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CHAPTER 16

AL-NAHL

(128 VERSES)

VERSES 1 - 64

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عاصم بن حميد الحنات، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة النحل في كل شهر، كفي المغرم في الدنيا. و سبعين نوعاً من أنواع البلاء أهونه الجنون و الجذام و البرص، و كان مسكنه في جنة عدن، و هي وسط الجنان».

Ibn Babuwayh, by his chain, from Aasim Bin Hameed Al Hanaat, from Muhammad Bin Muslim,

Abu Ja'far^{asws} has said: 'One who recites *Surah Al-Nahl* during every month, it would suffice him against the creditors of the world, and seventy types of afflictions, the least of these being the insanity, and the leprosy, and the vitiligo, and his dwelling would be in the Garden of Eden, and it is in the middle of the Gardens (of Paradise)'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يحاسبه الله تعالى بما أنعم عليه، و إن مات يومه أو ليلته و تلاها كان له من الأجر كالذي مات و أحسن الوصية،

And from (the book) Khawas Al Quran –

'It is reported from the Prophet^{saww} that he^{saww} said: 'One who recites this Chapter (Surah Al-Nahl), Allah^{azwj} will not Reckon him with whatever He^{azwj} had Favoured upon him, and if he were to die during his day or his night and had had recited it, there would be for him from the Recompense like the one who died and had the best bequest.

و من كتبها و دفنها في بستان احترق جميعه، و إن تركت في منزل قوم هلكوا قبل السنة جميعهم».

And one who writes it and buries it in an orchard, it would burn down the entirety of it, and if he leaves it in a house of a people, they would be destroyed before the year, altogether".²

¹ ثواب الأعمال: 107.

² مجمع البيان 6: 535 مثله

و عن الصادق (عليه السلام) قال: «من كتبها و جعلها في حائط البستان لم تبق شجرة تحمل إلا و سقط حملها و تنثر،

And from Al-Sadiq^{asws} having said: 'One who writes it (Surah Al-Nahl) and makes it to be in a wall of the orchard, there would not remain a tree bearing fruit except and its load would fall and scatter.

و إن جعلها في منزل قوم بادوا و انقرضوا من أولهم إلى آخرهم في تلك السنة،

And if he makes it to be in a house of a people, they would become remote and extinct, from their first one to their last one, during that very year.

فاتق الله - يا فاعله - و لا تعمله إلا لظالم».

Therefore, fear Allah^{azwj}, O its doer, and do not do it except to an unjust one!"³

VERSES 1 & 2

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {1}

The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ {2}

He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2]

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا علي بن الحسين، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ. قال: «هو أمرنا، أمر الله عز و جل أن لا يستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، و المؤمنين، و الرعب، و خروجه كخروج رسول الله (صلى الله عليه و آله)، و ذلك قوله عز و جل: كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Al Husayn, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **The Command of Allah will come, therefore do not hasten it [16:1],**

³ خواص القرآن: 43 (مخطوط)

he^{asws} said: 'It is our^{asws} matter (Al-Qaim^{asws}), the Command of Allah^{azwj} Mighty and Majestic, that there is no hastening of it until Allah^{azwj} Supports it with three armies – the Angels, and the *Momineen*, and the fear. And his^{asws} (Al-Qaim^{asws})'s rising would be like the rising of Rasool-Allah^{saww}, and these are the Words of the Mighty and Majestic: ***Just as your Lord Caused you to go forth from your house with the Truth [8:5]***.⁴

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة): قال: أخبرني أبو المفضل محمد بن عبد الله، قال: أخبرنا محمد بن همام، قال: أخبرنا جعفر بن محمد بن مالك، قال: حدثنا علي بن يونس الخزاز، عن إسماعيل بن عمر بن أبان، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «إذا أراد الله قيام القائم (عليه السلام)، بعث جبرئيل (عليه السلام) في صورة طائر أبيض، فيضع إحدى رجليه على الكعبة و الأخرى على بيت المقدس، ثم ينادي بأعلى صوته أتى أمُرُ الله فلا تَسْتَعْجِلُوهُ

