Similarly is our^{asws} affair, until the time which is Ordained for it.'³³

VERSES 28 - 31

وَمِنَ النَّاسِ وَالْذَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28} إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ {29} لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ {30} وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ {31}

[35:28] And from the people, and beasts and cattle are various species of it likewise; but rather it is those of His servants only who have knowledge who fear Allah; surely Allah is Mighty, Forgiving [35:29] Surely they who are reciting the Book of Allah and keeping up Prayer and are spending secretly and openly out of what We have Given them, are hoping for a gain which will not perish [35:30] That He may pay them back fully their Recompense and Increase for them more out of His Grace: surely He is Forgiving, Appreciative [35:31] And that which We have Revealed to you from the Book, that is the Truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد بن عثمان، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ**، قال: «يعني بالعلماء من صدق فعله قوله، و من لم يصدق فعله قوله فليس بعالم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[35:28] but rather it is those of His servants only who have knowledge who fear Allah**, he^{asws} said: 'Meaning by the scholars – the ones whose

³³ (الكافي 1: 193 / 6).

deeds ratify their words. And the ones whose deeds do not ratify their words, so they are not with the knowledge'.³⁴

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، و علي بن إبراهيم، عن أبيه، جميعاً، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة قال: ما سمعت بأحد من الناس كان أزهد من علي بن الحسين (عليهما السلام) إلا ما بلغني عن علي بن أبي طالب (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said,

'I have not heard of anyone who was more ascetic (pious) than Ali^{asws} Bin Al-Husayn^{asws} except for what has reached to me from Ali^{asws} Bin Abu Talib^{asws}.

قال أبو حمزة: كان الإمام علي بن الحسين (عليهما السلام) إذا تكلم في الزهد و وعظ أبكى من حضرته.

Abu Hamza said, 'Whenever Ali^{asws} Bin Al-Husayn^{asws} spoke regarding the ascetism (self restrain), those who were present with him^{asws}, (their eyes) would be filled with tears'.

قال أبو حمزة: و قرأت صحيفة فيها كلام زهد من كلام علي بن الحسين (عليهما السلام)، و كتبت ما فيها، ثم أتيت علي بن الحسين (عليهما السلام)، فعرضت ما فيها عليه، فعرفه و صححه، و كان فيها: «بسم الله الرحمن الرحيم- و ذكر الصحيفة، و كان مما فيها:- و ما أثر قوم قط الدنيا على الآخرة إلا ساء منقلبهم و ساء مصيرهم، و ما العلم بالله و العمل إلا إلفان مؤتلفان، فمن عرف الله خافه، و حثه الخوف على العمل بطاعة الله، و إن أرباب العلم و أتباعهم الذين عرفوا الله، فعملوا له و رغبوا إليه، قال الله: إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ».

Abu Hamza said, 'And I read a Parchment in which was the speech on ascetism from the speeches of Ali^{asws} Bin Al-Husayn^{asws}, and I wrote down what was in it. Then I came to Ali^{asws} Bin Al-Husayn^{asws}, so I presented what was in it to him^{asws}. He^{asws} recognised it, and corrected (my mistakes) from what I had (in my notes) and in it was: - 'In the Name of Allah^{azwj}, the Beneficent, the Merciful' – and mentioned the Parchment, and from what there was in it, was: 'And no people ever went to Allah^{azwj} after having disobeyed Him^{azwj} except to His^{azwj} Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey. The Knowledge, by Allah^{azwj} and the deeds are nothing but two harmonious matters. So the one who recognises Allah^{azwj} fears Him^{azwj}, and the fear urges him to the deeds in obedience to Allah^{azwj} and that the heads of the knowledge and those that follow them recognise Allah^{azwj} so they work (do deeds) for Him^{azwj} and desire towards Him^{azwj}, and Allah^{azwj} has Said: **“[35:28] Those truly fear Allah, among His Servants, who have knowledge”**.³⁵

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن جعفر بن عمر، عن مقاتل بن سليمان، عن الضحاك بن مزاحم، عن ابن عباس، في قوله عز و جل: إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ، قال: يعني به عليا (عليه السلام)، كان عالماً بالله، و يخشى الله عز و جل و يراقبه، و يعمل بفرائضه، و يجاهد في سبيله، و يتبع في جميع أمره مرضاته و مرضاة رسوله (صلى الله عليه و آله).

