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CHAPTER 13

AL-RA'AD

(43 VERSES)

VERSES 1 - 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

العباشي: عن عثمان بن عيسى، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «من أكثر قراءة سورة الرعد لم تصبه صاعقة أبداً، وإن كان ناصيباً، فإنه لا يكون أشر من الناصب، وإن كان مؤمناً أدخله الله الجنة بغير حساب، و يشفع في جميع من يعرف من أهل بيته و إخوانه من المؤمنين».

Al Ayyashi, from Usman Bin Isa, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'One who frequents in recitation of *Surah Al-Ra'ad* (Chapter 13), would not be hit by a thunderbolt, ever, and even if he was a *Nasibi* (Hostile one), for there cannot happen to be anyone more evil than the *Nasibi*. And if he was a *Momin*, Allah^{azwj} would Enter him into the Paradise without Reckoning, and he would (be allowed to) intercede regarding the entirety of the ones he recognises from his family and his brethren from the *Momineen*'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بوزن كل سحاب مضى، و كل سحاب يكون، و يبعث يوم القيامة من الموفين بعهد الله،

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (13), would have for himself the Recompense of all the clouds in the past, and all the clouds which would come to be (in the future), and he would be Resurrected on the Day of Judgement as one who has been loyal to the Covenant of Allah^{azwj}.

و من كتبها و علقها في ليلة مظلمة بعد صلاة العشاء الآخرة على ضوء نار، و جعلها من ساعته على باب سلطان جائر و ظالم، هلك و زال ملكه».

¹ تفسير العياشي 2: 202 / 1.

And the one who writes it and attaches it (amulet) during a dark night after the Al-Isha *Salat*, upon the light of fire, and makes it to be upon the door of an unfair and unjust authority, he would be destroyed and his kingdom would vanish'.²

و عن الصادق (عليه السلام): «من كتبها في ليلة مظلمة بعد صلاة العتمة، و جعلها من ساعته على باب السلطان الجائر الظالم، قام عليه عسكره و رعيته، فلا يسمع كلامه، و يقصر عمره و قوله، و يضيق صدره، و إن جعلت على باب ظالم أو كافر أو زنديق، فهي تهلكه بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq^{asws} having said: 'The one who writes it during a dark night after the completion of the *Salat*, and makes it during that hour upon the door of the unfair and unjust authority, his army would rise against him along with his citizens. So they would not listen to his words, and they would be deficient in carrying out his orders and his speech, and his chest would be constricted. And if it is made to be upon the door of an unjust, or an Infidel, or an Atheist, so it would destroy him, by the Permission of Allah^{azwj}'.³

VERSE 1

المَرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {1}

Alif Lam Mim Ra. These are Verses of the Book; and that which is Revealed to you from your Lord is the Truth, but most of the people do not believe [13:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن محمد بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى قول الله عز و جل: المر؟ قال: «المر معناه: أنا الله المحيي المميت الرزاق».

Ibn Babuwayh said, Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding what he wrote to Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Muhammad Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, what is the Meaning of the Words of Allah^{azwj} Mighty and Majestic: ***Alif Lam Mim Ra [13:1]***? He^{asws} said: '***Alif Lam Mim Ra [13:1]***, its Meaning is: 'I^{azwj} am Allah^{azwj}, the (Giver of) life, the (Giver of) death, the Sustainer'.⁴

² خواص القرآن: 3، مجمع البيان 6: 419

³ خواص القرآن: 42 «مخطوط»

⁴ معاني الأخبار: 1/ 22

VERSES 2 & 3

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ {2}

Allah is the One Who Raised the skies without a pillar you can see. Then He Established upon the Throne, and He Subdued the sun and the moon, each flowing to a Specified term. He Regulates the affair Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2]

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {3}

And He is the One Who Extended the earth and Made therein mountains and rivers. And from each of the fruits He Made two pairs in these. He Makes the night to cover the day. Surely in that are Signs for a people who ponder [13:3]

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز وجل: «وَالسَّمَاءِ ذَاتِ الْحُبُوكِ». فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic: **And (by) the sky with the orbital pathways [51:7]**. He^{asws} said: 'Linked to the earth' – and clasped his^{asws} fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، والله يقول: رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]?**' So he^{asws} said: 'Glory be to Allah^{azwj}! Isn't Allah^{azwj} Saying: **without any pillars that you can see?**' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة».

I said, 'May I be sacrificed for you^{asws}, how is that?' He^{asws} extended his^{asws} left hand and placed his^{asws} right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah is the One Who Created the skies, and from the earth similar to these. The Command descends between these [65:12].**

فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما ينزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

So, as for the Master of the Command, so it is Rasool-Allah^{saww} and the successor^{asws} after Rasool-Allah^{saww}, standing upon the surface of the earth. But rather, the Command Descends upon him^{asws} from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.⁵

قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and six of these are above us'.⁵

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

⁵ تفسير القمي 2: 328

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **The Beneficent is Established upon the Throne [20:5]**, so he^{asws} said: 'Established in everything. So there is nothing nearer to Him^{azwj} than a thing, nor is anything distant from Him^{azwj} nor is there anything nearer to him. He^{azwj} is Established in everything'.⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بأمسك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'The one who claims that Allah^{azwj} is from something, or in something, or upon something, so he has blasphemed'. I said, 'Explain it for me'. He^{asws} said: 'I^{asws} mean by the imagining something for Him^{azwj}, or Grasping Him^{azwj}, or something preceding Him^{azwj}'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا».

And in another report, he^{asws} said: 'The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried'.⁷

VERSES 4 & 5

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {4}

And in the earth there are neighbouring tracts and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. Surely, in that there are Signs for a people using their intellects [13:4]

وَإِنْ تَعَجَّبَ فَعَجَبْ قَوْمُهُمْ إِذَا كُنَّا تُرَابًا ۖ إِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {5}

⁶ الكافي 1: 7/99.

⁷ الكافي 1: 9/99.

And if you are astounded, then (even more) astonishing are their words, 'When we would be dust will we be in a new creation?' They are those who are committing Kufr with their Lord, and they have shackles in their necks [13:5]

العباشي: عن الخطاب الأعور، رفعه إلى أهل العلم و الفقه من آل محمد (عليه و آله السلام)، قال: «و فِي الْأَرْضِ قِطْعٌ مُتَحَاوِرَاتٌ يَعْنِي: هذه الأرض الطيبة مجاورة لهذه الأرض المالحة و ليست منها، كما يجاور القوم القوم و ليسوا منهم».

Al Ayyashi, from Al Khataab Al Owr,

It was raised to the People^{asws} of Knowledge and the understanding from the Progeny^{asws} of Muhammad^{saww} having said: ***'And in the earth there are neighbouring tracts [13:4] –*** Meaning, this good land is adjacent to this salty land, and although it isn't from it, just as the people are adjacent to the people and although they aren't from them'.⁸

ابن شهر آشوب: عن الخركوشي في (شرف المصطفى) و الثعلبي في (الكشف و البيان) و الفضل ابن شاذان في (الأمالي) و اللفظ له، بإسنادهم عن جابر بن عبد الله، قال: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي (عليه السلام): «الناس من شجر شتى، و أنا و أنت من شجرة واحدة- ثم قرأ- وَ جَنَّاتٌ مِنْ أَعْنَابٍ وَ زُرُّعٌ وَ نَخِيلٌ صِنْوَانٌ وَ غَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ بِلَيْلٍ وَ نَهَارٍ». بالني و بك».

Ibn Shehr Ashub, from Al Kharkoushy in (the book) 'Sharaf Al Mustafa', and Al Sa'alby in Al Kashf Al Bayaan, and Al Fazal Ibn Shazaan in Al Amaaly, by his chain,

(It has been narrated) from Jabir Bin Abdullah^{ra} who said, 'I heard Rasool-Allah^{saww} saying to Ali^{asws}: 'The people are from a variety of trees (lineage), and I^{asws} and you^{asws} are from one tree (lineage)' – then he^{saww} recited: ***and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted being irrigated by one water source [13:4] –*** by the Prophet^{saww} and by you^{asws}.

في رواية: «أنا و علي من شجرة، و الناس من أشجار شتى».

And in a report – (Rasool-Allah^{saww} said): 'I^{saww} and Ali^{asws} are from one tree, and the people are from a variety of trees'.⁹

VERSE 6

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِلنَّاسِ عَلَى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ {6}

⁸ تفسير العياشي 2: 203 / 4.

⁹ شواهد التنزيل 1: 395 / 288.

And they are asking you to hasten on the evil before the good, and there have passed examples from before them, and surely your Lord is with Forgiveness to the people upon their injustices, and surely your Lord is Severe in the Punishing [13:6]

ابن بابويه، قال: حدثنا أبو علي الحسين بن أحمد البيهقي بنيسابور، سنة اثنتين و خمسين و ثلاثمائة، قال: أخبرنا محمد بن يحيى الصولي، قال: حدثنا ابن ذكوان، قال: سمعت إبراهيم بن العباس يقول: كنا في مجلس الرضا (عليه السلام) فتذاكرنا الكبائر، و قول المعتزلة فيها: إنها لا تغفر، فقال الرضا (عليه السلام): «قال أبو عبد الله (عليه السلام): قد نزل القرآن بخلاف قول المعتزلة، قال الله جل جلاله: **وَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ**».

Ibn Babuwayh said, 'Abu Ali Al Husayn Bin Ahmad Al Bayhaqi at Neshapour, in the year three hundred and fifty two, from Muhamma bin Yahya Al Souly, from Ibn Zakwaan who said,

'I heard Ibrahim Bin Al-Abbas saying, 'We were in the gathering of Al-Reza^{asws}, and we mentioned the major sins, and the saying of the Mu'tazilites that these are not Forgiven. So Al-Reza^{asws} said: 'Abu Abdullah^{asws} said: 'The Quran has been Revealed against the words of the Mu'tazilites. Allah^{azwj}, Majestic is His^{azwj} Majesty Says: ***and surely your Lord is with Forgiveness to the people upon their injustices [13:6]***.¹⁰

VERSE 7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنْذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ {7}

And those who commit Kufr are saying, 'Why has not a Sign been Sent down upon him from his Lord?' But rather, you are a Warner, and for every people there is a Guide [13:7]

The Guide – Ali^{asws} in particular

وعنه عن الحسين عن احمد بن ابى حمزة عن ابان بن عثمان عن ابى مريم عن عبد الله بن عطا قال سمعت ابا عبد الله عليه السلام يقول في هذه الآية انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وبعلى يهتدى المهتدون.

And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

¹⁰ التوحيد: 4 / 406.

'I heard Abu Abdullah^{asws} say regarding this Verse: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Imam^{asws} Said: 'Rasool-Allah^{saww} is the warner by Ali^{asws}, the guided ones were guided.'¹¹

قَالَ: حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا السُّدِّيُّ عَنْ عَبْدِ خَيْرٍ

He said, 'It was narrated to us by Al Muttalib Bin Ziyad, from Al Sudayy, from Abdul Khayr,

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ الْمُنْذِرُ النَّبِيُّ ص وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ يَعْنِي نَفْسَهُ.

(It has been narrated) from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: 'The warner is the Prophet^{saww}, and the Guide is a man^{asws} from the Clan of Hashim^{asws}, meaning himself'.¹²

على بن الحسين عن علي بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن محمد بن مروان عن نجم قال سمعت ابا جعفر عليه السلام يقول انما انت منذر ولكل قوم هاد قال المنذر رسول الله صلى الله عليه وآله والهادي علي عليه السلام.

Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far^{asws} say: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. The Warner is Rasool-Allah^{saww}, and the Guide is Ali^{asws}'.¹³

سعيد بن المسيب، عن أبي هريرة، قال: سألت رسول الله (صلى الله عليه و آله) عن هذه الآية، فقال لي: «هادي هذه الامة علي بن أبي طالب».

Saeed Bin Al Musayyab, from Abu Hureyra who said,

'I asked Rasool-Allah^{saww} about this Verse (13:7), so he^{saww} said: 'The Guide of this community is Ali Bin Abu Talib^{asws}'.¹⁴

The Guide – An Imam^{asws} in every generation

الشيخ في (مجالسه)، قال: أخبرنا الحسين بن إبراهيم القزويني قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن

¹¹ Basaair Al Darajaat – P 1 Ch 13 H 2

¹² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 51

¹³ Basaair Al Darajaat – P 1 Ch 13 H 3

¹⁴ المناقب 3: 84.

الحسين بن أبي غندر عن المفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا أكرم من محمد (صلى الله عليه و آله)، و لا خلق قبله أحدا، و لا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه و آله)،

Al-Shaykh, in his Majaalis said, 'Al-Husayn Bin Ibrahim Al-Qazwiny informed us from Abu Abdullah Muhammad Ibn Wahban, from Abu Al-Qasi, Ali Bin Habashy, from Abu Al-Fazl Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send a Prophet^{as} more prestigious than Muhammad^{saww}, nor Created anyone before him^{saww} (as more prestigious), nor did Allah^{azwj} Warn His^{azwj} creatures with anyone (more prestigious) before Muhammad^{saww}.

فذلك قوله تعالى: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى، و قال: إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَمَنْ يَكُنْ قَبْلَهُ مَطَاعٌ فِي الْخَلْقِ، و لا يكون بعده إلى أن تقوم الساعة، في كل قرن إلى أن يرث الله الأرض و من عليها».

So these are the Words of the Exalted: ***This one is a Warner from the former Warners [53:56]***, and Said: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. So there has not been anyone obeyed among the creatures before him^{saww}, and there will not be anyone obeyed after him^{saww} up to the Establishment of the Hour, in every generation until Allah^{azwj} Makes inherit the earth and the ones who are upon it'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (الْمُنْذِرُ وَ لِكُلِّ زَمَانٍ مِّنَّا هَادٍ يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ (صلى الله عليه وآله) ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيُّ ثُمَّ الْأَوْصِيَاءُ وَاحِدٌ بَعْدَ وَاحِدٍ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umery, from Ibn Azina, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. So he^{asws} said: 'Rasool-Allah^{saww} is the warner, and for every era there would be a guide from us^{asws} guiding them to what the Prophet of Allah^{azwj} came with. Then the guide from after him^{asws} is Ali^{asws}, then the successors^{asws}, one after one'.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ وَ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ الْفَضِيلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd and Fazalat Bin Ayoub, from Musa Bin Bakr, from Al Fuzayl who said,

¹⁵ الأمالي 2: 282.

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 10 H 2

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **and for every people there is a Guide [13:7]**. So he^{asws} said: 'Every Imam^{asws} is a guide of the generation he^{asws} is in'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي أَمَا وَ اللَّهُ مَا ذَهَبَتْ مِنَّا وَ مَا زَالَتْ فِينَا إِلَى السَّاعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Mansour, from Abdul Raheem Al Qasyer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. So he^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} the Guide. But, by Allah^{azwj}, it (Guidance) did not cease to be from us^{asws}, and will not cease to be among us^{asws} up to the Hour (Day of Judgment)'.¹⁸

و عنه، قال: حدثنا أبي و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب و يعقوب بن يزيد جميعا، عن حماد بن عيسى، عن حريز بن عبد الله، عن محمد بن مسلم، قال: قلت لأبي عبد الله (عليه السلام) في قوله تعالى: إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ. قال: «كل إمام هاد لكل قوم في زمانهم».