Abu Ja'far Muhammad Bin Jareer Al Tabary in (the book) 'Masnad Fatima', said, 'Abu Al Mufazzal Muhammad Bin Abdullah informed me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Ali Bin Yunus Al Khazaz, from Ismail Bin Umar Bin Abaan, from his father,

'Abu Abdullah^{asws} has said: 'When Allah^{azwj} Intends Al-Qaim^{asws} to rise, He^{azwj} would Send Jibraeel^{as} in the image of a white bird. So he^{as} would place one of his feet upon the Kaaba, and the other upon Bayt Al-Maqdas, then he^{as} would call out in a loud voice: ***The Command of Allah will come, therefore do not hasten it [16:1]***.

- قال - فيحضر القائم فيصلي عند مقام إبراهيم ركعتين، ثم ينصرف و حوالبه أصحابه، و هم ثلاثمائة و ثلاثة عشر رجلا، إن فيهم لمن يسري من فراشه ليلا فيخرج و معه الحجر، فيلقيه فتعشب الأرض».

He^{asws} said: 'So, Al-Qaim^{asws} would appear, and Pray two Cycles at *Maqaam-e-Ibrahim*^{as}. Then he^{asws} would leave and his^{asws} companions would be around him^{asws}, and they would be three hundred and thirteen men. Among them would be ones who would have slept upon their beds at night, and would come out with him^{asws} at Al-Hajar (The Black Stone). So they would meet him^{asws}, and the earth would become greener'.⁵

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت الآية النحل. لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التي يمضى فيها إلى الامام القائم من بعده مثل ما كان يعلم الماضي

It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Umar Bin Yazeed who said:

'I recited: ***The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]*** to Abu Abdullah^{asws} and said, 'If the Imam^{asws} passes away, does he^{asws} delegate from his^{asws} knowledge during the night in which he^{asws} passes away to the established Imam^{asws} after him^{asws}, the like of what the previous Imam^{asws} had made known to him^{asws}?'

⁴ الغيبة: 43 /243

⁵ دلائل الإمامة: 252

قال وما شاء الله من ذلك يورث كتبها ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

He^{asws} said: 'And (also) whatever Allah^{azwj} so Desires from that, he^{asws} inherits the Books and is not left to rely upon himself^{asws}, and he^{asws} gets increased (with Knowledge by Allah^{azwj}) during his^{asws} nights and days'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ سَعْدِ بْنِ الْإِسْكَافِ قَالَ أَتَى رَجُلًا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرِئِيلُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) جِبْرِئِيلُ (عليه السلام) مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرِئِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يُزْعِمُ أَنَّ الرُّوحَ غَيْرُ جِبْرِئِيلَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Askaf who said,

'A man came over to Amir Al-Momineen^{asws} asking him^{asws} about the Spirit, 'Isn't it Jibraeel^{as}?'. So Amir Al-Momineen^{asws} said to him: 'Jibraeel^{as} is from the Angels, and the Spirit is other than Jibraeel^{as}', and he^{asws} reiterated that upon the man. So he said to him^{asws}, 'You^{asws} have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeel^{as}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّكَ ضَالٌّ تَزْوِي عَنْ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ تَعَالَى لِنَبِيِّهِ (صلى الله عليه وآله) أَتَى أَمِيرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ وَ الرُّوحُ غَيْرُ الْمَلَائِكَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ .

So Amir Al-Momineen^{asws} said to him: 'You have strayed and are reporting from the strayed people. Allah^{azwj} the Exalted is Saying to His^{azwj} Prophet^{saww}: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] He Sends down the Angels with the Spirit [16:2]**, and the Spirit is other than the Angels, may the Salawat of Allah^{azwj} be upon them'.⁷

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله على مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ يقول: «بالكتاب و النبوة».