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ja'far Bin Umar, from Maqaatil Bin Suleyman, from Al Zahaak Bin Mazaahim,

³⁴ الكافي 1: 2 / 28

³⁵ الكافي 8: 2 / 14

(It has been narrated) from Ibn Abbas, regarding the Words of the Mighty and Majestic “[35:28] **Those truly fear Allah, among His Servants, who have knowledge**”, said, ‘It Means by it, Ali^{asws} who was a knowledgeable one with Allah^{azwj}, and feared Allah^{azwj} Mighty and Majestic Who was Watching him^{asws}. And he^{asws} performed His^{azwj} Obligation, and fought in His^{azwj} Way, and followed His^{azwj} Desire in all of His^{azwj} Commands, and the desire of Rasool-Allah^{saww},³⁶

VERSES 32 - 35

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ بِذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {32} جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {33} وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {34} الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ {35}

[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah’s Permission; that is the great virtue [35:33] Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold and pearls, and their dress therein shall be of silk [35:34] And they shall say: The Praise is due to Allah, Who has Made grief to depart from us; most surely our Lord is Forgiving, Appreciative [35:35] Who has Made us alight in an eternal house from His Grace; Toil shall not touch us therein, nor shall fatigue afflict us therein

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد المؤمن، عن سالم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ، قال: «السابق بالخيرات: الإمام، والمقتصد: العارف بالإمام، والظالم لنفسه: الذي لا يعرف الإمام».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Abul Mo'min, from Salim who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah’s Permission**, he^{asws} said: ‘The foremost – The Imam^{asws}; and the ‘he who is moderate’ – The one who recognises the Imam^{asws}; and the one is ‘unjust to his own self’ – The one who does not recognise the Imam^{asws},³⁷

وعنه: عن الحسين بن محمد، عن معلى، عن الوشاء، عن عبد الكريم، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا، فقال: «أي شيء تقولون أنتم؟» قلت: نقول: إنها في الفاطميين. قال: «ليس حيث تذهب، ليس يدخل في هذا من أشار بسيفه، و دعا الناس إلى الخلاف».

And from him, from Al Husayn Bin Muhammad, from Moala, from Al Washa’a, from Abdul Kareem, from Suleyman Bin Khalid,

³⁶ تأويل الآيات 2: 480 / 6.

³⁷ الكافي 1: 167 / 1.

(The narrator says) 'I asked Abu Abdullah^{asws} about the Words of the High [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants**, so he^{asws} said: 'Which thing are you all saying?' I said, 'We are saying that it is regarding the Fatimids'. He^{asws} said: 'It is not as where you are going with it. The one who gestures with his sword and call the people to the opposition is not included in this'.

فقلت: فأبي شيء الظالم لنفسه؟ قال: «الجالس في بيته لا يعرف حق الإمام، و المقتصد: العارف بحق الإمام، و السابق بالخيرات: الإمام».

So I said, 'So who is the one who is unjust to himself?' He^{asws} said: 'The one seated in his house and does not recognise the right of the Imam^{asws}. And the moderate one, is the one who recognises the right of the Imam^{asws}. And the foremost with the good deeds, is the Imam^{asws},³⁸

وعنه: عن الحسين بن محمد، عن معلى، عن الحسن، عن أحمد بن عمر، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله عز و جل: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا الْآيَةَ**، فقال: «ولد فاطمة (عليها السلام)، و السابق بالخيرات: الإمام، و المقتصد: العارف بالإمام، و الظالم لنفسه: الذي لا يعرف الإمام».

And from him, from Al Husayn Bin Muhammad, from Moala, from Al Hassan, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants** – the Verse, so he^{asws} said: 'The Children of Fatima^{asws}. And the foremost with the good deeds is the Imam^{asws}. And the moderate one, is the one who recognises the Imam^{asws}. And the one who is unjust to his own self, is the one who does not recognise the Imam^{asws},³⁹

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عيد الحميد عن ابيه عن ابي الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آباؤهم من النبوة والعلم قال ما بعث الله نبياً الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First^{asws}, 'May I be sacrificed for you, the Prophet^{saww} was the inheritor of the knowledge of the Prophets^{as}?' He^{as} replied: 'Yes'. I asked, 'From Adam^{as} and ending with himself^{saww}?' He^{asws} said: 'Yes'. I said, 'Inherited from them^{as} the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} unless Muhammad^{saww} knew from him^{as} (his^{as} knowledge)'.³⁹

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدد حين فقده وشك في امره مالى لا ارى الهدد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لا عذبه عذاباً شديداً أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدلله على الماء فهذا وهو طير قد

³⁸ الكافي 1: 167/2.

³⁹ الكافي 1: 167/3.

اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And the Messenger of Allah^{saww} had the power over all these. Suleiman Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command. He^{as} said: **[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?** And to him^{as} were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it.** He^{as} said **[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).** He^{as} was angry with it because it was a guide for him^{as} over the water, and this, and it was a bird, it was given that which was not given to Suleiman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لآيات ما يراد بها امر من الأمور التي اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

Allah^{azwj} has Said in His^{azwj} Book **[13:31] If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak,** We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Messengers before but Allah^{azwj} has Made all of that for us^{asws} in the Mother of the Book.

ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذي فيه تبيان كل شئ.