And from him, said, 'It was narrated by my father and Muhammad Bin Al Hassan who both said, 'It was narrated to us by Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, and Yaquob Bin Yazeed altogether, from Hamad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws} regarding the Words of the Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: 'Every Imam^{asws} is a Guide for every people during their time (era)'.¹⁹

The reason for a Guide to be in every generation

حدثنا علي بن الحسين بن محمد عن معلى بن محمد عن محمد بن جمهور عن محمد بن اسمعيل عن سعدان عن ابي بصير عن ابي عبد الله عليه السلام قال قلت له انما انت منذر ولكل قوم هاد فقال رسول الله المنذر وعلى الهادي يا ابا محمد فهل منا هاد اليوم قلت بلى جعلت فداك ما زال فيكم هاد من بعد هاد حتى رفعت اليك

Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'daan, from Abu Baseer who said:

'When I said to him^{asws}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, he^{asws} said: 'Rasool-Allah^{saww} is the warner, and Ali^{asws} is the

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 10 H 1

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 10 H 4

¹⁹ كمال الدين و تمام النعمة: 9/667، ينابيع المودة: 100.

Guide. O Abu Muhammad, is there no Guide from us^{asws} today?' I said, 'Yes, may I be sacrificed for you^{asws}, the Guides from amongst you^{asws} have not passed away, Guide after Guide until the chain came up to you^{asws}.'

فقال رحمه الله يا ابا محمد ولو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الآية مات الكتاب ولكنه حي جرى فيمن بقي كما جرى فيمن مضى.

He^{asws} said: 'May Allah^{azwj} have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one^{asws} who remains just like it flowed for the ones^{asws} in the past.'²⁰

عن عبد الرحيم القصير، قال: كنت يوما من الأيام عند أبي جعفر (عليه السلام) فقال: «يا عبد الرحيم» قلت: لبيك: قال: «قول الله: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِ كُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): أنا المنذر و علي الهادي، فمن الهادي اليوم؟» قال: فسكت طويلا، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثوها رجل فرجل حتى انتهت إليك، فأنت - جعلت فداك - الهادي، قال: «صدقت - يا عبد الرحيم - إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقيين كما جرت في الماضيين».

From Abdul Raheem Al Qusayr who said,

'One day from the days, I was in the presence of Abu Ja'far^{asws}, so he^{asws} said: 'O Abdul Rahman!' I said, 'At your^{asws} service!' He^{asws} said: 'The Words of Allah^{azwj}: **But rather, you are a Warner, and for every people there is a Guide [13:7].** When Rasool-Allah^{saww} said: 'I^{saww} am the Warner and Ali^{asws} is the Guide', so who is the Guide today?'

فسكت طويلا، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثوها رجل فرجل حتى انتهت إليك، فأنت - جعلت فداك - الهادي،

He (the narrator) said: 'So I was silent for a long time, then I raised my head, so I said, 'May I be sacrificed for you^{asws}, it is regarding you^{asws} (Imams^{asws}). It has been inherited by a man^{asws} after a man^{asws} until it has ended up to you^{asws}. Thus, you^{asws} - may I be sacrificed for you^{asws} - are the Guide'.

قال: «صدقت - يا عبد الرحيم - إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقيين كما جرت في الماضيين».

He^{asws} said: 'You have spoken the Truth - O Abdul Rahman - Surely the Quran is alive and will not be dying, and the Verse is alive and will not be dying. So, had this verse been Revealed about a people, so when they died the Quran would have died. But, it is flowing in the remaining ones^{asws} just as it had flowed regarding the past ones^{asws}.'

²⁰ Basaair Al Darajaat - P 1 Ch 13 H 9

و قال عبد الرحيم: قال: أبو عبد الله (عليه السلام): «إن القرآن حي لم يمت، وإنه يجري كما يجري الليل والنهار، وكما تجري الشمس والقمر، و يجري على آخرنا كما يجري على أولنا».

And Abdul Rahman said, 'Abu Abdullah^{asws} said: 'The Quran is alive and will not die, and it flows like the flowing of the night and the day, and like the flowing of the sun and the moon, and it flows to our^{asws} later ones^{asws} just as it had flowed to our^{asws} former ones'.²¹

So said Rasool-Allah^{saww}

أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: بإسناده عن عبد الله بن عمر، قال: قال رسول الله (صلى الله عليه وآله): «بي أنذرتكم، و بعلي بن أبي طالب اهتديتم- و قرأ: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ- و بالحسن أعطيتم الإحسان و بالحسين تسعدون و به تشقون، ألا و إن الحسين باب من أبواب الجنة، من عاداه حرم الله عليه ربح الجنة».

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan, by his chain, from Abdullah Bin Umar who said,

'Rasool-Allah^{saww} said: 'By me^{saww} you are Warned, and by Ali^{asws} Bin Abu Talib^{asws} you are being Guided' – and he^{saww} recited: **But rather, you are a Warner, and for every people there is a Guide [13:7]** – and by Al-Hassan^{asws} you are given the goodness, and by Al-Husayn^{asws} you are being happy, and by him^{asws} you are being torn apart (with grief). Indeed! Al-Husayn^{asws} is a Gate from the Gates of the Paradise. The one who is inimical to him^{asws}, Allah^{azwj} would Forbid for him the aroma of the Paradise'.²²

[الصفار القمي] أحمد بن محمد، عن الحسين بن سعيد، عن الحسن بن محبوب، عن أبي حمزة الثمالي قال: سمعت أبا جعفر (عليه السلام) يقول: دعا رسول الله (صلى الله عليه وآله) بطهور فلما فرغ أخذ بيد علي فألزمها يده ثم قال: * (إنما أنت منذر) * ثم ضم يده إلى صدره قال: * (ولكل قوم هاد) *. ثم قال: يا علي أنت أصل الدين ومنار الإيمان وغاية الهدى وقائد الغر المحجلين أشهد لك بذلك.

Al Saffar Al Qummy, Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} called for the purification. So when he^{saww} was free from it, grabbed the hand of Ali^{asws}, and kept it grabbed, then said: **'But rather, you are a Warner [13:7]**, then joined his^{saww} hand to his^{asws} chest, said **and for every people there is a Guide [13:7]**. Then Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are the origin of the Religion and Minaret of the *Eman*, and the very

²¹ تفسير العياشي 2: 6 / 203.

²² مائة منقبة: 4 / 22، مقتل الحسين (عليه السلام) للخوارزمي 1: 145.

purpose of Guidance, and leader of the Resplendent. I^{saww} hereby testify for you^{asws} with that'.²³

So said Amir Al Momineen^{asws}

ثم التفت عليه السلام إلى بنيه فقال: يا بني، لير صغاركم كباركم، وليرحم كباركم صغاركم، ولا تكونوا أمثال السفهاء الجفأة الجهال الذين لا يعطون في الله اليقين، كبيض بيض في داح.

(Suleym Bin Qays said), 'Then he^{asws} (Amir Al Momineen^{asws}) turned towards his^{asws} sons^{asws} and said: 'O my^{asws} sons^{asws}! Your^{asws} younger ones should be good to your^{asws} elder ones, and your^{asws} elder ones should be good to your^{asws} younger ones, and do not become like the ignorant fools who never achieve certainty in Allah^{azwj}, like the eggs which children play with (example of useless game in the life of an ignorant one).

ألا ويح للفراخ فراخ آل محمد من خليفة يستخلف، جبارعريف مترف يقتل خلفي وخلف الخلف بعدي.

Indeed! There would be destruction for the fledglings, the fledglings of the Progeny^{asws} of Muhammad^{saww} from the ones left behind, wrought by a wealthy tyrant who will kill my^{asws} posterity and the posterities of the posterities after me^{asws}

أما والله، لقد علمت تبليغ الرسالات وتنجز العادات وتمام الكلمات وفتحت لي الأسباب وعلمت الأنساب وأجري لي السحاب، ونظرت في الملكوت فلم يعزب عني شيء فات ولم يفتني ما سبقني ولم يشركني أحد فيما أشهدني ربي يوم يقوم الأشهداء.

But, by Allah^{azwj}, I^{asws} know the preaching of the (Divine) Messages, and the fulfilling of the promises, and the completion of the words, and reasons have been opened up for me^{asws}, and I^{asws} know the lineages and the clouds have been made to flow for me^{asws} (to carry me) so that I^{asws} look at the kingdom. There is nothing in the past that is hidden from me^{asws} and nor I have missed from what would be taking place either, and there is no one associated with me^{asws} in what my^{asws} Lord^{azwj} will Make me^{asws} to witness on the Day when the witnesses are established.

وي يتم الله موعده ويكمل كلماته، وأنا النعمة التي أنعمها الله على خلقه، وأنا الإسلام الذي ارتضاه لنفسه، كل ذلك من من الله به علي وأذل به منكبي.

And it is by me^{asws} that Allah^{azwj} will Fulfil His^{azwj} Promises and Complete His^{azwj} Words, and I^{asws} am the 'Blessing' through which Allah^{azwj} Awards His^{azwj} (pious) creatures, and I^{asws} am the Islam which He^{azwj} has Chosen for Himself^{azwj}. And all these are the bounties of Allah^{azwj} Conferred with upon me^{asws} and Weighed down my^{asws} shoulders.

²³ Tafseer Abu Hamza Al Sumaly - H 155

وليس إمام إلا وهو عارف بأهل ولايته، وذلك قول الله عز وجل: (إنما أنت منذر ولكل قوم هاد).

And there is no (true) Imam^{asws} but he^{asws} recognises the people of Wilayah (who submit to our master-ship), and these are the Words of Allah^{azwj} Mighty and Majestic: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***

ثم نزل، صلى الله عليه وآله الطاهرين الأخيار وسلم تسليماً كثيراً.

Ali^{asws}, then descended (from the pulpit). Blessing of Allah^{azwj} as well as numerous Greetings be upon him^{asws} and his^{asws} purified Progeny^{asws}, the righteous (among them^{asws}).²⁴

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: حدثنا أبو أحمد عبد العزيز بن يحيى البصري، قال: حدثنا المغيرة بن محمد، قال: حدثني إبراهيم بن محمد بن عبد الرحمن الأزدي سنة ست عشرة و مائة، قال: حدثنا قيس بن الربيع و منصور بن أبي الأسود، عن الأعمش، عن المنهال بن عمرو، عن عباد ابن عبد الله، قال: قال علي (عليه السلام): «ما نزلت من القرآن آية إلا و قد علمت أين نزلت، و فيمن نزلت، و في أي شيء نزلت، و في سهل نزلت أو في جبل».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abu Ahmad Abdul Aziz Bin Yahya Al Basry, from Al Mugheira Bin Muhammad, from Ibrahim Bin Muhammad Bin Abdul Rahman Al Azdy, in the year one hundred and sixteen, from Qays Bin Al Rabi'e and Mansour Bin Abu Al Aswad, from Al Amsh, from Al Minhal Bin Amro, from Abaad Ibn Abdullah who said,

'Ali^{asws} said: 'There has not been Revealed a Verse from the Quran except and I^{asws} know where it was revealed, and regarding the one it was Revealed, and regarding which thing it was Revealed, and whether it was Revealed in a coast or in a mountain'.

قيل: فما نزل فيك؟ فقال: «لو لا أنكم سألتُموني ما أخبرتكم، نزلت في هذه الآية: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فرسول الله (صلى الله عليه و آله) المنذر، و أنا الهادي إلى ما جاء به».

It was said, 'So what was revealed regarding you^{asws}?' He^{asws} said: 'If you had not asked, I^{asws} would not be informing you. This Verse was Revealed regarding me^{asws}. ***But rather, you are a Warner, and for every people there is a Guide [13:7].*** So Rasool-Allah^{saww} is the Warner, and I^{asws} am the Guide to whatever he^{saww} came with".²⁵

[نقل ابن طاووس (ره) في كتاب (اليقين في تسمية علي بأمر المؤمنين) باسناده إلى محمد بن العباس (ره) في كتابه عن إسحاق بن محمد بن مروان، عن أبيه، عن إسحاق بن يزيد، عن سهل بن سليمان، عن محمد بن سعيد عن الأصمغ بن نباتة قال: خطب أمير المؤمنين علي عليه السلام الناس فحمد الله وأثنى عليه ثم قال: يا أيها الناس سلوني قبل أن تفقدوني، أنا يعسوب المؤمنين، وغاية السابقين وإمام المتقين، وقائد الغر المحجلين، وخاتم الوصيين، ووارث الوارث،

²⁴ Kitab Suleym Bin Qays – H 17

²⁵ الأمالي: 13/ 227، شواهد التنزيل 1: 413/ 300.

Ibn Tawoos transmitted in the book Al Yaqeen Fi Tasmiyat Ali Bi Amir Al Momineen, by his chain up to Muhammad Bin Al Abbas in his book from Is'haq Bin Muhammad Bin Marwan, from his father, from Is'haq Bin Yazeed, from Sahl Bin Suleyman, from Muhammad Bin Saeed, from Al Asbagh Bin Nubata who said,

Amir Al-Momineen Ali^{asws} addressed the people, so he^{asws} praised and extolled upon Him^{azwj}, then said: 'O you people! Ask me^{asws} before you^{asws} lose me^{asws}! I^{asws} am the leader (Yasoub) of the Momineen^{asws}, and the peak of the foremost ones, and the Imam^{asws} of the pious, and guide of the resplendent, and seal (last) of the successors^{as}, and the inheritor of the inheritors.

أنا قسيم النار وخازن الجنان وصاحب الخوض، وليس منا أحد إلا وهو عالم بجميع ولايته، وذلك قوله عزوجل (إنما أنت منذر ولكل قوم هاد [

I^{asws} am the distributor of the Fire and treasurer of the Gardens, and Master of the Fountain. And there isn't anyone from us^{asws} except and he^{asws} is knowledgeable with the entirety of his^{asws} Wilayah, and these are the Words of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**.²⁶

ابن الفارسي في (الروضة) قال: قال علي (عليه السلام): «إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ الْمُنْذِرُ: محمد (صلى الله عليه و آله)، و لكل قوم هاد: أنا».

Ibn Al Farsy in (the book) Al Rowza, said,

'Ali^{asws} said: '**But rather, you are a Warner, and for every people there is a Guide [13:7]**. The Warner is Muhammad^{saww}, and for every people there is a Guide, (it is) me^{asws}'.²⁷

The twelve Guides specified by name

و عنه، قال: حدثنا علي بن الحسن بن محمد، قال: حدثنا عتبة بن عبد الله الحمصي بمكة قراءة عليه سنة ثمانين و ثلاثمائة، قال: حدثنا علي بن موسى الغطفاني، قال: حدثنا أحمد بن يوسف الحمصي، قال: حدثني محمد بن عكاشة، قال: حدثنا حسين بن زيد بن علي، قال: حدثنا عبد الله بن الحسن، عن أبيه، عن الحسن (عليه السلام)، قال: «خطب رسول الله (صلى الله عليه و آله) يوماً، فقال بعد ما حمد الله و أثني عليه: معاشر الناس، كأني ادعى فأجيب، و إني تارك فيكم الثقلين: كتاب الله و عترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا، فتعلموا منهم، و لا تعلموهم فإنهم أعلم منكم، لا تخلو الأرض منهم، و لو خلت إذن لساخت بأهلها.

And from him who said, 'It was narrated to us by Ali Bin Al Hassan Bin Muhammad, from Utba Bin Abdullah Al Hamsy at Makkah, recited to him in the year three hundred and eighty, from Ali Bin Musa

²⁶ Taweel Al Ayaat Al Zaahira – P 231

²⁷ روضة الواعظين: 104، 116.

Al Ghatfany, from Ahmad Bin Yusuf Al Hamsy, from Muhammad Bin Akasha, from Husayn Bin Zayd Bin Ali, from Abdullah Bin Al Hassan, from his father,

From Al-Hassan^{asws} having said: 'Rasool-Allah^{saww} addressed (the people) one days, so he^{saww} said after having praised Allah^{azwj} and extolled upon Him^{azwj}: 'Group of people! It is as if I^{saww} am being called so I^{saww} (must) answer, and I^{saww} am leaving behind you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, the People^{asws} of my^{saww} Household, what if you were to attach yourselves with these two, you will never stray. Therefore, learn from them^{asws} and do not (try to) teach them, for they^{asws} are more knowledgeable than you all. The earth will not be empty from them^{asws}, and if it was to be empty, then it would submerge along with its inhabitants'".