Then (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: **upon one He so Desires to from His servants that they should be warning, there is no God except Me, therefore be fearing [16:2]**. He^{azwj} is Saying: "(Warning) with the Book and the Prophet-hood".⁸

⁶ Basaaair Al Darajaat – P 9 CH 20 H 1

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 56 H 6

⁸ تفسير القمّي 1: 382.

Background report

و قال علي بن إبراهيم: نزلت لما سألت قريش رسول الله (صلى الله عليه و آله) أن ينزل عليهم العذاب، فأنزل الله تبارك و تعالى: أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ و قوله: يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ يعني بالقوة التي جعلها الله فيهم.

And Ali Bin Ibrahim said, 'It was Revealed when Quraysh asked Rasool-Allah^{saww} to get the Punishment Sent down upon them. So Allah^{azwj} Blessed and Exalted Revealed: **The Command of Allah will come, therefore do not hasten it [16:1]**, and His^{azwj} Words: **He Sends down the Angels with the Spirit from His Command [16:2]** – meaning with the strength which Allah^{azwj} would Make it to be in them'.⁹

العياشي: عن هشام بن سالم، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ. قال: «إذا أخبر الله النبي (صلى الله عليه و آله) بشيء إلى الوقت فهو قوله أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ حتى يأتي ذلك الوقت».

Al Ayyashi, from Hisham Bin Salim, from one of our companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj}: **The Command of Allah will come, therefore do not hasten it [16:1]**. He^{asws} said: 'When Allah^{azwj} Informs the Prophet^{saww} about something up to the time, so these are His^{azwj} Words: **The Command of Allah will come, therefore do not hasten it [16:1]**, until that time actually comes'.

و قال: «إن الله إذا أخبر أن شيئاً كائن فكأنه قد كان».

And he^{asws} said: 'Surely Allah^{azwj}, when He^{azwj} Informs that something would be happening, so it is as if it has already happened (definitely happen)".¹⁰

VERSES 3 - 8

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ {3}

He Created the skies and the earth with the Truth. Exalted is He from what they are associating [16:3]

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {4}

⁹ تفسير القمّي 1: 382.

¹⁰ تفسير العيّاشي 2: 254/2.

He Created the human being from a seed, but then he is an open contender [16:4]

وَالْأَنْعَامَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ {5}

And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ {6}

And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6]

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ {7}

And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7]

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8}

And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, and He Created what you do not know (about) [16:8]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَ يَذْكُرُ الْحَجَّ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هُوَ أَحَدُ الْجِهَادَيْنِ هُوَ جِهَادُ الضُّعَفَاءِ وَ نَحْنُ الضُّعَفَاءُ أَمَّا إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلَّا الصَّلَاةُ وَ فِي الْحَجِّ لَهَا هُنَا صَلَاةٌ وَ لَيْسَ فِي الصَّلَاةِ قَبْلُكُمْ حَجٌّ لَا تَدْعُ الْحُجَّ وَ أَنْتَ تَقْدِرُ عَلَيْهِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from safwan Bin Yahya, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah^{asws} saying, and the Hajj was mentioned, so he^{asws} said: 'Rasool-Allah^{saww} said: 'It is one of the two Jihads. It is the Jihad of the weak', and we^{asws} are the weak ones. But, there is nothing superior than the Hajj except for the *Salat*. And in the Hajj there is *Salat* over there, and there was no *Salat* in Hajj (performed) before you. Do not leave the Hajj while you are able over it.

أَ مَا تَرَىٰ أَنَّهُ يَشَعَثُ رَأْسُكَ وَ يَغْشَفُ فِيهِ جِلْدُكَ وَ يَمْتَنِعُ فِيهِ مِنَ النَّظَرِ إِلَى النِّسَاءِ وَ إِنَّا نَحْنُ لَهَا هُنَا وَ نَحْنُ قَرِيبٌ وَ لَنَا مِيَاهُ مُتَّصِلَةٌ مَا نَبْلُغُ الْحَجَّ حَتَّى يَشُقَّ عَلَيْنَا فَكَيْفَ أَنْتُمْ فِي بُعْدِ الْبِلَادِ

Do you not see that it dishevels your head and roughens your skin, and during it you are forbidden from looking at the women? And we^{asws} are over here for it, and we^{asws}

are nearby, and for us^{asws} is its continuous (supply of) its water, (even then) we^{asws} do not reach the Hajj until it is difficult upon us^{asws}. So how would you be in the remote cities?