Allah^{azwj} Says in His^{azwj} Book **[27:75] And there is nothing concealed in the skies and the Earth but it is in a clear Book** then Said Mighty and Majestic **[35:32] Then We have given the Book for inheritance to such of Our Servants as We have Chosen** for we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things.⁴⁰

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب عن ابي جعفر عليه السلام ان قال في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام فهي في ولد على وفاطمة عليهم السلام.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

⁴⁰ Basaair Al Darajaat – P 3 CH 1 H 3

Abu Ja'far^{asws}, regarding this Verse **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission;** said: 'The foremost in good deeds and this is regarding the children of Ali^{asws} and Fatima^{asws} .⁴¹

وعنه، قال: حدثنا أحمد بن الحسان القطان، قال: حدثنا الحسن بن علي بن الحسين السكري، قال: أخبرنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: سألته عن قول الله عز و جل: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ، فَقَالَ: «الظالم لنفسه: من لا يعرف حق الإمام، و المقتصد: العارف بحق الإمام، و السابق بالخيرات بإذن الله: هو الإمام، جَنَاتٌ عَدْنٌ يَدْخُلُونَهَا يَعْنِي السَابِقُ وَ الْمُقْتَصِدُ».**

And from him, from Ahmad Bin Al Hasaan Al Qatan, from Al Hassan Bin Ali Bin Al Husayn Al Sakry, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Jabir Bin Yazeed Al Ju'fy,

(The narrator says) 'I asked Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission,** so he^{asws} said: 'The one unjust to his own self is the one who does not recognise the right of the Imam^{asws}. And the moderate is the one who recognises the right of the Imam^{asws}. And the foremost with the good deeds by Allah^{azwj}'s Permission is the Imam^{asws} **[35:33] Gardens of Eden, they shall enter therein,** Meaning the foremost and the moderate'.⁴²

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون يَمُرُّو و قد اجتمع إليه في مجلسه جماعة من علماء أهل العراق و خراسان، فقال المأمون: أخبروني عن معنى هذه الآية: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا، فَقَالَتِ الْعُلَمَاءُ: أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْإِمَامَةَ كُلَّهَا.**

And from him, from Ali Bin Al Husayn bin Shazawiya Al Mo'dib, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza^{asws} was present in a gathering of Al-Mamoun, at Marv, and there had gathered to him a group from the scholars of the people of Al-Iraq and Khurasan. So Al-Mamoun said, 'Inform me about the Meaning of this Verse **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants.** So the scholars said, 'Allah^{azwj} Mighty and Majestic Intends by that, the whole of the community'.

فقال المأمون: ما تقول، يا أبا الحسن؟ فقال الرضا (عليه السلام): «لا أقول كما قالوا، و لكن أقول: أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِتْرَةَ الطَّاهِرَةَ». فقال المأمون: و كيف عنى العترة من دون الامة؟ فقال له الرضا (عليه السلام): «لو أراد الامة لكانت بأجمعها في الجنة لقول الله تبارك و تعالى: **فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ**

⁴¹ بصائر الدرجات: 3 / 65

⁴² معاني الأخبار: 2 / 104

هُوَ الْفَضْلُ الْكَبِيرُ، ثم جمعهم كلهم في الجنة، فقال عز و جل: جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ، فصارت الوراثة للعترة الطاهرة لا لغيرهم».

So Al-Mamoun said, 'And what are you^{asws} saying, O Abu Al-Hassan^{asws}?' So Al-Reza^{asws} said: 'I^{asws} am not saying as what they are saying, but I^{asws} say: 'Allah^{azwj} Mighty and Majestic Intends by that, the Purified Family^{asws}'. Al-Mamoun said, 'And how can it Mean the Progeny^{asws}, besides the community?' So Al-Reza^{asws} said to him: 'If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allah^{azwj} Blessed and High **but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission that is the great virtue**, then all of them would be gathered in the Paradise. So the Mighty and Majestic Said [35:33] **Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold** so that is for the inheritance for the Purified Family^{asws}, not others apart from them^{asws}'.

فقال المأمون: من العترة الطاهرة؟ فقال الرضا (عليه السلام): «الذين وصفهم الله في كتابه، فقال عز و جل: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ، و هم الذين قال رسول الله (صلى الله عليه و آله): إني مخلف فيكم الثقلين: كتاب الله، و عترتي أهل بيتي، ألا و إنهما لن يفترقا حتى يردا علي الحوض، فانظروا كيف تخلفوني فيهما. أيها الناس، لا تعلموهم، فإنهم أعلم منكم».

So Al-Mamoun^{asws} said: 'Who are the Purified Family^{asws}?' So Al-Reza^{asws} said: 'The ones whom Allah^{azwj} Describes in His^{azwj} Book, so He^{azwj} Said [33:33] **Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying**. And they^{asws} are the ones about whom Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you the two weighty things – Book of Allah^{azwj}, and my^{saww} Family^{asws}, the People^{asws} of my^{saww} Household. Indeed! And these two will not be separating until they return to the Fountain. So be warned about opposing me^{saww} with regards to these two. O you people! Do not teach them^{asws}, for they^{asws} are more knowledgeable than you!'