ثم قال (عليه السلام): اللهم إني أعلم أن العلم لا يبید و لا ينقطع، و أنك لا تحلی الأرض من حجة لك على خلقك، ظاهر ليس بالمطاع، أو خائف مغمور كي لا تبطل حجتك، و لا یضل أو لیاؤك بعد إذ هديتهم، أولئك الأقلون عددا، الأعظمون قدرا عند الله.

Then he^{saww} said: 'O Allah^{azwj}! I^{saww} know that the knowledge can neither perish not be terminated, and You^{azwj} do not Keep the earth empty from a Divine Authority of Yours^{azwj} upon Your^{azwj} creatures, (even though) he^{asws} is not with the obedience in the apparent, or he^{asws} is fearful, obscure, it would (still) not invalidate Your^{azwj} Divine Authority, and Your^{azwj} friends will not stray after when You^{azwj} have Guided them. They are few in number, with magnificence worth in the Presence of Allah^{azwj}.'

فلما نزل عن منبره قلت له: يا رسول الله، أما أنت الحجة على الخلق كلهم؟ قال: يا حسن، إن الله يقول: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَأَنَا الْمُنذِرُ، و علي الهادي.

So when he^{saww} descended from the Pulpit, I^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! But aren't you^{saww} the Divine Authority upon the creatures, all of them?' He^{saww} said: 'O Hassan! Surely Allah^{azwj} is Saying: **But rather, you are a Warner, and for every people there is a Guide [13:7].** So I^{saww} am the Warner and Ali^{asws} is the Guide'.

قلت: يا رسول الله، فقولك: إن الأرض لا تخلو من حجة؟ قال: نعم، علي هو الإمام و الحجة بعدي و أنت الإمام و الحجة بعده و الحسين الإمام و الحجة و الخليفة بعدك

I said, 'O Rasool-Allah^{saww}! So (what about) your^{saww} words that the earth cannot be empty from a Divine Authority?' He^{saww} said: 'Yes, Ali^{asws}, he^{asws} is the Imam^{asws} and the Divine Authority after me^{saww}, and you^{asws} are the Imam^{asws} and the Divine Authority after him^{asws}, and Al-Husayn is the Imam^{asws} and the Divine Authority and the Caliph after you^{asws}.'

و لقد نبأني اللطيف الخبير أنه يخرج من صلب الحسين ولد يقال له علي سمي جده علي، فإذا مضى الحسين قام بالأمر بعده علي ابنه، و هو الإمام و الحجة بعد أبيه

The Knower of Subtleties, the All-Aware Informed me^{saww} that He^{azwj} would be Extracting from the spine of Al-Husayn^{asws}, a son^{asws} called Ali^{asws}, his^{asws}

grandfather^{asws} having named him^{asws} Ali. So when Al Husayn^{asws} passes away, he^{asws} would stand with the Command after him^{asws}, Ali^{asws} his^{asws} son^{asws}, and he is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله من صلب علي ولدا سمّي، و أشبه الناس بي علمه علمي، و حكمه حكمي، و هو الإمام و الحجة بعد أبيه

And Allah^{azwj} would Extract from the spine of Ali^{asws}, a son^{asws} of my^{saww} name, and the one most resembling of the people with me^{saww}. His^{asws} knowledge would be my^{saww} knowledge, and his^{asws} wisdom would be my^{saww} wisdom, and he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب محمد مولودا يقال له جعفر، أصدق الناس قولاً و فعلاً، و هو الإمام و الحجة بعد أبيه

And Allah^{azwj} Exalted would Extract from the spine of Muhammad (Al-Baqir^{asws}) a son^{asws} called Ja'far^{asws}, being the most truthful of the people in words and deeds, and he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب جعفر مولودا يقال له موسى، سمّي موسى بن عمران (عليه السلام)، أشد الناس تعبداً، فهو الإمام و الحجة بعد أبيه،

And Allah^{azwj} the Exalted would Extract from the spine of Ja'far^{asws} a son^{asws} called Musa^{asws}, the name of Musa Bin Imran^{as}, being the most intense of the people in worship. So he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب موسى ولدا يقال له علي، معدن علم الله، و موضع حكمه، و هو الإمام و الحجة بعد أبيه

And Allah^{azwj} the Exalted would Extract from the spine of Musa^{asws}, a son^{asws} called Ali (Al-Reza^{asws}), being the mine of the Knowledge of Allah^{azwj} and a receptacle of His^{azwj} Wisdom, and he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله من صلب علي مولودا يقال له محمد، فهو الإمام و الحجة بعد أبيه

And Allah^{azwj} would Extract from the spine of Ali (Al Reza^{asws}, a son^{asws} called Muhammad (Taqi^{asws}). So he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب محمد ولدا يقال له علي، فهو الإمام و الحجة بعد أبيه

And Allah^{azwj} the Exalted would Extract from the spine of Muhammad (Taqi^{asws}), a son^{asws} called Ali (Al-Naqi^{asws}). So he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب علي مولودا يقال له الحسن، فهو الإمام و الحجة بعد أبيه

And Allah^{azwj} the Exalted would Extract from the spine of Ali (Al Naqi^{asws}), a son^{asws} called Al Hassan (Al-Askari^{asws}). So he^{asws} is the Imam^{asws} and the Divine Authority after his^{asws} father^{asws}.

و يخرج الله تعالى من صلب الحسن الحجة القائم إمام شيعته، و منقذ أوليائه، يغيب حتى لا يرى، فيرجع عن أمره قوم، و يثبت عليه آخرون و يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ و لو لم يكن من الدنيا إلا يوم واحد لطول الله عز و جل ذلك اليوم حتى يخرج قائمنا،

And Allah^{azwj} the Exalted would Extract from the spine of Al Hassan (Al Askari^{asws}), the Divine Authority Al Qaim^{asws}, Imam^{asws} of his^{asws} Shias, and saviour of his^{asws} friends. He^{asws} would be absent until he^{asws} would not be seen, so a people would retract from his^{asws} matter, and others would be steadfast upon it and they (the first ones) **And they will be saying: 'When would be this threat, if you were truthful?' [10:48]**. And if there does not happen (to remain) from the (time) of the world except for one day, Allah^{azwj} Mighty and Majestic would Prolong that day until our^{asws} Qaim^{asws} comes out.

فيملاً الأرض قسطاً و عدلاً، كما ملئت ظلماً و جوراً، فلا تخلو الأرض منكم، أعطاكم الله علمي و فهمي، و لقد دعوت الله تبارك و تعالى أن يجعل العلم و الفقه في عقبي و عقب عقي و زرع عقي و زرع زرع.

Then, he^{asws} would fill the earth with fairness and justice just as it would have been filled with injustice and tyranny (before that). So the earth will not be empty from you (Imams^{asws}). Allah^{azwj} would Give you^{asws} all my^{saww} knowledge and my^{saww} understanding, and I^{saww} have supplicated to Allah^{azwj} Blessed and Exalted that He^{azwj} should Make the knowledge and the understanding to be in my^{saww} posterity and my^{saww} offspring, and offspring of my^{saww} offspring".²⁸

ابن بابويه، قال: حدثنا أحمد بن إسماعيل، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر الحميري، عن موسى بن مسلم، عن مسعدة، قال: كنت عند الصادق (عليه السلام) إذ أتاه شيخ كبير قد انحنى متكئاً على عصاه، فسلم فرد عليه أبو عبد الله (عليه السلام) الجواب، ثم قال: يا بن رسول الله، ناولني يدك لأقبلها. فأعطاه يده فقبلها ثم بكى،

Ibn babuwayh said, 'It was narrated to us by Ahmad Bin Ismail, from Muhammad Bin hamam, from Abdullah Bin Ja'far Al Humeyri, from Musa Bin Muslim, from Mas'ada who said,

'I was in the presence of Al-Sadiq^{asws} when an old aged man came leaning upon his cane. He greeted, so Abu Abdullah^{asws} responded the greeting, then he said, 'O son^{asws} of Rasool-Allah^{saww}! Give me your^{asws} hand, for me to kiss it'. So he^{asws} gave him his^{asws} hand, and he kissed it, then cried.

فقال له أبو عبد الله (عليه السلام): «ما يبكيك يا شيخ؟» فقال: جعلت فداك، أقمت على قائمكم منذ مائة سنة، أقول: هذا الشهر، و هذه السنة. و قد كبر سني ورق جلدي و دق عظمي و اقترب أجلي، و لا أرى فيكم ما أحب، أراكم مقتولين مشردين، و أرى أعداءكم يطيطرون بالأجنحة، فكيف لا أبكي؟!

²⁸ كفاية الأثر: 162

So Abu Abdullah^{asws} said to him: 'What makes you cry, O sheikh?' He said, 'May I be sacrificed for you^{asws}! I have stayed (waiting) upon your^{asws} Qaim^{asws} since one hundred years. I have been saying, '(He^{asws} will appear) this month, and this year', and (now) my age is great and my skin is wrinkled, and my bones are thin, and my term (death) is near, and (still) I cannot see regarding you (Imams^{asws}) what I would love to (see). I see you (Imams^{asws}) being killed, displaced, and I see your^{asws} enemies flying with the wings. So how can I not cry?'

فدمعت عينا أبي عبد الله (عليه السلام) ثم قال: «يا شيخ، إن أبقاك الله حتى ترى قائمنا كنت معنا في السنام الأعلى، وإن حلت بك المنية جئت يوم القيامة مع ثقل محمد (صلى الله عليه وآله)، ونحن ثقله، فقال (صلى الله عليه وآله): إني مخلف فيكم الثقلين فتمسكوا بهما لن تضلوا: كتاب الله، وعتري أهل بيتي».

So the eyes of Abu Abdullah^{asws} overflowed with tears, then he^{asws} said: 'O sheikh! If Allah^{azwj} Causes you to remain until you see our^{asws} Qaim^{asws}, you would be with us^{asws} in the lofty peaks, and if death befalls you, you would come on the Day of Judgment along with the weighty thing of Muhammad^{saww}, and we^{asws} are his^{saww} weighty thing. He^{saww} said: 'I^{saww} leave behind among you all the two weighty things, therefore be attached with these two, you will never stray – Book of Allah^{azwj} and my^{saww} family, the People^{asws} of my^{saww} Household'.

فقال الشيخ: لا ابالي بعد ما سمعت هذا الخبر.

So the sheikh said, 'I don't care (anymore) after what I (just) heard this news'.

ثم قال: «يا شيخ، اعلم أن قائمنا يخرج من صلب الحسن، و الحسن يخرج من صلب علي، و علي يخرج من صلب محمد، و محمد يخرج من صلب علي، و علي يخرج من صلب ابني هذا- و أشار إلى ابنه موسى (عليه السلام)- و هذا خرج من صلي. نحن اثنا عشر، كلنا معصومون مطهرون».

Then he^{asws} said: 'O sheikh! Know that our^{asws} Qaim^{asws} would come out from the spine of Al-Hassan (Al-Askari^{asws}), and Al-Hassan (Al-Askari^{asws}) would come out from the spine of Ali (Al-Naqi^{asws}), and Ali (Al-Naqi^{asws}) would come out from the spine of Muhammad (Taqi^{asws}), and Muhammad (Taqi^{asws}) would come out from the spine of Ali (Al-Reza^{asws}), and Ali (Al-Reza^{asws}) would come out from the spine of this son^{asws} of mine' – and he^{asws} gestured towards his^{asws} son^{asws} Musa^{asws} – 'and this one came out from my^{asws} spine'. We^{asws} are twelve, all of us^{asws} being infallible, purified'.

فقال الشيخ: يا سيدي، بعضكم أفضل من بعض؟ فقال: «لا، نحن في الفضل سواء، و لكن بعضنا أعلم من بعض».

So the sheikh said, 'O my Master^{asws}! Are some of you^{asws} more superior than the others?' He^{asws} said: 'No. We, regarding the merits, are the same, but some of us^{asws} are more knowledgeable than the others'.

ثم قال: «يا شيخ، و الله لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يخرج قائمنا أهل البيت، ألا و إن شيعتنا يقعون في فتنة و حيرة في غيبته، هناك يثبت الله على هداة المخلصين، اللهم أعنهم على ذلك».

Then he^{asws} said: 'O sheikh! By Allah^{azwj}, if there does not remain from the (time) of the world except for one day, Allah^{azwj} would Prolong that day until our^{asws} Qaim^{asws} of the People^{asws} of the Household comes out. Indeed! And even if our^{asws} Shias were to fall into Fitna (strife) and confusion during his^{asws} Occultation, over there Allah^{azwj} would Affirm the sincere ones upon His^{azwj} Guidance. O Allah^{azwj}! Assist them upon that!²⁹

Aspects of Guidance

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «المنذر: رسول (صلى الله عليه وآله)، و الهادي: أمير المؤمنين (عليه السلام)، و بعده الأئمة (عليهم السلام)، و هو قوله: وَ لِكُلِّ قَوْمٍ هَادٍ فِي كُلِّ زَمَانٍ إمام هدى مبين»

Ali Bin Ibrahim said, 'My father narrated to me, from Hamad, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The Warner is Rasool-Allah^{saww}, and the Guide is Amir Al Momineen^{asws}, and after him^{asws} the Imams^{asws}, and these are His^{azwj} Words: **and for every people there is a Guide [13:7]** – i.e., in every time period there is a Guiding, Clarifying Imam^{asws}.

فهو رد على من أنكر أن في كل عصر و زمان إماما، و أنه لا تخلو الأرض من حجة، كما قال أمير المؤمنين (عليه السلام): «لا تخلو الأرض من إمام قائم بحجة الله، إمام ظاهر مشهور، و إما خائف مغمور، لئلا تبطل حجج الله و بيناته».

Thus, it is a rebuttal upon the one who denies that in every time period and era there would be an Imam^{asws}, and that the earth would not be empty from a Divine Authority, just as Amir Al-Momineen^{asws} said: 'The earth cannot be empty from an Imam^{asws} standing by the Proofs of Allah^{azwj}, whether an Imam^{asws} apparent, publicised, or an Imam^{asws} fearful, obscure, lest it invalidates an argument of Allah^{azwj} and His^{azwj} clear Proof.

و الهدى في كتاب الله على وجوه، فمنه: الأئمة (عليهم السلام)، و هو قوله: وَ لِكُلِّ قَوْمٍ هَادٍ أي إمام مبين

And the Guidance in the Book of Allah^{azwj} is upon (various) aspects. So, from it (it means) the Imams^{asws}, and these are His^{azwj} Words: **and for every people there is a Guide [13:7]** – i.e. a clarifying Imam^{asws}.

و منه: البيان و هو قوله تعالى: أَوْ لَمْ يَهْدِ لَهُمْ

And from it (it means) the clarification, and these are the Words of the Exalted: **Does it not guide for them [32:26]**, i.e., clarify to them.

و قوله تعالى: وَ أَمَّا تُمُوذُ فَهَدَيْنَاهُمْ أي بينا لهم، و مثله كثير

²⁹ 260 كفاية الأثر:

And the Words of the Exalted: **And as for Samood, so We Guided them [41:17]**, i.e., Clarified to them, and similar to it are a lot.

و منه: الثواب، و هو قوله تعالى: وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ أَي لشيئهم

And from it, is the Reward, and these are the Words of the Exalted: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]**, i.e. We^{azwj} will Reward them.