وَمَا مِنْ مَلِكٍ وَلَا سُوقَةٍ يَصِلُ إِلَى الْحَجِّ إِلَّا بِمَشَقَّةٍ فِي تَغْيِيرِ مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ رِيحٍ أَوْ شَمْسٍ لَا يَسْتَطِيعُ رَدَّهَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرُؤُوفٌ رَحِيمٌ .

And there is none from a king, nor a common folk who arrives to the Hajj except with difficulties with regards to the alteration of the food, or drink, or weather, or sun (heat), not having the ability to repel it; and these are the Words of the Mighty and Majestic: **And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7].**¹¹

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْحُجَّاجُ يَصْدُرُونَ عَلَى ثَلَاثَةِ أَصْنَافٍ صِنْفٌ يُعْتَقُ مِنَ النَّارِ وَ صِنْفٌ يُخْرَجُ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ وَ صِنْفٌ يُحْفَظُ فِي أَهْلِهِ وَ مَالِهِ فَذَاكَ أَذَى مَا يَرْجِعُ بِهِ الْحُجَّاجُ .

Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Abu Abdullah^{asws} said: ‘The Pilgrims are arriving back being upon three types – a type who is *Emancipated* (liberated) from the Fire, and a type who is exited from his sins as if he was like the day his mother gave him birth, and a type who received Protection regarding his family and his wealth. So that is the Iwast of what the Pilgrim returns with’.¹²

العياشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: سألته عن أبوال الخيل و البغال و الحمير. قال: فكرهها. قلت: أليس لحمها حلالاً؟

Al Ayashi, from Zarara,

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}), said, ‘I asked him^{asws} about the urine of the horses, and the mules and the donkeys. He^{asws} said: ‘It is abhorrent’. I said, ‘Is their flesh not Permissible?’

قال: فقال: «أليس قد بين الله لكم: وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ وَ قال في الخيل و البغال و الحمير: لِتَرْكَبُوهَا وَ زِينَةً فَجَعَلَ لِلْأَكْلِ الْأَنْعَامَ الَّتِي قَصَّ اللَّهُ فِي الْكِتَابِ، وَ جَعَلَ لِلرُّكُوبِ الْخَيْلَ وَ الْبَغَالَ وَ الْحَمِيرَ، وَ لَيْسَ لِحَوْمِهَا بِحَرَامٍ وَ لَكِنَّ النَّاسَ عَافَوْهَا».

He (the narrator) said, ‘So he^{asws} said: ‘Has not Allah^{azwj} Explained for you: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]**? And He^{azwj} Said regarding the horses, and the mules, and the donkeys: **for you to ride these and as an adornment [16:8]**. Thus He^{azwj} Made for the eating, the animals which Allah^{azwj} has Related in the Book,

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 28 H 7

¹² Al Kafi – V 4 – The Book of Hajj Ch 28 H 6

and Made for the riding, the horses, and the mules, and the donkeys. And their flesh is not Prohibited, but the people excuse (themselves) from it'.¹³

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن ابن بكير، عن زرارة، عن أحدهما (عليهما السلام) في أبوال الدواب تصيب الثوب، فكرهه، فقلت: أليس لحومها حلالاً؟ قال: «بلى، و لكن ليس مما جعله الله للأكل».