قالت العلماء: أخبرنا- يا أبا الحسن- عن العترة: هم الأهل، أم غير الأهل؟ فقال الرضا (عليه السلام): «هم الأهل». قالت العلماء: و هذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «امتي ألي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: الأهل أمته.

The scholars said, 'Inform us – O Abu Al-Hassan^{asws} – about the Family^{asws}. Are they^{asws} other than the Progeny^{asws}?' So Al-Reza^{asws} said: 'They^{asws} are the Progeny^{asws}'. The scholars said, 'And this Rasool-Allah^{saww} who is inherited from, he^{saww} said: 'My^{saww} community, is my^{saww} Progeny'. And it is his^{saww} companions who are saying, with the Hadeeth which is not possible to refute, that the Progeny is his^{saww} community'.

فقال أبو الحسن (عليه السلام): «أخبروني: هل تحرم الصدقة على الأهل؟». قالوا: نعم. قال: «تحرّم على الأمة؟» قالوا: لا. قال: «هذا فرق بين الأهل و الأمة. ويحكم، أين يذهب بكم، أ ضربتم عن الذكر صفحا، أم أنتم قوم مسرفون، أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم؟!» قالوا: من أين، يا أبا الحسن؟

Abu Al-Hassan^{asws} said: 'Inform me^{asws}, Is charity Prohibited upon the Progeny^{asws}?' They said, 'Yes'. He^{asws} said: 'So it is Prohibited upon the community?' They said, 'No'. He^{asws} said: 'This is the difference between the Progeny^{asws} and the community. Woe be unto you! Where are you all going? Have you all been hit by the

remembrance of the fools, or are you an extravagant people? But, do you not know that the inheritance, and the Purification occurs upon the Chosen, the Guided, apart from the rest of them?’ They said, ‘From where (did you^{asws} get this), O son^{asws} of Rasool-Allah^{saww}?’

قال: «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ «3»، فصارت وراثته [النبوة و] الكتاب للمهتدين دون الفاسقين،

He^{asws} said: ‘From the Words of Allah^{azwj} Mighty and Majestic **[57:26] And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors.** So the inheritance (of the Prophet-hood), and the Book came to be for the Guided ones apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه عز و جل، فقال: إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ وَ ذَلِكَ أَنْ اللَّهُ عَزَّ وَ جَلَّ وَ عَدَّهُ أَنْ يَنْجِيَهُ وَ أَهْلَهُ، فقال له: يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلُنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطِكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ؟».

But do you not know that Noah^{as}, when he^{as} asked his^{as} Lord^{azwj} Mighty and Majestic, so he^{as} said **[11:45] My Lord! Surely my son is of my family, and Your Promise is surely True, and You are the most Judge of the Judges,** and that Allah^{azwj} Mighty and Majestic had Promised him^{as} that He^{azwj} would Rescue his^{as} family. So He^{azwj} Said to him^{as} **[11:46] He said: O Nuh! Surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant⁴³.**

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن عثمان بن سعيد، عن إسحاق بن يزيد الفراء، عن غالب الهمداني، عن أبي إسحاق السبيعي، قال: خرجت حاجا فلقيت محمد بن علي (عليه السلام)، فسألته عن هذه الآية: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا، فقال: «ما يقول فيها قومك، يا أبا إسحاق؟» يعني أهل الكوفة. قال: قلت: يقولون إنها لهم. قال: «فما يخوفهم إذا كانوا من أهل الجنة؟».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Is'haq Bin Yazeed Al Fara'a, from Ghalib Al Hamdany, from Abu Is'haq Al Sabyai who said,

‘I went out on Pilgrimage, so I met Muhammad^{asws} Bin Ali^{asws}. I asked him^{asws} about this Verse **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants,** so he^{asws} said: ‘O Abu Is'haq! What do your people say about it?’ Meaning the people of Al-Kufa. He said, ‘I said, ‘They are saying that it is for them’. He^{asws} said: ‘So what are they fearing if they were all from the people of the Paradise?’

قلت: فما تقول أنت، جعلت فداك؟ قال: «هي لنا خاصة- يا أبا إسحاق- أما السابقون بالخيرات: فعلني، و الحسن، و الحسين (عليهم السلام)، و الإمام منا، و المقتصد، فصائم بالنهار، و قائم بالليل، و الظالم لنفسه: ففيه ما في الناس، و هو مغفور له.

I said, ‘So what are you^{asws} saying, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘It is for us^{asws} especially – O Abu Is'haq – As for the ones who are **foremost in deeds of**

⁴³ عيون أخبار الرضا (عليه السلام) 1: 228، أمالي الصدوق: 1/421

goodness, so it is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from us^{asws}. And **he who is moderate**, he is the one who Fasts by the day, and arises (to Pray) by the night. And **he who unjust to his own self**, so it is regarding what is among the people, and he is Forgiven for it.