و منه: النجاة، و هو قوله تعالى: كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ أَي سينجيني

And from it, is the Salvation, and these are the Words of the Exalted: **He said: 'Never! Surely My Lord is with me. He will be Guiding me [26:62]**, i.e., Rescuing me.

و منه: الدلالة، و هو قوله تعالى: وَ أَهْدِيكَ إِلَى رَبِّكَ أَي أدلك.

And from it is the indicating, and these are the Words of the Exalted: **And I will guide you to your Lord [79:19]**, i.e., indicate you".³⁰

The argument with Muawiya and the altered Verse

فقال قيس: لقد قبض رسول الله صلى الله عليه وآله فاجتمعت الأنصار إلى والدي سعد ثم قالوا: (لا نبايع غير سعد). فجاءت قريش بحجة علي وأهل بيته وخاصموننا بحقه وقرابته من رسول الله صلى الله عليه وآله.

(Suleym Bin) Qays said, 'When the Rasool Allah^{saww} passed away, the Helpers gathered around my father Sa'ad, then said, 'We will not pay allegiance to anyone other than Sa'ad'. So the Quraysh came by the argument of being from people close to his^{saww} Household, and disputed with us through this right, and through close relationship to the Rasool Allah^{saww}.

فما يعدو قريش أن يكونوا ظلموا الأنصار أو ظلموا آل محمد عليهم السلام. ولعمري ما لأحد من الأنصار ولا لقريش ولا لأحد من العرب والعجم في الخلافة حق ولا نصيب مع علي بن أبي طالب وولده من بعده.

The Quraysh are nothing more than oppressors to the Helpers or oppressors to the Progeny^{asws} of Muhammad^{saww}. By my life, there is nothing for anyone neither from the Helpers, nor for the Quraysh, nor for any one from the Arabs and the non-Arabs in the Caliphate, any right or share along with Ali Bin Abu Talib^{asws} and his^{asws} sons^{asws} from after him^{asws}.

فغضب معاوية وقال: يا بن سعد، عمن أخذت هذا وعمن رويته وعمن سمعته؟ أبوك أخبرك بذلك وعنه أخذته؟

³⁰ تفسير القمي 1: 359.

Muawiya got angry and said, 'O Ibne Sa'ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?'

فقال قيس: سمعته وأخذته ممن هو خير من أبي وأعظم علي حقا من أبي. قال: ومن هو؟ قال: ذاك أمير المؤمنين علي بن أبي طالب، عالم هذه الأمة وديانها وصديقها وفاروقها الذي أنزل الله فيه ما أنزل وهو قوله عز وجل: (قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب).

Qays said, 'I heard it and took it from the one who is better than my father, and has a greater right over me than my father'. He said, 'And who is that?' He said, 'That is Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, the most knowledgeable one of this community, and it's religious one, and it's 'Al-Siddiq' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah^{azwj} Revealed what He^{azwj} Revealed, and it is the Statement of the Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].**

فقال معاوية: فإن صديقها أبو بكر وفاروقها عمر، والذي عنده علم الكتاب عبد الله بن سلام

Muawiya said, 'It's 'Al-Siddique' (truthful) one is Abu Bakr, and its Differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salam'.

قال قيس: أحق بهذه الأسماء وأولى بها الذي أنزل الله فيه: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، والذي أنزل الله جل اسمه فيه: (إنما أنت منذر ولكل قوم هاد)، والله لقد نزلت: (وعلي لكل قوم هاد)، فأسقطتم ذلك،

(Suleym Bin) Qays said, 'The one deserving of these names (titles) and the one who is the foremost for it is the one^{asws} for whom Allah^{azwj} Revealed: **But rather, you are a Warner, and for every people there is a Guide [13:7].** And Allah^{azwj} had Revealed: **and Ali^{asws} is a guide for every people [13:7],** but you dropped that (from the compilation of the Holy Quran, Ali^{asws}'s name).

والذي نصبه رسول الله صلى الله عليه وآله بغدير خم فقال: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، وقال له رسول الله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي).

And the one whom the Rasool Allah^{saww} nominated at Ghadeer Khumm saying: 'The one to whom I^{saww} was foremost to than his own self, so Ali^{asws} is foremost to him than his own self', and the Rasool Allah^{saww} said to him^{asws} during the (military) expedition of Tabuk: 'You^{asws} are from me^{saww} of the status which Haroun^{as} had with Musa^{as} except that there would be no Prophet^{as} after me^{saww}'.³¹

³¹ Kitab Suleym Bin Qays – H 26 (Extract)

VERSE 8

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ {8}

Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ دَكْرَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ قَالَ الْعَيْضُ كُلُّ حَمْلٍ دُونَ تِسْعَةِ أَشْهُرٍ وَمَا تَزْدَادُ كُلُّ شَيْءٍ يَزْدَادُ عَلَى تِسْعَةِ أَشْهُرٍ فَكُلَّمَا رَأَتْ الْمَرْأَةُ الدَّمَ الْخَالِصَ فِي حَمْلِهَا فَإِنَّهَا تَزْدَادُ بِعَدَدِ الْأَيَّامِ الَّتِي رَأَتْ فِي حَمْلِهَا مِنَ الدَّمِ .

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Hareyz, from the one who mentioned it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase [13:8]**. He^{asws} said: 'The 'fall short' is every pregnancy which is less than nine months, and what **they increase** is everything which increases upon nine months. So every pure blood which the woman sees during her pregnancy, so it has increased with the number of days which she has seen from the blood during her pregnancy'.³²

عن محمد بن مسلم، و حمران، و زرارة، عنهما (عليهما السلام) قالوا: «ما تَحْمِلُ كُلُّ أُنْثَىٰ مِنْ أُنْثَىٰ أَوْ ذَكَرٍ وَمَا تَغِيضُ الْأَرْحَامُ- قال- ما لم يكن حملا وَمَا تَزْدَادُ مِنْ أُنْثَىٰ أَوْ ذَكَرٍ».

From Muhammad Bin Muslim, and Humran, and Zurara,

'From both of them (5th and 6th Imam^{asws}) having said: '**what every female bears [13:8]** – from the female or male, **and what the wombs fall short of**, is what does not become pregnant, **and what they increase [13:8]**, from the female or male'.³³

VERSE 9

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ {9}

The Knower of the unseen and the seen, the Great, the Most High [13:9]

³² Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 2

³³ تفسير العياشي 2: 12 /204

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[13:9] The Knower of the unseen and the seen**, so he^{asws} said: 'The unseen – what has not happened yet; and the seen – what has already happened'.³⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) اسْتَنْهَضَ النَّاسَ فِي حَرْبِ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسَ قَامَ خَطِيباً فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةً بَانَ بِهَا مِنَ الْأَشْيَاءِ وَ بَانَتِ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah^{asws} that Amir Al-Momineen^{asws} mobilised the people regarding battling against Muawiya for the second time. So when the people assembled, he^{asws} stood to address, and he^{asws} said: 'The Praise is for Allah^{azwj} the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He^{azwj} Created what was Determined distinct from the things, and the things are distinct from Him^{azwj}.

فَلَيْسَتْ لَهُ صِفَةٌ تُتَالُ وَ لَا حَدٌّ تُضْرَبُ لَهُ فِيهِ الْأَمْثَالُ كُلُّ دُونَ صِفَاتِهِ تَحْيِيرُ اللَّعَاتِ وَ ضَلَّ هُنَاكَ تَصَارِيفُ الصَّغَاتِ وَ حَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفَكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوحِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ خَالَ دُونَ غَيْبِهِ الْمَكْنُونِ حُجُبٌ مِنَ الْغُيُوبِ تَاهَتْ فِي أَذُنِي أَدَانِيهَا طَائِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ

So there isn't an attribute for Him^{azwj} you can attain Him^{azwj} with, nor a limit wherein you can strike examples for Him^{azwj}. All are below His^{azwj} Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to His^{azwj} Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His^{azwj} Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَاءِ وَ لَا عَوَامِضُ مَكْنُونِ ظُلَمِ الدُّجَى وَ لَا مَا فِي السَّمَاوَاتِ الْعُلَى إِلَى الْأَرْضِينَ السُّفْلَى

They do not escape from Him^{azwj}, the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments.

³⁴ معاني الأخبار: 1 / 146.

وَكُلُّ عَالِمٍ قَبْلَ بَعْدٍ جَهْلٍ تَعَلَّمَ وَاللَّهُ لَمْ يَجْهَلْ وَلَمْ يَتَعَلَّمْ أَحَاطَ بِأَلْشَيْءٍ عِلْمًا قَبْلَ كَوْنِهَا فَلَمْ يَزِدَّ بِكَوْنِهَا عِلْمًا عِلْمُهُ بِهَا قَبْلَ أَنْ يُكُونَهَا كَعِلْمِهِ بَعْدَ تَكْوِينِهَا

And every knower, so he learns from after ignorance but Allah^{azwj} was not ignorant and did not learn. He^{azwj} Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. His^{azwj} Knowledge of these before their coming into being is the same as His^{azwj} Knowledge after their coming into being.

بَذَلِكَ أَصِفُ رَبِّي فَلَا إِلَهَ إِلَّا اللَّهُ مِنْ عَظِيمٍ مَا أَعْظَمَهُ وَمِنْ جَلِيلٍ مَا أَجَلَّهُ وَمِنْ غَزِيرٍ مَا أَعَزَّهُ وَتَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ غُلُوًّا كَبِيرًا .

With that, I^{asws} describe my^{asws} Lord^{azwj}. So there is no god except Allah^{azwj}, more Magnificent than what He^{azwj} is magnified by, and more Majestic than what He^{azwj} is Glorified by, and Mightier than what I Revere Him^{azwj} as, and Exalted is He^{azwj} from what the unjust ones are saying, the Loftier, the Greater'.³⁵

VERSE 10

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ {10}

Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10]

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، قال: «فالسّر و العلانية عنده سواء».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **Equal from you is the one who kept (his) words a secret and the one who is aloud with it [13:10]**. He^{asws} said: 'Thus, the secret, and the openness are equal in His^{azwj} Presence'.³⁶

³⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 1 (Extracts)

³⁶ تفسير القمي 1: 360

VERSE 11

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ {11}

For him are successive Angels in front of him and behind him, who guard him by Allah's Command. Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11]

The guardian Angels

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. يقول: «بأمر الله، من أن يقع في ركي، أو يقع عليه حائط، أو يصيبه شيء حتى إذا جاء القدر، خلوا بينه و بينه، يدفعونه إلى المقادير، و هما ملكان يحفظانه بالليل، و ملكان بالنهار يتعاقبان».

He (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: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command [13:11]**, he^{asws} was saying: 'By the Command of Allah^{azwj}, the one who falls down into a well, or a wall falls down upon him, or something afflicts him, until when the Pre-determined (Ordained matter) comes, they leave him alone with it, handing him over to the Ordained matters. And they are two Angels guarding him by the night, and two Angels by the day watching out for him'.³⁷

[الكليني] محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الوشاء، عن عبد الله بن سنان، عن أبي حمزة، عن سعيد بن قيس الهمداني قال: نظرت يوما في الحرب إلى رجل عليه ثوبان فحركت فرسي فإذا هو أمير المؤمنين (عليه السلام) فقلت: يا أمير المؤمنين في مثل هذا الموضع؟ فقال: نعم يا سعيد بن قيس إنه ليس من عبد إلا وله من الله حافظ وواقية، معه ملكان يحفظانه من أن يسقط من رأس جبل أو يقع في بئر، فإذا نزل القضاء خليا بينه وبين كل شيء.

Al Kulayni – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

'One day, I looked among the (present at) battlefield (and spotted) a man upon him were two clothes. My horse moved, and there was Amir Al-Momineen^{asws}. So I said, 'O Amir Al-Momineen^{asws}! You^{asws} are (dressed) like this in this place (battlefield)?'

³⁷ تفسير القمي 1: 360.

So he^{asws} said: 'O Saeed Bin Qays! There is none from a servant except that there is for him, from Allah^{azwj}, a protector and a watcher, two Angels guarding him, lest he were to fall from the top of a mountain or falls down into a well. So when the Ordained matter comes, they leave him alone with everything'.³⁸

Changing the conditions of a people – a sermon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا انْقَضَتِ الْقِصَّةُ فِيمَا بَيْنَهُ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ بِالْبَصْرَةِ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ (عليه السلام) ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا خُلُودٌ خَصِرَةٌ تَفْتِنُ النَّاسَ بِالشَّهَوَاتِ وَ تُزَيِّنُ لَهُمْ بِعَاجِلِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man Abu Ja'far Al-Ahowl, from salaam Bin Al-Mustaneer, who has said the following:

Abu Ja'far^{asws} having said that: 'Amir-Al-Momineen^{asws}, when the story in between him^{asws} and Talha, and Al-Zubeyr, and Ayesha concluded at Al-Basra, he^{asws} ascended the Pulpit. So he^{asws} praised Allah^{azwj} and extolled Him^{azwj}, and sent greetings upon the Rasool Allah^{aw}, then said: 'O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

وَ ائِمُّ اللَّهِ إِنَّهَا لَتَغُرُّ مَنْ أَمَلَهَا وَ تُخْلِفُ مَنْ رَجَاهَا وَ سَتُورُثُ أَقْوَامًا النَّدَامَةَ وَ الْحُسْرَةَ بِإِقْبَالِهِمْ عَلَيْهَا وَ تَنَافِسِهِمْ فِيهَا وَ حَسَدِهِمْ وَ بَغْيِهِمْ عَلَى أَهْلِ الدِّينِ وَ الْفَضْلِ فِيهَا ظُلْمًا وَ عُذُونًا وَ بَغْيًا وَ أَشْرًا وَ بَطَرًا

And I^{asws} swear by Allah^{azwj} that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of the religion. And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness.

وَ بِاللَّهِ إِنَّهُ مَا عَاشَ قَوْمٌ قَطُّ فِي غَضَارَةٍ مِنْ كَرَامَةِ نِعَمِ اللَّهِ فِي مَعَاشِ دُنْيَا وَ لَا دَائِمِ تَقْوَى فِي طَاعَةِ اللَّهِ وَ الشُّكْرِ لِنِعْمِهِ فَأَزَالَ ذَلِكَ عَنْهُمْ إِلَّا مِنْ بَعْدِ تَغْيِيرٍ مِنْ أَنْفُسِهِمْ وَ تَحْوِيلٍ عَنْ طَاعَةِ اللَّهِ وَ الْحَادِثِ مِنْ دُنُوهِمْ وَ قِلَّةِ مُحَافَظَةٍ وَ تَرْكِ مُرَاقَبَةِ اللَّهِ جَلَّ وَ عَزَّ وَ تَهَاوُنٍ بِشُكْرِ نِعْمَةِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي مُحْكَمِ كِتَابِهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَاِلٍ

By Allah^{azwj}! No people lived in the honour and dignity of the Bounties of Allah^{azwj} in the life of the world, nor everlasting piety in obedience to Allah^{azwj} and the appreciation for His^{azwj} Bounties, and all that declined from them except after they had changed themselves and diverted from the obedience to Allah^{azwj}, and

³⁸ Tafseer Abu Hamza Al Sumaly - H 156

committed their sins were hardly vigilant, and ignored the Surveillance of Allah^{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His^{azwj} Book that: ***Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11].***

وَلَوْ أَنَّ أَهْلَ الْمَعَاصِي وَكَسَبَةَ الذُّنُوبِ إِذَا هُمْ حَذَرُوا زَوَالَ نِعَمِ اللَّهِ وَحُلُولَ نِقْمَتِهِ وَتَحْوِيلَ عَافِيَتِهِ أَيْقَنُوا أَنَّ ذَلِكَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ بِمَا كَسَبَتْ أَيْدِيهِمْ فَأَقْلَعُوا وَتَابُوا وَفَرَعُوا إِلَى اللَّهِ جَلَّ ذِكْرُهُ بِصِدْقِ مِنْ نِيَّاتِهِمْ وَإِفْرَارٍ مِنْهُمْ بِذُنُوبِهِمْ وَإِسَاءَتِهِمْ لَصَفَحَ لَهُمْ عَنْ كُلِّ ذَنْبٍ وَإِذَا لَأَقَاهُمْ كُلَّ عَثْرَةٍ وَلَرَدَّ عَلَيْهِمْ كُلَّ كِرَامَةٍ نِعْمَةٍ ثُمَّ أَعَادَ لَهُمْ مِنْ صَلَاحِ أَمْرِهِمْ وَمِمَّا كَانَ أَنْعَمَ بِهِ عَلَيْهِمْ كُلِّ مَا زَالَ عَنْهُمْ وَأُفْسِدَ عَلَيْهِمْ

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah^{azwj} (for them) and their replacement by His^{azwj} Anger and the changing of their health, been convinced that it is from Allah^{azwj} for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah^{azwj} by the sincerity of their intentions, and acknowledgement of their sins and their offences, He^{azwj} would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He^{azwj} would Correct their affairs, and from all that He^{azwj} had Favoured them by which had declined from them and had been spoilt.