Al Shaykh in (the book) Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Ibn Bakeyr, from Zurara,

'From one of the two (5th or 6th Imam^{asws}) regarding the urine of the animals hitting the clothes, but he^{asws} disliked it. So I said, 'Isn't their meat Permissible (to eat)?' He^{asws} said: 'Yes, but it (urine) isn't from what Allah^{azwj} Made for the consumption'.¹⁴

VERSES 9 - 12

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۖ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9}

And upon Allah is to Direct to the Way, and from these (some) are crooked, and had He so Desired, He would have Guided you altogether [16:9]

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10}

He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10]

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {11}

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11]

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {12}

¹³ تفسير العياشي 2: 6 / 255

¹⁴ التهذيب 1: 772 / 264

And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12]

Subservience of the creation is to Ali^{asws}

[قَالَ الْإِمَامُ] ع: قَالَ [الْإِمَامُ] مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص، لَمَّا اعْتَذَرَ هَؤُلَاءِ [الْمُنَافِقِينَ] [الْمُنَافِقُونَ] إِلَيْهِ بِمَا اعْتَذَرُوا، تَكَرَّمَ عَلَيْهِمْ بِأَنْ قِيلَ طَوَاهِرُهُمْ - وَوَكَّلَ بِوَاطِنِهِمْ إِلَى رَبِّهِمْ،

The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} heard the excuses of those hypocrites to him^{saww} with what they were excusing themselves with, was honouring to them, he^{saww} accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord^{azwj}.

لَكِنْ جِبْرِيلُ ع أَتَاهُ فَقَالَ: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ: اخْرُجْ بِهَؤُلَاءِ الْمَرَدَّةِ الَّذِينَ اتَّصَلَ بِكَ عَنْهُمْ - فِي عَلِيٍّ ع: عَلَى نَكْتِهِمْ لِيُغَيِّرَهُ، وَ تَوَطَّنَهُمْ نُفُوسُهُمْ عَلَى مُخَالَفَتِهِمْ عَلِيًّا لِيُظْهَرَ مِنْ عَجَائِبِ مَا أَكْرَمَهُ اللَّهُ بِهِ، مِنْ طَوَاعِيَةِ الْأَرْضِ وَ الْجِبَالِ وَ السَّمَاءِ لَهُ وَ سَائِرِ مَا خَلَقَ اللَّهُ - لَمَّا أَوْفَقَهُ مَوْفِقَكَ وَ أَقَامَهُ مُقَامَكَ - لِيَعْلَمُوا أَنَّ وَلِيَّ اللَّهِ عَلِيًّا، غَيَّبَتْ عَنْهُمْ أَنْتِقَامَهُ مِنْهُمْ - إِلَّا بِأَمْرِ اللَّهِ الَّذِي لَهُ فِيهِ وَ فِيهِمْ التَّدْبِيرُ الَّذِي هُوَ بِالْعُزَّةِ، وَ الْحِكْمَةُ الَّتِي هُوَ عَامِلٌ بِهَا وَ مُنْضٍ لِمَا يُوجِبُهَا.

But Jibraeel^{as} came to him^{saww} and said: 'The Highest of the High Conveys the Greetings upon you^{saww} and is Saying: "Go out with these apostates, those from whom has reached to you^{saww} regarding Ali^{asws}, upon their breaking his^{asws} allegiance and their conspiring themselves upon opposing Ali^{asws}, so that he^{asws} may show them some wonders that He^{azwj} has Honoured him^{asws} with, that is from the earth and the mountains and the skies, all these have been Made subservient to him^{asws}, and the rest of what Allah^{azwj} Created and why he^{asws} has been made to stand in your^{saww} place, so that they would know that the Guardian of Allah^{azwj}, Ali^{asws}, is needless of them, and he^{asws} is not refraining from his^{asws} revenge from them except by the Command of Allah^{azwj} wherein is the Plan for him^{asws} and regarding them which he^{asws} would be implementing it, and the wisdom he^{asws} would be working with, and the accomplishment to what is a must. ¹⁵

VERSES 13 - 15

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ {13}

And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13]

¹⁵ Tafseer Imam Hassan Al-Askari^{asws} – S 60 (extract)

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {14}

And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14]

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {15}

And He Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15]

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا وَ قَدْ أَمَرَ عَلَيْهِ آخِرَ يَغْلِبُ بِهِ، وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ الْبِحَارَ فِي السَّمَاءِ فَخَرَّتْ وَ زَحَرَتْ وَ قَالَتْ: أَيُّ شَيْءٍ يَغْلِبُنِي؟

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from the Prophet^{saww} having said: 'Allah^{azwj} did not Create a creation except and He^{azwj} Commanded to another one to overcome it, and that is because Allah^{azwj} Blessed and Exalted, when He^{azwj} Created the sea in the sky, it prided and abounded and said, 'Which thing can overcome me?'