يا أبا إسحاق، بنا يفك الله رقابكم، و بنا يحل الله رباق الذل من أعناقكم، و بنا يغفر الله ذنوبكم، و بنا يفتح، و بنا يختم، و نحن كهفكم كهف أصحاب الكهف، و نحن سفينتكم كسفينة نوح، و نحن باب حطنتكم كباب حطة بني إسرائيل».

O Abu Is'haq! It is by us^{asws} that Allah^{azwj} Frees your necks, and it is by us^{asws} that Allah^{azwj} Detaches the humiliation from your necks, and it is by us^{asws} that Allah^{azwj} Forgives your sins, and it is by us^{asws} He^{azwj} Begins, and it is by us^{asws} that He^{azwj} Ends. And we^{asws} are your caves like the cave of the Companions of the Cave, and we^{asws} are your ship like the Ship of Noah^{as}, and we^{asws} are your Door of Hitta like the Door of Hitta of the Children of Israel'.⁴⁴

صاحب (الثاقب في المناقب): عن أبي هاشم الجعفري، قال: كنت عند أبي محمد- يعني الحسن (عليه السلام)- فسألناه عن قول الله تعالى: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإذن الله. قال (عليه السلام): «كلهم من آل محمد (عليهم السلام)، الظالم لنفسه: الذي لا يقر بالإمام، و المقتصد: العارف بالإمام، و السابق بالخيرات بإذن الله: الإمام».

The author of Al Saqib Fi Al Manaqib, from Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Muhammad^{asws} – meaning Al-Hassan^{asws} – so we asked him^{asws} about the Words of the High [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who is unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission**, he^{asws} said: 'All of them from the Progeny of Muhammad^{saww}. The one who is unjust to his own self – The who does not accept the Imam^{asws}. And the moderate one – The one who recognises the Imam^{asws}. And the foremost in good deeds by the Permission of Allah^{azwj} – the Imam^{asws}'.

قال: فدمعت عيناوي، و جعلت أفكر في نفسي عظم ما أعطى الله آل محمد، فنظر إلي، و قال: «الأمر أعظم مما حدثتك به نفسك من عظم شأن آل محمد، فاحمد الله فقد جعلك مستمسكا بحبلهم، تدعى يوم القيامة بهم إذا دعي كل أناس بإمامهم، فأبشر- يا أبا هاشم- فإنك على خير».

He (the narrator) said, 'My eyes filled up with tears, and I went on to think to myself, 'How great is what Allah^{azwj} have Given to the Progeny^{asws} of Muhammad^{saww}!' So he^{asws} looked at me and said: 'The matter is greater than what you have thought of, of the greatness of the glory of the Progeny^{asws} of Muhammad^{saww}. Therefore Praise Allah^{azwj}, for He^{azwj} has Made you to attach yourself to their^{asws} Rope. You would be called on the Day of Judgement with them^{asws} when every people would be called with their Imam. So receive good news – O Abu Hashim – for you are upon good'.⁴⁵

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن أحمد بن محمد الشعراني، عن أبي محمد عيد الباقي، عن عمر بن سنان المنجي، عن حاجب بن سليمان، عن وكيع بن الجراح، عن سليمان الأعمش، عن أبي ظبيان، عن أبي ذر (رحمه الله)، قال: رأيت سلمان و بلالا يقبلان إلى النبي (صلى الله عليه و آله) [إذ انكب سلمان على قدم

⁴⁴ تأويل الآيات 2: 481 / 7.

⁴⁵ الثاقب في المناقب: 506 / 566

رسول الله (صلى الله عليه و آله) يقبلها، فزجره النبي (صلى الله عليه و آله) [عن ذلك، ثم قال له: «يا سلمان، لا تصنع بي كما تصنع الأعاجم بملوكها، إنما أنا عبد من عبيد الله، أكل كما يأكل العبد، و أقعد كما يقعد العبد».

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab, from Abu Al Hassan Ahmad Bin Muhammad Al Sha'rani, from Abu Muhammad Abdul Baqi, from Umar Bin Sinan Al Munbajy, from Hajib Bin Suleyman, from Waqie Bin Al Jarrah, from Suleyman Al Amsh, from Abu Zibyan,

(It has been narrated) from Abu Dharr^{ar} who said, 'I^{ar} saw Salman^{ar} and Bilal kissing (the forehead) of the Prophet^{saww}, when Salman^{ar} hurriedly fell to the feet of Rasool-Allah^{saww} to kiss them. So the Prophet^{saww} deterred him^{ar} from that, then said to him^{ar}: 'O Salman^{ar}! Do not do with me^{saww} like what the Persians do with their kings. But, I^{saww} am a servant from the servants of Allah^{azwj}. I^{saww} eat like the servant, and I^{saww} sit like the servants sit'.