فَاتَّقُوا اللَّهَ أَيُّهَا النَّاسُ حَقَّ تُقَاتِهِ وَاسْتَشْعِرُوا خَوْفَ اللَّهِ جَلَّ ذِكْرُهُ وَأَخْلِصُوا الْيَقِينَ وَتَوُوبُوا إِلَيْهِ مِنْ قَبِيحِ مَا اسْتَفْرَكْتُمُ الشَّيْطَانُ مِنْ قِتَالٍ وَلِيٍّ الْأَمْرِ وَأَهْلٍ الْعِلْمِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَمَا تَعَاوَنْتُمْ عَلَيْهِ مِنْ تَفْرِيقِ الْجَمَاعَةِ وَتَشْتِيتِ الْأَمْرِ وَفَسَادِ صَلَاحِ ذَاتِ الْبَيْنِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقْبَلُ التَّوْبَةَ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ.

So fear Allah^{azwj}, O you people, with the rightful fear, and feel the fear of Allah^{azwj} and be convinced with sincerity, and repent to Him^{azwj} from the ugliness of what the Satan^{la} has enticed you with of the fighting against the Master^{asws} of the Command (Wali Al-Amr) and the People^{asws} of the Knowledge after the Rasool Allah^{aw} and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allah^{azwj} Accept the repentance and Excuses the sins, and He^{azwj} Knows what you are doing'.³⁹

The people have to change their life-styles first

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بھلول، عن أبيه، عن عبد الله بن الفضل، عن أبيه، قال: سمعت أبا خالد الكابلي يقول: سمعت زين

³⁹ Al Kafi – V 8 H 14816

العابدين علي بن الحسين (عليهما السلام) يقول: «الذنوب التي تغير النعم: البغي على الناس، و الزوال عن العادة في الخير و اصطناع المعروف، و كفران النعم، و ترك الشكر، قال الله عز و جل: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qataan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal. From his father who said,

'I heard Abu Khalid Al-Kalby saying that he heard *Zayn Al-Abideen Ali^{asws} Bin Al-Husayn^{asws}* saying: 'The sins which change the Bounties (of Allah^{azwj}) – the rebellion against the people, and the vanishing of the good habits and the, and the *Kufr* of the Bounties, and the leaving the thanks (appreciation). Allah^{azwj} Mighty and Majestic Says: ***Surely Allah does not Change what is with a people until they change what is with themselves [13:11]***.⁴⁰

عن أبي عمرو المدائني، عن أبي عبد الله (عليه السلام) قال: «إن أبي كان يقول: إن الله قضى قضاء حتما لا ينعم على عبد بنعمة فيسلبها إياه قبل أن يحدث العبد ذنبا يستوجب بذلك الذنب سلب تلك النعمة، و ذلك قول الله: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».

From Abu Amro Al Madainy,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'Allah^{azwj} Judges an Ordained Judgment. He^{azwj} does not Favour a servant with a Bounty, then Confiscates it before the servant commits a new sins Obligating the Confiscation of that Bounty. And these are the Words of Allah^{azwj}: ***Surely Allah does not Change what is with a people until they change what is with themselves [13:11]***.⁴¹

عن الحسين بن سعيد المكفوف، كتب إليه (عليه السلام) في كتاب له: جعلت فداك، يا سيدي، علم مولك ما لا يقبل لقائله دعوة، و ما لا يؤخر لفاعله دعوة، و ما حد الاستغفار الذي وعد عليه نوح، و الاستغفار الذي لا يعذب قائله، و كيف يلفظ بهما؟

From Al Husayn Bin Saeed Al Makfouf,

'He wrote to him^{asws} in a letter of his, 'May I be sacrificed for you^{asws}! O my Master^{asws}! Teach your slave what would make a supplication not to be Accepted for its speaker, and what would delay a supplication (to be Answered) for its doer, and what is the limit of the Forgiveness which Noah^{as} was Promised upon, and the Forgiveness which its speaker would not be Punished, and how to word with these two?

و معنى قوله: وَ مَنْ يَتَّقِ اللَّهَ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ وَ قوله: فَمَنْ اتَّبَعَ هُدَايَ، وَ مَنْ أَعْرَضَ عَنْ دِكْرِي وَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ؟ و كيف يغير القوم ما بأنفسهم؟

⁴⁰ معاني الأخبار: 2/ 270.

⁴¹ تفسير العياشي 2: 19/ 206.

And the meaning of His^{azwj} Words: **and the one who relies upon Allah [8:49]**, and His^{azwj} Words: **then the one who follows Guidance [20:123]** And the one who turns away from My Remembrance [20:124], and **Surely Allah does not Change what is with a people until they change what is with themselves [13:11]**? And how would the people change what is with them?’

فكتب (صلوات الله عليه): «كافأكم الله عني بتضعيف الثواب، و الجزء الحسن الجميل، و عليكم جميعا السلام و رحمة الله و بركاته، الاستغفار ألف، و التوكل: من توكل على الله فهو حسبه، و من يتق الله يجعل له مخرجا و يرزقه من حيث لا يحتسب،

So he^{asws} wrote: ‘May Allah^{azwj} suffice you from me with Multiplication of the Rewards and the goodly Recompense, beautiful, and upon you all be the greetings and Mercy of Allah^{azwj} and His^{azwj} Blessings. The Forgiveness is a treasure. One who relies upon Allah^{azwj}, so He^{azwj} would Suffice him, and one who fears Allah, He^{azwj} would Make a way out for him and Sustain him from where he did not reckon with.

و أما قوله: فَمَنْ اتَّبَعَ هُدَايَ أَيَّ مَنْ قَالَ بِالْإِثْمَةِ وَ اتَّبَعَ أَمْرَهُمْ بِحَسَن طَاعَتِهِمْ، و أما التغير فإنه لا يسيء إليهم حتى يتولوا ذلك بأنفسهم بخطاياهم، و ارتكابهم ما نهي عنه» و كتب بخطه.

And as for His^{azwj} Words: **then the one who follows Guidance [20:123]**, i.e., one who says (believes) in the Imams^{asws} and follows their^{asws} orders with excellent obedience to them^{asws}. And as for the changing, so it would not arrive to them until they turn around (back) by themselves from their sins and their indulgence is what He^{azwj} has Forbidden from”.⁴²

A rebuttal to the Qadiriyya beliefs

عبد الله بن جعفر الحميري: عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، قال: سمعته - يعني الرضا (عليه السلام) - يقول، في قول الله تبارك و تعالى: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ.

Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I heard him^{asws} – meaning Al-Reza^{asws} – saying regarding the Words of Allah^{azwj} Blessed and Exalted: **Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends evil with a people, then there is no repeller for it [13:11]**.

فقال: «إن القدرية يحتجون بأولها، و ليس كما يقولون، ألا ترى أن الله تعالى يقول: وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ قال نوح: وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ» - قال - الأمر إلى الله يهدي من يشاء».

So he^{asws} said: ‘The Qadiriyya are arguing from their beginning, and it is not as they are saying it to be. Have you not seen that Allah^{azwj} is Saying: **And whenever Allah**

⁴² تفسير العياشي 2: 21 / 206

Intends evil with a people, then there is no repeller for it [13:11]? And Noah^{as} said: And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]. The Matter is for Allah^{azwj}. He^{azwj} Guides whomsoever He^{azwj} so Desires to'.⁴³

A miracle by the 7th Imam^{asws}

العياشي: عن سليمان بن عبد الله، قال: كنت عند أبي الحسن موسى (عليه السلام) قاعدا، فأتي بامرأة قد صار وجهها قفاها، فوضع يده اليمنى في جبينها، و يده اليسرى من خلف ذلك، ثم عصر وجهها عن اليمين، ثم قال: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ فَرَجَّ وَجْهَهَا، و قال: «احذري أن تفعلي كما فعلت».

Al Ayyashi, from Suleyman Bin Abdullah who said,

'I was seated in the presence of Abu Al-Hassan Musa^{asws}, and a woman came over. Her face had become reversed. So he^{asws} placed his^{asws} right hand on her forehead and his^{asws} left hand from behind that, then restored her head from the right. Then he^{asws} said: ***Surely Allah does not Change what is with a people until they change what is with themselves [13:11].*** So her face returned (to what it should have been), and he^{asws} said: 'Be cautious of doing as she did'.

فقالوا: يا بن رسول الله، و ما فعلت؟ فقال: «ذلك مستور إلا أن تتكلم به» فسألوها، فقالت: كانت لي ضرة، فقامت أصلي، فظننت أن زوجي معها، فالتفت إليها فرأيتها قاعدا و ليس هو معها. فرجع وجهها على ما كان.

So they (people) said, 'O son^{asws} of Rasool-Allah^{saww}! And what did she do?' He^{asws} said: 'That is the veiled unless she speaks with it'. So they asked her, and she said, 'There was another wife for my husband. So I stood up to pray *Salat* and I thought that my husband was with her. But (when) I turned towards her, I saw her seated and he wasn't with her'. Thus, her face returned upon what it had (for suspicious checking).⁴⁴

The Altered Verse

علي بن إبراهيم: إنها قرئت عند أبي عبد الله (عليه السلام) فقال لقارئها: «أ لستم عربا، فكيف تكون المعقبات من بين يديه؟! و إنما المعقب من خلفه».

Ali Bin Ibrahim said –

⁴³ قرب الإسناد: 158

⁴⁴ تفسير العياشي 2: 18 / 205

It was Recited in the presence of Abu Abdullah^{asws}, so he^{asws} said to its reciter: 'Are you all not Arabs? So how can there be the successive Angels in front of him? But rather, the successive Angels would be behind him^{saww}'.

فقال الرجل: جعلت فداك، كيف هذا؟ فقال: «إنما نزلت (له معقبات من خلفه و رقيب من بين يديه يحفظونه بأمر الله) و من ذا الذي يقدر أن يحفظ الشيء من أمر الله؟ و هم الملائكة الموكلون بالناس».

So the man said to him^{asws}, 'May I be sacrificed for you^{asws}, how is this?' He^{asws} said: 'But rather, it was Revealed as: **For him are successive Angels from behind him, and there is a watchman in front of him, protecting him by the Command of Allah [13:11]**. And who has the ability for anything against the one who is guarded by Allah^{azwj}'s Command? And they are the Angels allocated with the people'.⁴⁵

VERSE 12

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ {12}

He is the One Who Shows you the lightning Causing fear and hope and Raises the heavy cloud [13:12]

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن بكران النقاش، و محمد بن إبراهيم ابن إسحاق الطالقاني (رضي الله عنهم)، قالوا: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: أخبرنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قوله تعالى: هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَ طَمَعًا. قال (عليه السلام): «خوفا للمسافر، و طمعا للمقيم».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, and Muhammad Bin Bakran Al Naqash, and Muhammad Bin Ibrahim Ibn Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza^{asws} said regarding the Words of the Exalted: **He is the One Who Shows you the lightning Causing fear and hope [13:12]**. He^{asws} said: 'The fear for the traveller, and the hope for the resident (that it might rain)'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ (عليه السلام) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسُهُ وَ لَحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِتَابُ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah^{asws} having said: 'Ali^{asws} used to stand in the first downpour when it rained, to the extent that his^{asws} head, and his^{asws} beard, and his^{asws} clothes would get wet. So it was said to him^{asws}, 'O Amir-ul-Momineen^{asws}! Take shelter, take shelter!' He^{asws} would say: 'This is water from near the Throne'.

⁴⁵ تفسير القمي 1: 360.

⁴⁶ عيون أخبار الرضا (عليه السلام) 1: 294 / 51.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغُرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنْ اطْحِنِيهِ وَ أَذْيِبِيهِ ذَوْبَانَ الْمَاءِ ثُمَّ انْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَاَمْطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا غُبَابًا وَ غَيْرَ ذَلِكَ

Then he^{asws} went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah^{azwj} Intends that He^{azwj} should Make to grow whatever that He^{azwj} so Desires to for them as a Mercy for them, Allah^{azwj} Reveals to it. Then it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah^{azwj} Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَتَقَطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقَطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِلَا وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Commanded to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah^{as}, on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غُرَابِيلَ لِلْمَطَرِ هِيَ تَذْيِبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئًا يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نِعْمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

And Abu Abdullah^{asws} narrated to me saying: 'My^{asws} father said to me^{asws}, that Amir-Al-Momineen^{asws} said, that the Rasool Allah^{saww} said: 'Allah^{azwj} Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah^{azwj} Harming whosoever He^{azwj} so desires from His^{azwj} servants'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهَيْلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

Then he^{asws} said: 'Then the Rasool Allah^{saww} said: 'Do not point (finger of accusation at) the rain or the crescent, for Allah^{azwj} Abhors that'.⁴⁷

⁴⁷ Al Kafi – H 14774

VERSE 13

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ {13}

And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13]

The thunder

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الرعد، أي شيء يقول؟ قال: «إنه بمنزلة الرجل يكون في الإبل فيزجرها، هاي هاي، كهيفة ذلك». قلت: فما البرق؟ قال لي: «تلك من مخاريق الملائكة، تضرب السحاب فتسوقه إلى الموضع الذي قضى الله فيه المطر».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 'I asked him^{asws} about the thunder, which thing is it saying?' He^{asws} said: 'It is at the status of the man who happens to be among the camels, so he ushers them (by saying) 'Hayy! Hayy! It is like that'. I said, 'So what is the lightning?' He^{asws} said to me: 'That is from the instruments of the Angels, striking the clouds by these, so the cloud gets ushered to the place which Allah^{azwj} has Ordained for it to be rained therein'.⁴⁸

العباشي: عن يونس بن عبد الرحمن، أن داود قال: كنا عنده فأرعدت السماء، فقال هو: «سبحان من يسبح له الرعد بحمده و الملائكة من خيفته»

Al Ayashi, from Yunus Bin Abdul Rahman that Dawood said,

'We were in his^{asws} presence, and the sky rumbled (with thunder). So he^{asws} said: 'Glory be to the One for Whom ***the thunder Glorifies with His Praise, and (so do) the Angels from His Awe [13:13]***.'

فقال له أبو بصير: جعلت فداك، إن للرعد كلاماً؟ فقال: «يا أبا محمد، سل عما يعنيك، و دع ما لا يعنيك».

⁴⁸ تفسير العياشي 2: 23 / 207.