فقال له سلمان: يا مولاي، سألتك بالله إلا أخبرتني بفضل فاطمة (عليها السلام) يوم القيامة، قال: فأقبل النبي (صلى الله عليه و آله) ضاحكا مستبشرا، ثم قال: «و الذي نفسي بيده إنها الجارية التي تجوز في عرصة القيامة على ناقة رأسها من خشية الله، و عيناها من نور الله، و خطامها من جلال الله، و عنقها من بهاء الله، و سنامها من رضوان الله، و ذنبها من قدس الله، و قوائمها من مجد الله، إن مشيت سبحت، و إن رغمت قدست.

So Salman^{ar} said to him^{saww}, 'O my^{ar} Master^{saww}! I^{ar} ask you^{saww}, for the Sake of Allah^{azwj}, to inform me^{ar} of the merits of Syeda Fatima^{asws} on the Day of Judgement'. So the Prophet^{saww} laughed joyfully, then said: 'By the One in Whose Hand is my^{saww} soul, she^{asws} is the only maidservant allowed on the Plains of resurrection to be upon a she-camel whose head would be from fear of Allah^{azwj}, its eyes from the Light of Allah^{azwj}, and its^{asws} bridle would be from the Majesty of Allah^{azwj}, and its neck would be from the Magnificence of Allah^{azwj}, and its hump would be from the Pleasure of Allah^{azwj}, and its tail would be from the Holiness of Allah^{azwj}, and its walk would be from the Glory of Allah^{azwj} such that if it walks, it would be Glorifying, and if it shakes, it would be Extolling the Holiness.

عليها هودج من نور فيه جارية إنسية حورية عزيزة، جمعت فخلقت، و صنعت فمثلت من ثلاثة أصناف: فأولها من مسك أدفر، و أوسطها من العنبر الأشهب، و آخرها من الزعفران الأحمر، عجنتم بماء الحيوان، لو تفلت تقلة في سبعة أبحر مالحة لعذبت، و لو أخرجت ظفر خنصرها إلى دار الدنيا لغشي الشمس و القمر.

SYeda^{asws} would be in a canopy of Light in which would be a human maidservant for her^{asws} resembling an honourable Hourie, so they were gathered together for her to be created, and she resembles three varieties – So the first of it is from yellow Musk, and her middle is from grey Amber, and her end is from red Saffron, kneaded with the water of the animals. If she were to spit in the seven salty seas, their bitterness would turn sweet. If she were to bring out the nail of her little finger upon the house of the world, it would overwhelm the sun and the moon (in brilliance).

جبرئيل عن يمينها، و ميكايل عن شمالها، و علي أمامها، و الحسن و الحسين وراءها، و الله يكلؤها و يحفظها، فيجوزون في عرصة القيامة، فإذا النداء من قبل الله جل جلاله: معاشر الخلائق، غضوا أبصاركم، و نكسوا رؤوسكم، هذه فاطمة بنت محمد نبيكم، زوجة علي إمامكم، أم الحسن و الحسين.

Jibraeel^{as} would be on her^{asws} right, and Mikaeel^{as} on her^{asws} left, and Ali^{asws} in front of her^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} behind her^{asws}, and Allah^{azwj} would be Preserving her^{asws} and Protecting her^{asws}.

So they^{asws} would be crossing over the Plains of Resurrection and there would be a Call from the Front of Allah^{azwj}, Majestic is His^{azwj} Majesty: “Group of People! Close your eyes, and lower your heads! This is Fatima^{asws}, daughter of Muhammad^{saww} of your Prophet^{saww}, wife of Ali^{asws} your Imam^{asws}, mother of Al-Hassan^{asws} and Al-Husayn^{asws}!”

فتجوز الصراط و عليها ريطتان بيضاوان، فإذا دخلت الجنة، و نظرت إلى ما أعد الله لها من الكرامة، قرأت: بسم الله الرحمن الرحيم الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور الذي أحلنا دار المقامة من فضله لا يمسنا فيها نصب و لا يمسنا فيها لغوب-

So she^{asws} would cross the Bridge, and she^{asws} would have two white sheets. So when she^{asws} enters the Paradise, and looks at what Allah^{azwj} has prepared for her^{asws} from the Prestige, she^{asws} would recite: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful [35:34] **The Praise is due to Allah, Who has Made grief to depart from us; most surely our Lord is Forgiving, Appreciative [35:35] Who has Made us alight in an eternal house from His Grace; Toil shall not touch us therein, nor shall fatigue afflict us therein.**

قال- فيوحي الله عز و جل إليها: يا فاطمة، سليمان أعطك، و تمنى علي أرضك، فتقول: إلهي، أنت المنى، و فوق المنى، أسألك أن لا تعذب محبي و محبي عترتي بالنار، فيوحي الله تعالى إليها: يا فاطمة، و عزتي و جلالتي و ارتفاع مكاني لقد آليت على نفسي من قبل أن أخلق السماوات و الأرض بألفي عام أن لا اعذب محبيك، و محبي عترتك بالنار».

Rasool Allah^{saww} said: ‘So Allah^{azwj} would Reveal unto her^{asws}: “O Fatima^{asws}! Ask Me^{azwj}, I^{azwj} shall Give it to you^{asws} and Fulfill your^{asws} wishes”. So she^{asws} would be saying: ‘My^{azwj} God! You^{azwj} are the Bestower, and Higher than that. I^{asws} ask You^{azwj} that You^{azwj} should not Punish those that love me^{asws} and my^{asws} Family^{asws}, with the Fire’. So Allah^{azwj} the High would Reveal unto her^{asws}: “O Fatima^{asws}! By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Elevated Status! I^{azwj} Took it upon Myself^{azwj}, before I^{azwj} Created the skies and the earth, by two thousand years, that I^{azwj} will not Punish those that love you^{asws}, and your^{asws} Family^{asws}, with the Fire”.⁴⁶

VERSES 36 & 37

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ {36} وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ نَعْمَرْكُمْ مَا يُتَذَكَّرُ فِيهِ مِنْ تَذَكَّرٍ وَجَاءَكُمْ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {37}

[35:36] And (as for) those who disbelieve, for them is Fire of Hell; it shall not be finished with them entirely so that they should die, nor shall the Punishment thereof be lightened to them: even thus do We Retribute every ungrateful one [35:37] And they shall cry out for assistance: O our Lord! Take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And the Warner came to you; therefore taste; So for the unjust, there is no helper

محمد بن العباس، قال: حدثنا محمد بن سهل العطار، عن عمر بن عبد الجبار، عن علي، عن أبيه، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه، عن جده، عن علي بن الحسين، عن أبيه، عن جده أمير المؤمنين (صلوات الله عليهم

⁴⁶ تأويل الآيات 2: 12 / 483

أجمعين)، قال: «قال لي رسول الله (صلى الله عليه و آله): يا علي، ما بين من يحبك و بين أن يرى ما تقر به عيناه إلا أن يعاين الموت،

Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Athaar, from Umar Bin Abdul Jabbar, from Ali, from his father, from Ali Bin Ja'far,

(It has been narrated) from his brother^{asws} Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} grandfather^{asws} Amir-ul-Momineen^{asws} having said; 'Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! There is nothing in between you^{asws} and the one who loves you^{asws}, and he sees what approaches his eyes except for the examination of the death'.

ثم تلا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ يَعْنِي أَنْ أَعْدَائِهِ إِذَا دَخَلُوا النَّارَ قَالُوا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا فِي وَايَةِ عَلِي (عليه السلام) غَيْرَ الَّذِي كُنَّا نَعْمَلُ فِي عِدَاوَتِهِ، فيقال لهم في الجواب: أَوْ لَمْ نُعْمَرْكُمْ مَا يَنْذَكُرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ النَّذِيرُ وَ هُوَ النَّبِيُّ (صلى الله عليه و آله) فَذُوقُوا فَمَا لِلظَّالِمِينَ لَالِ مُحَمَّدٍ مِنْ نَصِيرٍ يَنْصُرُهُمْ وَ لَا يَنْجِيهِمْ مِنْهُ وَ لَا يَحْبِبُهُمْ عَنْهُ».

Then he^{asws} recited **[35:37] O our Lord! Take us out, we will do good deeds other than those which we used to do**, Meaning his^{asws} enemies, when they enter the Fire, they would say **[35:37] O our Lord! Take us out, we will do good deeds** regarding Wilayah of Ali^{asws} **other than those which we used to do**, in enmity to him^{asws}. So it would be Said to them in the Answer **Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And the Warner came to you;** and it is the Prophet^{saww} **therefore taste; So for the unjust, to the Progeny^{asws} of Muhammad^{saww} there is no helper** to help them, nor to rescue them from it, nor to veil them from it'.⁴⁷

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن أبي بصير، قال: قال الصادق أبو عبد الله (عليه السلام): «إن العبد لفي فسحة من أمره ما بينه وبين أربعين سنة، فإذا بلغ أربعين سنة أوحى الله عز و جل إلى ملائكته: أني قد عمرت عبيد عمرا، فغلظا و شددا و تحفظا و اكتبنا عليه قليل عمله و كثيره، و صغيره و كبيره».

And from him (Sheykh Al Sadouq), from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al No'man, from Sayf Al Tamr, from Abu Baseer who said,

'Al-Sadiq Abu Abdullah^{asws} said: 'When the servant is at the age of forty, Allah^{azwj} Mighty and Majestic Reveals unto His^{azwj} Angels: "I^{azwj} have Let My^{azwj} servant reach to an age, so be harsh, and strong, and preserving, and write against him the little of his deeds and the much of it, and the small of it and the big of it".'

و سئل الصادق (عليه السلام) عن قول الله عز و جل: أَوْ لَمْ نُعْمَرْكُمْ مَا يَنْذَكُرُ فِيهِ مَنْ تَذَكَّرَ فَقَالَ: «توبيخ لابن ثمانى عشرة سنة».