So Abu Baseer said to him^{asws}, 'May I be sacrificed for you^{asws}! The thunder speaks?' So he^{asws} said: 'O Abu Muhammad! Ask about what concerns (meaningful for) you, and leave what does not concern (meaningless for) you'.⁴⁹

وَرُوي أَنَّ الرُّعْدَ صَوْتُ مَلَكٍ أَكْبَرَ مِنَ الذُّبَابِ وَ أَصْعَرَ مِنَ الرُّبُورِ فَيَنْبَغِي لِمَنْ سَمِعَ صَوْتَ الرُّعْدِ أَنْ يَقُولَ سُبْحَانَ مَنْ يُسَبِّحُ
الرُّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ

And it is reported that the thunder is a voice of an Angel larger than the fly and smaller than the wasp, therefore it is befitting for the one who hears the sound of thunder that he should be saying: Glorified is He^{azwj} the One **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe [13:13]**.⁵⁰

The Momin is safe from the thunderbolt

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن محمد ابن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) قال: «يموت المؤمن بكل ميتة إلا الصاعقة، لا تأخذه و هو يذكر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Ibn Al Fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Momin dies by every (type of) death except for the thunderbolt. It does not seize him while he is remembering (doing Zikr of) Allah^{azwj} Mighty and Majestic'.⁵¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن بريد بن معاوية العجلي، قال: قال أبو عبد الله (عليه السلام): «إن الصواعق لا تصيب ذاكراً» قال: قلت: و ما الذاكر؟ قال: «من قرأ مائة آية».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina Bin Muawiya Al Ajaly who said,

'Surely the thunderbolt does not afflict a rememberer of Allah^{azwj} (Al Zakir)'. I said, And what is the rememberer?' He^{asws} said: 'The one who recites one hundred Verses (of the Quran)'.⁵²

⁴⁹ تفسير العياشي 2: 207 / 22.

⁵⁰ H 1498 – من لا يحضره الفقيه / ج 1 / 526

⁵¹ الكافي 2: 363 / 1.

⁵² الكافي 2: 363 / 2.

The Kafirs get hit by the thunderbolt

الشيخ في (الأمالي)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا نصر بن القاسم بن نصر أبو ليث الفرائضي، و عمرو بن أبي حسان الزياتي، قال: حدثنا إسحاق بن أبي إسرائيل، قال: حدثنا ديلم بن غزوان العبدي، و علي بن أبي سارة الشيباني، قالوا: حدثنا ثابت البناني، عن أنس بن مالك، أن رسول الله (صلى الله عليه و آله) بعث رجلا إلى فرعون من فراعنة العرب يدعوهم إلى الله عز و جل، فقال لرسول النبي (صلى الله عليه و آله): أخبرني عن هذا الذي تدعوني إليه، أمن فضة هو، أم من ذهب، أم من حديد؟ فرجع إلى النبي (صلى الله عليه و آله)، و أخبره بقوله، فقال النبي (صلى الله عليه و آله): «ارجع إليه فادعه»، قال: يا نبي الله، إنه أعتى من ذلك. قال: «ارجع إليه»

Al Sheykh, in Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Nasr Bin Al Qasim Bin Nasr Abu Lays Al Fara'izy, and Amro Bin Abu Hasaan Al zayaady, from Is'haq Bin Abu Israil, from Daylam Bin Gazwan Al Abdy, from Ali in Abu Sarat Al Shaybani, from Sabit Al Banany,

(It has been narrated) from Anas Bin Malik who said, 'Rasool-Allah^{azwj} sent a man to a Pharaoh from the Pharaohs of the Arabs inviting him to Allah^{azwj} Mighty and Majestic. So he replied to Rasool-Allah^{saww} saying, 'Inform me about this which you^{saww} are inviting me to. Is it gold, or silver, or iron?' So he returned to the Prophet^{saww} and informed him^{saww} of his words. So the Prophet^{saww} said: 'Return to him, and invite him'. He said, 'O Prophet^{saww} of Allah^{azwj}! He is stronger (more resistant) than that'. He^{saww} said: 'Return to him!'

فرجع إليه، فقال كقوله، فبينما هو يكلمه إذ رعدت سحابة رعدة فألقت على رأسه صاعقة ذهب بقحف رأسه، فأنزل الله جل ثناؤه: وَ يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَ هُمْ يُجَادِلُونَ فِي اللَّهِ وَ هُوَ شَدِيدُ الْمِحَالِ.

So he returned to him, and said to him of his^{saww} words. So whilst he was speaking to him, when a cloud thundered with a thunder, and a thunderbolt fell down upon his head, and his head wasted away (disintegrated). Therefore, Allah^{azwj}, Majestic is His^{azwj} Praise Revealed: **and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13].**⁵³

The hypocrites are scared of thunder

قَالَ الْإِمَامُ ع ثُمَّ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ مَثَلًا آخَرَ لِلْمُنَافِقِينَ [فَقَالَ]: مَثَلُ مَا خُوطِبُوا بِهِ مِنْ هَذَا الْقُرْآنِ الَّذِي أَنْزَلْنَا عَلَيْكَ يَا مُحَمَّدُ، مُشْتَمَلًا عَلَى بَيَانِ تَوْحِيدِي، وَ إِضَاحِ حُجَّةِ نُبُوتِكَ، وَ الدَّلِيلِ الْبَاهِرِ الْقَاهِرِ عَلَى اسْتِحْقَاقِ أَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ لِلْمَوْقِفِ الَّذِي وَفَّقْتَهُ، وَ الْمَحَلِّ الَّذِي أَخْلَلْتَهُ، وَ الرُّتْبَةِ الَّتِي رَفَعْتَهُ إِلَيْهَا، وَ السِّيَاسَةِ الَّتِي قَلَدْتَهُ إِلَّاهَا- فَهِيَ «كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَ رَعْدٌ وَ بَرْقٌ»

The Imam (Hassan Al-Askari^{asws}) said: 'Then Allah^{azwj} Struck another example of the hypocrites, so He^{azwj} Said: "An example of what they are being Addressed with from

⁵³ الأمالي 2: 99.

this Quran which We^{azwj} Revealed unto you^{saww}, O Muhammad^{saww}, is all-inclusive upon the explanation of My^{azwj} *Tawheed* (Oneness), and the clarification of the proof of your^{saww} Prophet-hood, and the dazzling, compelling evidence upon the entitlement of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws} of the place which has stood and the position which has been placed for him^{asws}, and the rage which he^{asws} has been raised against (*kafirs*), and the politics which he^{saww} collared him^{asws}, so it is: ***Or like rainstorm from the sky wherein is darkness and thunder and lightning [2:19].***

قَالَ: يَا مُحَمَّدُ كَمَا أَنَّ فِي هَذَا الْمَطَرِ هَذِهِ الْأَشْيَاءَ، وَ مِنْ ابْتَلَى بِهِ خَافَ، فَكَذَلِكَ هَؤُلَاءِ فِي رَدِّهِمْ لِبَيْعَةِ عَلِيٍّ ع، وَ خَوْفِهِمْ أَنْ تَعْتُرَ أَنْتَ يَا مُحَمَّدُ عَلَى نِفَاقِهِمْ- كَمَنْ هُوَ فِي مِثْلِ هَذَا الْمَطَرِ وَ الرِّعْدِ وَ الْبَرْقِ، يَخَافُ أَنْ يَخْلَعَ الرِّعْدُ فُؤَادَهُ، أَوْ يَنْزِلَ الْبَرْقُ بِالصَّاعِقَةِ عَلَيْهِ، فَكَذَلِكَ هَؤُلَاءِ يَخَافُونَ أَنْ تَعْتُرَ عَلَى كُفْرِهِمْ، فَتُوجِبَ قَتْلَهُمْ، وَ اسْتِصْأَهُمْ «يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ».

He (Allah^{azwj}) Said: 'O Muhammad^{saww}! Just as there are these things in this rain, and the one who is afflicted with it, fears, so similar to that are these (hypocrites) in their rejection of the allegiance to Ali^{asws} and their fearing that you^{saww}, O Muhammad^{saww}, would find out of their hypocrisy, like the one who in in the like of this rain and the thunder and the lightning, fearing that the thunder would rip off his heart, or the lightning would descend with the thunderbolt upon him. Similar to that, they are fearing that you^{saww} would find out of their disbelief, and their being killed would be Obligated and they would be eradicated, so ***they are putting their fingers into their ears because of the thunderbolt, being wary of the death [2:19].***

كَمَا يَجْعَلُ هَؤُلَاءِ الْمُتَبَلِّغُونَ بِهَذَا الرِّعْدِ [وَ الْبَرْقِ] أَصَابِعَهُمْ فِي آذَانِهِمْ لِقَلَّا يَخْلَعَ صَوْتُ الرِّعْدِ أَفْعِدَتَهُمْ، فَكَذَلِكَ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ- إِذَا سَمِعُوا لَعْنَكَ لِمَنْ نَكَثَ الْبَيْعَةَ وَ وَعِيدَكَ هُمْ إِذَا عَلِمَتْ أَحْوَالَهُمْ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ لِقَلَّا يَسْمَعُوا لَعْنَكَ [وَ لَا] وَعِيدَكَ

Just as they, the ones afflicted by this thunder and the lightning, are placing their fingers in their ear, perhaps the sound of the thunder would be isolated, similar to that they are placing their finger in their ears when they are hearing your^{saww} cursing the breakers of the allegiance and your^{saww} promised threats to them. When they learn their state: ***they are putting their fingers into their ears because of the thunderbolt, being wary of the death [2:19]***, lest they end up hearing your^{saww} curses or your^{saww} promised threats.⁵⁴

VERSE 14

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَقَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {14}

⁵⁴ Tafseer Imam Hassan Al Askari^{asws} – S 67

To Him is the true supplication; and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it's like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ «فهذا مثل ضربه الله للذين يعبدون الأصنام، و الذين يعبدون آلهة من دون الله، فلا يستجيبون لهم بشيء، و لا ينفعهم إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ لِيَتَنَاوَلَهُ مِنْ بَعِيدٍ وَ لَا يَنَالَهُ».

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: **and those who are being supplicated to from the ones besides Him are not answering to them with anything [13:14].** He^{asws} said: 'So this is an example which Allah^{azwj} is Striking for the one who are worshipping the idols, and the ones who are worshipping gods besides Allah^{azwj}. So they are not answering them with anything, nor are they benefitting them, **but it's like the one who extends his hands to the water to make it reach his mouth** in order to take it from a distance, and he cannot attain it'.⁵⁵

ثم قال: حدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: «جاء رجل إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، رأيت أمراً عظيماً، فقال: و ما رأيت؟ قال: كان لي مريض، و نعت له ماء من بئر بالأحقاف يستشفى به في برهوت، قال: فانتبهت و معي قربة و قدح لآخذ من مائها و أصب في القربة و إذا بشيء قد هبط من جو السماء كهيئة السلسلة، و هو يقول: يا هذا، اسقني، الساعة أموت.

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jابر,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came up to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I saw (dream) a great matter'. So he^{saww} said: 'And what did you see?' He said, 'I had a patient and wanted to cure him by the well water at Al Ahqaf in order to cure him in Barhoot. He said, 'So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, 'O you! Quench me, or else I would die this very moment!'

فرفعت رأسي، و رفعت إليه القدح لأسقيه، فإذا رجل في عنقه سلسلة، فلما ذهبت أنأوله القدح، اجتذب مني حتى علق بالشمس، ثم أقبلت على الماء أغترف إذ أقبل الثانية و هو يقول: العطش العطش، يا هذا، اسقني، الساعة أموت. فرفعت القدح لأسقيه، فاجتذب مني حتى علق بالشمس، حتى فعل ذلك الثالثة، فقامت و شددت قربتي و لم أسقه.

⁵⁵ تفسير القمّي 1: 361.

So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, 'Thirst! Thirst! O you, quench me, or else I would die this very moment!' But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So I stood up and pulled my canteen and did not quench him'.

فقال رسول الله (صلى الله عليه و آله): ذاك قابيل بن آدم الذي قتل أخاه، و هو قوله عز و جل: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَى قَوْلِهِ: إِلَّا فِي ضَلَالٍ». .

So Rasool-Allah^{saww} said: 'That is Qabeel^{la} son of Adam^{as} who killed his^{la} brother^{as}. And these are the Words of the Mighty and Majestic: **and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it's like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14].**⁵⁶

VERSE 15

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿15﴾

And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا الْآيَةِ: «أما من يسجد من أهل السماوات طوعا، فالملائكة يسجدون لله طوعا، أما من يسجد من أهل الأرض طوعا، فمن ولد في الإسلام فهو يسجد له طوعا،

(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: **And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly [13:15]** – the Verse. He^{asws} said: 'As for the ones from the inhabitants of the skies who perform Sajdah willingly, they are the Angels who are performing Sajdah to Allah^{azwj} willingly. And as for the ones from the inhabitants of the earth who are performing Sajdah willingly, so it is the one who was born in Al-Islam, so he performs Sajdah to Him^{azwj} willingly.

و أما من يسجد له كرها، فمن اجبر على الإسلام، و أما من لم يسجد فظله يسجد له بالغداة و العشي».

⁵⁶ تفسير القمي 1: 361.

And as for the one who does *Sajdah* to Him^{azwj} unwillingly, so it is the one who was forced into Al-Islam. And as for the one who does not do *Sajda*, so his shadow does *Sajdah* for him in the morning and the evening'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَالِبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ ظِلَالُهُمْ بِالْعُدُوِّ وَ الْأَصَالِ قَالَ هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ هِيَ سَاعَةٌ إِجَابَةٍ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **and (so do) their shadows, in the morning and evening [13:15]**. He^{asws} said: 'It is the supplication before the emergence of the sun, and before its setting, and it is the time for the Answering'.⁵⁸

Two reports

قال علي بن إبراهيم: قوله: وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ ظِلَالُهُمْ بِالْعُدُوِّ وَ الْأَصَالِ قال: بالعشي، قال: ظل المؤمن يسجد طوعاً، و ظل الكافر يسجد كرهاً، و هو نموهم و حركتهم و زيادتهم و نقصانهم.

Ali Bin Ibrahim said,

'His^{azwj} Words: **And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]**, said, 'The shadow of the Momin does *Sajdah* willingly and the shadow of the Kafir does *Sajdah* unwillingly, and it is their growth, and their movement, and their increase and their decrease'.⁵⁹

العياشي: عن عبد الله بن ميمون القداح، قال: سمعت زيد بن علي يقول: يا معشر من يحبنا، ألا ينصروننا من الناس أحد؟ فإن الناس لو يستطيعون أن يحبونا لأحبونا، و الله لأحبتنا أشد خزانة من الذهب و الفضة، إن الله خلق ما هو خالق ثم جعلهم أظلة،

Al Ayyashi – From Abdullah Bin Maymoun Al Qadah who said,

'I hear Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) saying, 'O group of the ones who love us! Will no one from the people help us? The people, if they were able to love us they would love us. By Allah^{azwj}! Love for us is a mightier treasure than the gold and the silver. Allah^{azwj} Created what He^{azwj} Created them Made them to be shadows'.

ثم تلا هذه الآية وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً الآية، ثم أخذ ميثاقنا و ميثاق شيعتنا، فلا ينقص منها واحد، و لا يزداد فيها واحد.