And I asked About the Words of Allah^{azwj} Mighty and Majestic **[35:37] Did We not preserve you alive long enough, so that he who would be mindful in it should mind?**, so he^{asws} said: 'A Rebuke for a son eighteen years of age'.⁴⁸

⁴⁷ تأويل الآيات 2: 13 / 485.

⁴⁸ أمالي الصدوق: 1 / 40.

VERSES 38 - 45

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {38} هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۗ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا {39} قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۗ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا {40} إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {41} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِدْحَى الْأُمِّ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا {42} اسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ ۗ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأُولَىٰ ۗ قُلْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43} أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۖ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا {44} وَلَوْ يَوَاقِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۗ فِإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا {45}

[35:38] Surely Allah is the Knower of what is unseen in the skies and the earth; surely He is Aware of what is in the hearts [35:39] He it is Who Made you Caliphs in the earth; So the one who disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except for loss [35:40] Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the skies; or, have We Given them a Book so that they follow a clear argument from it? Nay, the unjust do not hold out promises to each other but only to deceive [35:41] Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving [35:42] And they swore by Allah with the strongest of their oaths that if there came to them a Warner they would be better guided than any of the nations; but when there came to them a Warner it increased them in nothing but aversion [35:43] (In) behaving arrogantly in the land and in planning evil; and the evil plans shall not beset any except the planners of it. So are they waiting for anything but the way of the former ones? For you shall not find any alteration in the Way of Allah; and you shall not find any change in the Way of Allah [35:44] Have they not travelled in the land and seen how was the end of those before them and they were stronger than these in strength? And Allah is not such that anything in the skies or in the earth should escape Him; surely He is Knowing, Powerful [35:45] And if Allah were to seize the people for what they earn, He would not leave on the back of it any creature, but He Respites them for an appointed term; so when their term shall come, then surely Allah is Seeing with respect to His servants

قال: و قال امير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعته يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجنا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفها عنها حجابا ستره الله عليها و صانا حلالهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

‘And Amir-ul-Momineen^{asws} said in his^{asws} letter which he^{asws} wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he^{asws} said: ‘And which error is greater than what these two have come with? They have brought out the wife of Rasool-Allah^{saww} from her house, and

uncovered from her a veil which Allah^{azwj} had Veiled upon her, and kept their own wives in their own houses!' They have not done justice to Allah^{azwj} and His^{azwj} Rasool^{saww}.

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكت، قال الله: يَا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ ، و قَالَ: فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتْ عَلَىٰ نَفْسِهِ، و قَالَ: وَ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغيا علينا، و نكتا بيعتي، و مكرا بي».

There are three qualities being referenced upon the people in the Book of Allah^{azwj} – The rebellion, and the plotting, and the breaking (of the allegiance). Allah^{azwj} Said **[10:23] O you people! Your rebellion is against your own souls**, and Said **[48:10] Therefore whoever breaks (the Covenant), he breaks it only against his own soul**, and Said **[35:43] and the evil plans shall not beset any except the planners of it**, and they have rebelled against us^{asws}, and broke their allegiance with me^{asws}, and plotted against me^{asws}.⁴⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد جميعا، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن بدر بن الوليد الخثعمي، عن أبي الربيع الشامي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَىٰ بِذَلِكَ أَيِ انظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكَمُ عَنْهُ

Muhammad Biin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed altogether, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskaan, from Badr Bin Al Waleed Al Khash'amy, from Abu Al Rabi'e Al Shamy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **“[30:42] Say: Travel in the land, then see how was the end of those before”**. So he^{asws} said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.⁵⁰

عدة من أصحابنا عن أحمد بن محمد البرقي رفعه قال: جاء الجاثليق أمير المؤمنين عليه السلام فقال له: أخبرني عن الله عزوجل يحمل العرش أم العرش يحمله؟ فقال أمير المؤمنين عليه السلام: الله عزوجل حامل العرش والسموات وما فيهما وما بينهما و ذلك قول الله: (ان الله يمسك السموات والارض ان تزولا ولنن زالتا ان امسكهما من احد من بعده انه كان حلِيمًا غفورًا).

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it with an unbroken chain, said,

'A Catholic came to Amir-ul-Momineen^{asws}. He said to him^{asws}, 'Inform me about Allah^{azwj} Mighty and Majestic. Does He^{azwj} Carry the Throne or does the Throne carry Him?' So Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic is the Bearer of the Throne, and the skies, and what is within them, and what is in between them, and these are the Words of Allah^{azwj} **[35:41] Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there is**

⁴⁹ تفسير القمي 2: 210.

⁵⁰ الكافي 8: 349 / 248.

none who can uphold them after Him; surely He is the Forbearing, the Forgiving.⁵¹

⁵¹ Tafseer Noor Al Saqalayn – CH 35 H 113