⁵⁷ تفسير القمّي 1: 362

⁵⁸ Al Kafi V 2 – The Book Of Supplication CH 48 H 1

⁵⁹ تفسير القمّي 1: 361

Then he recited this Verse: **And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly [13:15]** – the Verse. ‘Then He^{azwj} Took our Covenant and Covenant of our Shias, therefore there will not be even one reduced from them, nor would there increase among us even one’.⁶⁰

VERSES 16 - 18

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ
نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ
جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ
الْقَهَّارُ {16}

Say: ‘Who is the Lord of the skies and the earth?’ Say: ‘Allah’. Say: ‘So (why) are you taking guardians from besides Him who neither control for themselves any benefit nor harm?’ Say: ‘Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?’ Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16]

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ
فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ
فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ
{17}

He Sends down water from the sky, then it flows into the valleys by its measurement, and the torrent bears the swelling scum. And from what they are melting upon it in the fire seeking ornaments or apparatus, there is a scum the like of it. Like that Allah Compares the truth and the falsehood. Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. Like that Allah Strikes the examples [13:17]

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ {18}

⁶⁰ تفسیر العباسی 2: 24 / 207.

For those who are responding goodly to their Lord. And those who are not responding to Him, if for them was to be whatever is in the earth altogether and the like of it along with it, they would offer to ransom with it. They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في حديث يذكره في أحوال الكفار: «و ضرب مثلهم بقوله: فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ فالزبد في الأرض فالزبد في هذا الموضع كلام الملحد الذين أثبتوه في القرآن، فهو يضمحل و ييطل و يتلاشى عند التحصيل، و الذي ينفع الناس منه فالتنزيل الحقيقي الذي لا يأتيه الباطل من بين يديه و لا من خلفه، و القلوب تقبله، و الأرض في هذا الموضع هي محل العلم و قراره».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Amir-Al-Momineen^{asws}, in a Hadeeth mentioning in it the conditions of the Kafir: 'And He^{azwj} Struck an example by His^{azwj} Words: **Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth [13:17]**. The scum in this place is the speech of the Atheists which is proven in the Quran. So it decays, and it gets invalidated, and it fades away during the consideration. And that which benefits the people from it, so it is the True Revelation to which the falsehood neither approaches it from in front of it, nor from behind it, and the hearts accepts it. And the earth, in this place, it is the place of the Knowledge and its decision'.⁶¹

و قال الطبرسي في معنى سوء الحساب، عن أبي عبد الله (عليه السلام): «هو أن لا يقبل منهم حسنة، و لا يغفر لهم سيئة».

And Al Tabarsy said,

'With regards to the Meaning of: **the evil Reckoning [13:18]**, Abu Abdullah^{asws} said: 'It is when the good deeds would not be Acceptable from them, nor would the evil deeds be Forgiven from them'.⁶²

VERSE 19

أَفَمَنْ يَعْلَمُ أَمَّا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ
{19}

Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19]

⁶¹ الاحتجاج: 249.

⁶² مجمع البيان 6: 442

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام) أ فَمَنْ يَعْلَمُ أَنَّما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ. قال: «علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al Ward,

(It has been narrated) from Abu Ja'far^{asws} regarding: ***Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19].*** He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws},⁶³

عنه، عن ابن فضال، عن علي بن عقبة بن خالد، قال: دخلت أنا ومعلی بن خنيس علي أبي عبد الله عليه السلام فاذن لنا وليس هو في مجلسه فخرج علينا من جانب البيت من عند نسائه وليس عليه جلباب، فلما نظر إلينا رحب فقال: مرحبا بكما وأهلا ثم جلس وقال: أنتم أولو الالباب في كتاب الله، قال الله تبارك وتعالى: " انما يتذكر أولو الالباب " فأبشروا فأنتم على إحدى الحسينين من الله، أما أنكم إن بقيتم حتى تروا ما تمدون إليه رقابكم شفى الله صدوركم، وأذهب غيظ قلوبكم، وأدالكم على عدوكم، وهو قول الله تبارك وتعالى: " ويشف صدور قوم مؤمنين ويذهب غيظ قلوبهم "، وإن مضيتم قبل ان تروا ذلك مضيتم على دين الله الذي رضيه لنبيه وبعثه عليه.

From him, from Ibn Fazaal, from Ali Bin Uqba Bin Khalid who said,

'I and Moala Bin Khunays Ali came up to Abu Abdullah^{asws}, for he^{asws} had permitted me, but he^{asws} was not in his gathering place. So he^{asws} came out to us from the side of the house, from his women's quarters, and he^{asws} had no outer overcoat upon him^{asws}. So when he looked at us and said: 'I^{asws} love to meet you all'. Then he^{asws} sat down, then said: 'You (Shiah) are the people of the understanding (Mentioned) in the Book of Allah^{azwj}: ***But rather, the ones with the understanding will be mindful [13:19].***

فأبشروا فأنتم على إحدى الحسينين من الله، أما أنكم إن بقيتم حتى تروا ما تمدون إليه رقابكم شفى الله صدوركم، وأذهب غيظ قلوبكم، وأدالكم على عدوكم، وهو قول الله تبارك وتعالى: " ويشف صدور قوم مؤمنين ويذهب غيظ قلوبهم "، وإن مضيتم قبل ان تروا ذلك مضيتم على دين الله الذي رضيه لنبيه وبعثه عليه.

So receive glad tidings, for you all are upon one of the two Honours from Allah^{azwj}. But, if you were to remain (alive) until you see what your necks are extending for (Rising of Al-Qaim^{asws}). Allah^{azwj} would Heal your hearts, and Remove the rage of your hearts, and Cause you to triumph over your enemies. And these are the Words of Allah^{azwj} Blessed and Exalted: ***and He would Heal the chests of a Momineen people [9:14] And he would Remove the rage of their hearts [9:15].*** And if you were to die before you were to see that, you would have died upon the Religion of Allah^{azwj} which He^{azwj} is Pleased with for His^{azwj} Prophet^{saww}, and Sent it to him^{saww}.⁶⁴

⁶³ المناقب 3: 61.

⁶⁴ Al Mahaasin – V 1 Bk 4 – H 135

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَسَمَ اللَّهُ لِلْعِبَادِ شَيْئًا أَفْضَلَ مِنَ الْعَقْلِ فَتَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ وَ إِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُحُوصِ الْجَاهِلِ وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا رَسُولًا حَتَّى يَسْتَكْمِلَ الْعَقْلَ وَ يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ عُقُولِ أُمَّتِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has not Distributed for the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior to the vigil of the ignorant, and the staying (at home) of the intellectual is superior than going out of the ignorant. And Allah^{azwj} neither Sent a Prophet^{as} nor a Rasool^{as} until He^{azwj} Perfected the intellect (for him^{as}), and his^{as} intellect happened to be superior to the entirety of the intellects of the community.

وَ مَا يُضْمِرُ النَّبِيُّ (صلى الله عليه وآله) فِي نَفْسِهِ أَفْضَلُ مِنَ اجْتِهَادِ الْمُجْتَهِدِينَ وَ مَا أَدَّى الْعَبْدُ فَرَائِضَ اللَّهِ حَتَّى عَقَلَ عَنْهُ وَ لَا بَلَغَ جَمِيعُ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَ الْعُقَلَاءُ هُمْ أُولُو الْأَلْبَابِ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَا يَتَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ.

And whatever the Prophet^{saww} concealed within himself^{saww} is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah^{azwj} until he knows about Him^{azwj}, and the entirety of the worshippers would not reach in merit with their worshipping what the intellectual would reach; and the intellectuals, they are those possessing understanding whom Allah^{azwj} Speaks of: **But rather, the ones with the understanding will be mindful [13:19]**.⁶⁵

عن أبي العباس، عن أبي عبد الله (عليه السلام) قال: «تفكر ساعة خير من عبادة سنة، قال الله: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ».

From Ibn Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Pondering for an hour is better than the worship for a year. Allah^{azwj} Says: **But rather, the ones with the understanding will be mindful [13:19]**.⁶⁶

ويؤيده: ما ذكره أبو عبد الله الحسين بن جبير (ره) في نخب المناقب قال: روينا حديثا مسندا، عن أبي الورد الامامي المذهب، عن أبي جعفر عليه السلام قال: قوله عزوجل * (أفمن يعلم أنما أنزل إليك من ربك الحق) * هو علي بن ابي طالب عليه السلام والاعمى هنا هو عدوه، * (واولوا الالباب) * شيعته الموصوفون بقوله تعالى * (الذين يوفون بعد الله ولا ينقضون الميثاق) * المأخوذ عليهم في الذر، بولايته ويوم الغدير.

And it is supported by what is mentioned by Abu Abdullah Al Husayn Bin Jubeyr, in (the book) Nakhah Al Manaqib, said, ‘It is reported to us by an unbroken chain, from Abu Al Warad Al Amamy Al Mazhab,

‘From Abu Ja’far^{asws} having said: ‘His^{azwj} Words: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]** – it is Ali^{asws} Bin

⁶⁵ Al Kafi V 2 – The Book Of Intellect and Ignorance CH 1 H 11

⁶⁶ تفسير العباسي 2: 26 / 208.

Abu Talib^{asws}, and the blind over here (is a reference to) his^{asws} enemies, and, **the ones with the understanding** - are his^{asws} Shias who are Described by the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]**, the (Covenant) Taken upon them in the (realm of the) particles, of his^{asws} Wilayah, and on the day of Ghadeer (Khummm).

ثم وصفهم بوصف آخر فقال * (والذين يصلون ما أمر الله به أن يوصل) * وهم رحم آل محمد صلى الله عليه وآله التي أمر الله بصلتها ومودتها

Then He^{azwj} Described them in another (Verse), so He^{azwj} Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**, and they^{asws} are the relatives of the Progeny^{asws} of Muhammad^{saww} whom Allah^{azwj} has Commanded with maintaining it and its cordiality”.⁶⁷

VERSES 20 & 21

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ {20}

Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه وآله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم،

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl,

'Abu Al-Hassan^{asws} having said: 'Surely the kinship of the Progeny^{asws} of Muhammad^{saww} is attached with the Throne. It is saying: "Our Allah^{azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship.

و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الآية،

⁶⁷ Taweel Al Ayaat Al Zahir – P 232 H 8

And this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-Al-Momineen^{asws} and the Imams^{asws} after him^{asws}. And these are His^{azwj} Words: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ هُوَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِمْ فِي الذَّرِّ، وَ أَخَذَ عَلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه و آله) بِغَدِيرِ خَمٍّ ثُمَّ قَالَ: أُولَئِكَ هُمُ اللَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ «.

Then He^{azwj} Mentioned their^{asws} enemies: **And those who are breaking the Pact of Allah from after its Covenanting [13:25]** – Meaning with regards to Amir-Al-Momineen^{asws}, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{saww} took it against them at Ghadeer Khumm, **They, for them is the Curse and for them would be the evil abode [13:25]**.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عُبَيْدٍ اللَّهِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتُكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: ‘Your relatives’.⁶⁹

القاسم عن عبد الصمد بن بشير عن معاوية قال: قال لي أبو عبد الله عليه السلام: ان صلة الرحم تهون الحساب يوم القيامة ثم قرأ: يصلون ما أمر الله به ان يوصل ويخشون ربهم ويخافون سوء الحساب

Al Qasim, from Abdul Samad Bin Bashir, from Muawiya who said,

‘Abu Abdullah^{asws} said to me: ‘The maintaining of the relationships would ease the Reckoning on the Day of Judgment’. Then he^{asws} recited: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**.⁷⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَزْمَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّجْمَ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ افْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَجْمُ آلِ مُحَمَّدٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ رَجْمُ كُلِّ ذِي رَجْمٍ .

Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

⁶⁸ تفسير القمّي 1: 363

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27

⁷⁰ Kitab Al Zohad – Ch 5 H 99

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The kinship (of the Progeny^{asws} of Muhammad^{saww}) would attach itself with the Throne saying, 'O Allah^{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny^{asws} of Muhammad^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]** – and the relative is every one with the relationship'.⁷¹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: «و مما فرض الله عز و جل أيضا في المال من غير الزكاة، قوله عز و جل: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran,

'Abu Abdullah^{asws} having said: 'And from what Allah^{azwj} Mighty and Majestic has Obligated as well in the wealth from other than the Zakat, are the Words of the Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**'.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ هِشَامِ بْنِ الْحَكَمِ وَ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ نَزَلَتْ فِي رَجَمِ آلِ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ قَدْ تَكُونُ فِي قَرَابَتِكَ ثُمَّ قَالَ فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْءِ إِنَّهُ فِي شَيْءٍ وَاحِدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Al Hakam, and Dorost Bin Abu Mansour, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: 'It was Revealed regarding the kinship of the Progeny^{asws} of Muhammad^{saww}, and has come to be regarding your relatives'. Then he^{asws} said: 'Therefore, do not become from the ones who are saying for the thing, that it is regarding the one thing (i.e. only for your relatives)'.⁷³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَشَكَاَ إِلَيْهِ رَجُلًا مِنْ أَصْحَابِهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ الْمَشْكُورُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا لِفُلَانٍ يَشْكُوكَ فَقَالَ لَهُ يَشْكُونِي أَنِّي اسْتَقْضَيْتُ مِنْهُ حَقِّي

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman who said,

'A man came over to Abu Abdullah^{asws}, so he complained about a man from his^{asws} companions. It was not long before the one complained against, came over. So Abu

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7

⁷² الكافي 3: 498 .8

⁷³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 28

Abdullah^{asws} said to him: 'What is the matter so and so is complaining against you?' So he said to him^{asws}, 'He is complained about me that I collected my right from him'.

قَالَ فَجَلَسَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُغْضَبًا ثُمَّ قَالَ كَأَنَّكَ إِذَا اسْتَقْضَيْتَ حَقَّكَ لَمْ تُسَيِّءْ أَمْ رَأَيْتَ مَا حَكَى اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ يَخَافُونَ سُوءَ الْحِسَابِ أَمْ تَرَى أَنَّهُمْ خَافُوا اللَّهَ أَنْ يَجُورَ عَلَيْهِمْ لَا وَاللَّهِ مَا خَافُوا إِلَّا الْإِسْتِغْضَاءَ فَسَمَاهُ اللَّهُ عَزَّ وَجَلَّ سُوءَ الْحِسَابِ فَمَنْ اسْتَقْضَى بِهِ فَقَدْ أَسَاءَ .

He (the narrator) said, 'So Abu Abdullah^{asws} sat up in anger, then said: 'It is as if when you collected your right, you did not offend! Do you not see what Allah^{azwj} Mighty and Majestic is Relating in His^{azwj} Book: **and are fearing the evil Reckoning [13:21]**. Do you not see they are fearing the evil Reckoning? Do you not see their fearing Allah^{azwj} would be Inequitable (Unfair) upon them? No, by Allah^{azwj}! They are not fearing except for the collection (of the debts), so Allah^{azwj} has Named it as the evil Reckoning. So the one who collects by it so he has offended'.⁷⁴

عن الحسن بن موسى قال: روى أصحابنا أنه سئل أبو عبد الله (عليه السلام) عن قول تعالى: وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «هو صلة الامام في كل سنة بما قل أو أكثر» ثم قال أبو عبد الله (عليه السلام): «و ما أريد بذلك إلا تركيتكم».

From Al Hassan Bin Musa who said,

'It has been reported from our companions who asked Abu Abdullah^{asws} about the Words of the Exalted: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: 'It is the maintenance of good relations with the Imam^{asws} during every year with little or more'. Then Abu Abdullah^{asws} said: 'And nothing is meant by that except for cleansing you all'.⁷⁵

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) في قوله: وَيَخَافُونَ سُوءَ الْحِسَابِ قال: «تحسب عليهم السيئات، و لا تحسب لهم الحسنات».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **and are fearing the evil Reckoning [13:21]**. He^{asws} said: 'Their evil would be Counted against them, and their good deeds would not be Counted for them'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجُمَالِ قَالَ وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَلَامٌ حَتَّى وَقَعَتِ الصُّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَافْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ عَدُوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عليه السلام) عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ هُوَ يَقُولُ يَا جَارِيَّةُ قُولِي لِأَبِي مُحَمَّدٍ يُخْرِجْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

⁷⁴ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 1

⁷⁵ تفسير العياشي 2: 34 / 209.

⁷⁶ تفسير العياشي 2: 39 / 210.

'There occurred (heated) words between Abu Abdullah^{asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullah^{asws} at the door of Abdullah Bin Al-Hassan, and he^{asws} was saying: 'O maid! Tell Abu Muhammad to come out'.

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ فَقَالَ إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَقْلَقْتَنِي قَالَ وَ مَا هِيَ

He (the narrator) said, 'So he came out as said, 'O Abu Abdullah^{asws}, what made you^{asws} come so early?' So he^{asws} said: 'I^{asws} recited a Verse from the Book of Allah^{azwj} Mighty and Majestic yesterday so it worried me^{asws}'. He said, 'And what is it?'

قَالَ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ ذِكْرُهُ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ فَقَالَ صَدَقْتَ لَكَائِي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ جَلَّ وَ عَزَّ قَطُّ فَاعْتَنَفَا وَ بَكَيَا .

He^{asws} said 'The Words of Allah^{azwj}, Majestic and Mighty is His^{azwj} Mention: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**. So he said, 'You^{asws} speak the truth. It is as if I never read this Verse from the Book of Allah^{azwj} Majestic and Mighty at all'. So they both hugged and wept'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ أَحْمَرَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ جَمِيعاً عَنْ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَتْ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) حِينَ حَضَرَتْهُ الْوَفَاةُ فَأُغْمِي عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَ أَعْطُوا فُلَاناً كَذَا وَ كَذَا وَ فُلَاناً كَذَا وَ كَذَا

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad and Ali Bn Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed altogether,

(It has been narrated) from Salima, a slave girl of Abu Abdullah^{asws} who said, 'I was in the presence of Abu Abdullah^{asws} when death presented itself to him^{asws}. So he^{asws} fell unconscious, then woke up, said: 'Give seventy Dinars to Al-Hassan son of Ali^{asws} Bin Al-Husayn^{asws}, and he was Al-Aftas, and give so and so such and such, and to so and so such and such'.

فَقُلْتُ أَعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشُّفْرَةِ فَقَالَ وَيْحَكَ أَمَا تَقْرَأِينَ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَمَا سَمِعْتِ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

I said, 'You^{asws} want to give a man who attacked you^{asws} with a blade?' So he^{asws} said: 'Woe be unto you! Have you not read the Quran?' I said, 'Yes'. He^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **And those who are**

⁷⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 23

maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21].

قَالَ ابْنُ مَحْبُوبٍ فِي حَدِيثِهِ حَمَلَ عَلَيْكَ بِالشُّفْرَةِ يُرِيدُ أَنْ يَقْتُلَكَ فَقَالَ أَتُرِيدِينَ عَلَيَّ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَ طَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَائِقٌ وَ لَا قَاطِعٌ رَحِمَ .

Ibn Mahboub said in his Hadeeth – ‘One who attacked you with a blade intending to kill you^{asws}?’ So he^{asws} said: ‘Are you wanting that I^{asws} should happen to be from the ones about whom Allah^{azwj} Blessed and Exalted Said: ***And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]***? Yes, O Salima! Allah^{azwj} Created the Paradise and its perfume, and aromatised its aroma, and its aroma can be found (smelt) from a travel distance of two thousand years, and it would not be smelt by one disobedient to his parents (Aaq), and one who has cut-off relationships’.⁷⁸

عن عمر بن مريم، قال سألت أبا عبد الله (عليه السلام) عن قول الله: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «من ذلك، صلة الرحم، و غاية تأويلها صلتك إيانا».

From Umar Bin Maryam who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: ***And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]***. He^{asws} said: ‘From that is the maintenance with relationships, and the peak of its interpretation is your maintaining it with us^{asws}’.⁷⁹

ابن شهر آشوب: عن محمد بن الفضيل، عن موسى بن جعفر (عليهما السلام) في قوله تعالى: وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ، قال: «هي رحم آل محمد (عليهم السلام)».

Ibn Shehr Ashub, from Muhammad Bin Al Fazeyl,

‘From Musa Bin Ja’far^{asws} regarding the Words of the Exalted: ***And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]***. He^{asws} said: ‘It is the kinship of the Progeny^{asws} of Muhammad^{saww}’.⁸⁰

ثُمَّ قَالَ عَلِيٌّ ع: أَوْ تَدْرِي مَا هَذِهِ الرَّحْمُ - الَّتِي مَنْ وَصَلَهَا وَصَلَهُ الرَّحْمَنُ، وَ مَنْ قَطَعَهَا قَطَعَهُ الرَّحْمَنُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ: حَتَّى هَذَا كُلُّ قَوْمٍ عَلَى أَنْ يُكْرِمُوا أَقْرَبَاءَهُمْ وَ يَصِلُوا أَرْحَامَهُمْ.

(Imam Hassan Al-Askari^{asws} said): ‘Then Ali^{asws} said: ‘Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?’ They said: ‘O Amir-Al-

⁷⁸ Al Kafi – V 7 The Book of Bequests Ch 35 H 10

⁷⁹ تفسير العياشي 2: 30 / 208.

⁸⁰ المناقب 2: 168.

Momineen^{asws}! 'Every community has been urged by this to honour their relatives and maintain good relations with them.'

فَقَالَ لَهُمْ: أَيَحِبُّهُمْ عَلَى أَنْ يَصِلُوا أَرْحَامَهُمُ الْكَافِرِينَ، وَ أَنْ يُعْظَمُوا مَنْ حَقَّرَهُ اللَّهُ، وَ أُوجِبَ احْتِقَارُهُ مِنَ الْكَافِرِينَ قَالُوا: لَا، وَ لَكِنَّهُ حَتَّهُمْ عَلَى صَلَاةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ. قَالَ: فَقَالَ: أُوجِبَ حُقُوقَ أَرْحَامِهِمْ، لِاتِّصَالِهِمْ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ. قَالَ: فَهُمْ إِذَنْ إِنَّمَا يَفْضُونَ فِيهِمْ حُقُوقَ الْآبَاءِ وَ الْأُمَّهَاتِ.

So he^{asws} said to them: 'Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He^{azwj} Has Belittled, and Enjoined the contempt of the disbelievers?' They said: 'No, but we have been urged to have good relations with the Momineen.' He^{asws} said: 'Has He^{azwj} not has Enjoined this due to their connection with their fathers and mothers?' They said: Yes, O brother^{asws} of the Rasool-Allah^{saww}. He^{asws} said: 'Understand then, that by doing this they are making up the rights of their mothers and fathers.'

قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ ص. قَالَ: فَأَبَاؤُهُمْ وَ أُمَّهَاتُهُمْ - إِنَّمَا غَدَّوْهُمْ فِي الدُّنْيَا - وَ وَقَوْهُمْ مَكَارِهِهَا، وَ هِيَ نِعْمَةٌ زَائِلَةٌ، وَ مَكْرُوهٌ يَنْقُضِي، وَ رَسُولُ رَبِّهِمْ سَاقَهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا تَنْقُضِي، وَ وَقَاهُمْ مَكْرُوهًا مُؤَبَّدًا لَا يَبِيدُ، فَأَيُّ النَّعْمَتَيْنِ أَعْظَمُ قُلْتُ: نِعْمَةُ رَسُولِ اللَّهِ ص أَعْظَمُ وَ أَجَلُّ وَ أَكْبَرُ.

They said: 'Yes O brother^{asws} of Rasool-Allah^{saww}.' He^{asws} said: 'Their fathers and mothers provide them with sustenance in this world and prevent them from the abhorrent, and this is a declining bounty, while the Rasool-Allah^{saww} gave them everlasting bounties and saved them from eternal difficulties, so which is a greater bounty?'. I said, 'The bounty of the Rasool-Allah^{saww} is greater and larger.'

قَالَ: فَكَيْفَ يَجُوزُ أَنْ يَحْتَ عَلَى فَضَاءٍ حَقٍّ - مَنْ صَعَّرَ [اللَّهُ] حَقَّهُ، وَ لَا يَحْتَ عَلَى فَضَاءٍ حَقٍّ مَنْ كَبَّرَ [اللَّهُ] حَقَّهُ قُلْتُ: لَا يَجُوزُ ذَلِكَ. قَالَ: فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَعْظَمُ مِنْ حَقِّ الْوَالِدَيْنِ، وَ حَقُّ رَجُلٍ أَيْضًا أَعْظَمُ مِنْ حَقِّ رَجُلَيْنِ، فَرَجِمَ رَسُولُ اللَّهِ ص أَوَّلَى بِالصَّلَاةِ، وَ أَعْظَمُ فِي الْقَطِيعَةِ.

He^{asws} said: 'How can it be that He^{azwj} should Urge the fulfilment of a smaller right and does not Urge the fulfilment of a greater right? That is not possible. The right of the Rasool Allah^{saww} is greater than the right of the parents and the right of his^{saww} relatives also is greater than the right of their own relatives. So, the maintenance of relations with the relatives of the Rasool Allah^{saww} is greater and more highly prohibited to be cut off.

فَالْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ قَطَعَهَا، وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعْظَمْ حُرْمَتُهَا. أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَجُلٍ رَجِمَ رَسُولُ اللَّهِ ص حُرْمَةُ رَسُولِ اللَّهِ، وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ تَعَالَى، وَ أَنَّ اللَّهَ أَعْظَمُ حَقًّا مِنْ كُلِّ مُنْعِمٍ سِوَاهُ، وَ أَنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِنَّمَا أَنْعَمَ حَيْثُ قَبِلَ لِيَذِلَّ رُؤْيَاهُ، وَ وَقَعَهُ لَهُ.

So woe and everyone's woe be on the one who cuts it off, and woe upon woe be on the one who does not respect his^{saww} relatives. Do you not know that the sanctity of the relatives of the Rasool Allah^{saww} is the sanctity of the Rasool Allah^{saww} and that the sanctity of the Rasool Allah^{saww} is the sanctity of Allah^{azwj}? Surely, Allah^{azwj}'s Right is

greater than all, even from all the Bounties of His^{azwj}, and every bounty apart from it. But rather, He^{azwj} Chooses where it is destined to be for He^{azwj} is it's Lord^{azwj}, and that Bounty is compatible with him”.

أَ مَا عَلِمْتُمْ مَا قَالَ اللَّهُ تَعَالَى لِمُوسَى بْنِ عِمْرَانَ قُلْتُ: يَا أَبِي أَنْتَ وَ أُمِّي مَا الَّذِي قَالَ لَهُ قَالَ ع: قَالَ اللَّهُ تَعَالَى: يَا مُوسَى أَ تَدْرِي مَا بَلَغَتْ بِرَحْمَتِي إِيَّاكَ فَقَالَ مُوسَى: أَنْتَ أَرْحَمُ بِي مِنْ أَبِي وَ أُمِّي.

Do you not know what Allah^{azwj} Said to Musa^{as} Bin Imran^{as}? I said, ‘May my father and mother be sacrificed for you^{asws}, what was it that He^{azwj} Said to him^{as}?’ He^{asws} said: ‘Allah^{azwj} the High Said: ‘O Musa^{as}! Do you know what has reached to you^{as} of My^{azwj} Mercy?’ Musa^{as} said: ‘You^{azwj} are more Merciful to me^{as} than my father and mother.’

قَالَ اللَّهُ تَعَالَى: يَا مُوسَى وَ إِنَّمَا رَحْمَتُكَ أَمُّكَ لِفَضْلِ رَحْمَتِي، فَأَنَا الَّذِي رَفَعْتُهَا عَلَيْكَ، وَ طَبَّيْتُ قَلْبَهَا لِشُرْكَ طَبِّبَ وَسَنِيهَا لِتَرْبِيَّتِكَ، وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بِهَا لَكَانَتْ هِيَ وَ سَائِرُ النِّسَاءِ سَوَاءً.

Allah^{azwj} the High Said: ‘O Musa^{as}! But rather, the mercy of your mother to you^{as} was a Grace of My^{azwj} Mercy, and it was I^{azwj} Who inclined her towards you^{as}, and Refined her heart to avoid her rest for your upbringing, and if I^{azwj} had not Done that with her, then she would have been to you like any other woman”.⁸¹

VERSE 22

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ {22}

And those who are being patient seeking the Face of their Lord, and are establishing the Salat and are spending from what We have Graced them, secretly and openly and are repelling the evil deeds with the good deeds, they, for them is the end-result of the (goodly) abode [13:22]

Repelling the evil deeds with the good deeds

و عنه، قال: و حدثني أبي، عن حماد، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله) لعلي (صلوات الله عليه): يا علي، ما من دار فيها فرحة إلا تبعثها ترحه، و ما من هم إلا و له فرح، إلا هم أهل النار، فإذا عملت سيئة فأتبعها بحسنة تمحها سريعا، و عليك بصنائع الخير، فإنها تدفع مضارع السوء.

⁸¹ Tafseer Imam Hassan Al Askari^{asws} – S 12

And from him (Ali Bin Ibrahim) who said, 'And my father narrated to me, from Hamaad, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! There is none from the houses except that happiness would follow by sadness. And there is none from worries except for it is relief, except for the worries of the people of the Fire. If you^{asws} were to do evil, so you^{asws} should follow it with a good deed to obliterate it quickly. And it is upon you^{asws} to do good, for it repels the evil fighter'.

و إنما قال رسول (صلى الله عليه و آله) لأُمير المؤمنين (عليه السلام) على حد التأييد للناس، لا بأن لأُمير المؤمنين (عليه السلام) سيئات عملها».

And rather, Rasool-Allah^{saww} related to Ali^{asws}, up to the limit of the education for the people. It is not that Amir-Al-Momineen^{asws} had done any evil deeds'.⁸²

و عنه، قال: حدثني أبي، عن النضر بن سويد، عن محمد بن قيس، عن أبي سيار، عن أبي عبد الله (عليه السلام) قال: «أقبل رسول الله (صلى الله عليه و آله) يوماً، واضعاً يده على كتف العباس، فاستقبله أمير المؤمنين (عليه السلام)، فعانقه رسول الله (صلى الله عليه و آله) و قبل ما بين عينيه، ثم سلم العباس على علي (عليه السلام) فرد عليه رداً خفيفاً، فغضب العباس، فقال: يا رسول الله، لا يدع علي زهوه».

And from him (Ali Bin Ibrahim), who said, 'My father narrated to me from al Nazar Bin Suweyd, from Muhammad Bin Qays, from Abu Sayyar,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came one day and placed his^{saww} hand upon a shoulder of Al Abbas. Then Amir Al-Momineen^{asws} met him^{as}, so Rasool-Allah^{saww} and kissed between his^{asws} eyes. Then Al Abbas greeted Ali^{asws}, but he^{asws} responded very lightly to him. So Al-Abbas got angry and he said, 'O Rasool-Allah^{saww}! Ali^{asws} does not leave his^{asws} pride'.

فقال رسول الله (صلى الله عليه و آله): يا عباس، لا تقل ذلك في علي، فأني لقيت جبرئيل آنفاً، فقال لي: لقيني الملكان الموكلان بعلي الساعة، فقالا: ما كتبنا عليه ذنبا منذ ولد إلى هذا اليوم».

So Rasool-Allah^{saww} said: 'O Abbas! Do not say that regarding Ali^{asws}, for I^{saww} met Jibraeel^{as} just now, and he^{as} said to me^{saww}: 'Then two Angels Allocated with Ali^{asws} met me^{as} a moment ago and they said: 'We have not recorded a single sin against him^{asws} since he^{asws} was born until this day''⁸³.

⁸² تفسير القمّي 1: 364.

⁸³ تفسير القمّي 1: 364.