فَخَلَقَ اللَّهُ تَعَالَى الْفُلْكَ فَأَدَارَهَا بِهِ وَ ذَلِكَهَا، ثُمَّ إِنَّ الْأَرْضَ فَخَرَتْ وَ قَالَتْ: أَيُّ شَيْءٍ يَغْلِبُنِي؟ فَخَلَقَ اللَّهُ تَعَالَى الْجِبَالَ فَأَثْبَتَهَا فِي ظَهْرِهَا أَوْتَاداً مِنْهَا مَنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا، فَذَلَّتِ الْأَرْضُ وَ اسْتَقَرَّتْ.

So Allah^{azwj} the Exalted Created the planets, and these orbited with it and humbled it. Then the earth prided and said, 'Which thing can overcome me?' So Allah^{azwj} the Exalted Created the mountains and Affirmed these in its back as pegs from it from lest it shakes (uncontrollably) with whatever is upon it. So the earth was humbled and calmed down'.¹⁶

فِي أُصُولِ الْكَافِي أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ، وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ يَغْيِرُهُ هَلَكٌ، وَ كَذَلِكَ يُجْزَى لِأَيِّمَةِ الْهُدَى وَاحِدًا بَعْدَ وَاحِدٍ. جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا.

In Usool Al Kafi – 'Ahmad Bin Mihran, from Muhammad Bin Ali and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether from Muhammad bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was a door of Allah^{azwj} from which He^{azwj} could not be approached except from him^{asws}, and His^{azwj} Way which one who travelled with other than it was destroyed, and

similar to that are the Imams^{asws} of the Guidance, one^{asws} after one^{asws}. Allah^{azwj} Made them^{asws} to be the cornerstones of the earth lest it shakes (uncontrollably) with its inhabitants”.¹⁷

VERSES 16 & 17

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16}

And directional signs, and by the star they are being guided [16:16]

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ {17}

Is He then Who Creates, like the one who does not create? Are you not then minding? [16:17]

The esoteric meaning

الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ حَدَّثَنَا دَاوُدُ الْجُصَّاصُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الْعَلَامَاتُ هُمُ الْأَئِمَّةُ (عليهم السلام)

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Al Dawood Al Jassas narrated to us saying,

'I heard Abu Abdullah^{asws} saying (with regards to): ***And directional signs, and by the star they are being guided [16:16]***. He^{asws} said: 'The 'star' is Rasool-Allah^{saww}, and the 'directional signs', they^{asws} are the Imams^{asws}'.¹⁸

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَ الْهَيْثَمُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا عِنْدَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) النَّجْمُ وَ الْعَلَامَاتُ هُمُ الْأَئِمَّةُ (عليهم السلام).

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Asbaat Bin Salim who said,

'Al-Haysam asked Abu Abdullah^{asws} and I was in his^{asws} presence, about the Words of Allah^{azwj} Mighty and Majestic: ***And directional signs, and by the star they are***

¹⁷ H 30 – تفسير نور الثقلين، ج3، ص: 43

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 17 H 1

being guided [16:16], so he^{asws} said: 'The 'star' and the 'signs', they are the Imams^{asws}'.¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ نَحْنُ الْعَلَامَاتُ وَ النَّجْمُ رَسُولُ اللَّهِ (صلى الله عليه وآله) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} the Exalted: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'We^{asws} are the 'signs', and the 'star' is Rasool-Allah^{saww}'.²⁰

العياشي: عن الفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قوله: وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قال: «هو أمير المؤمنين (عليه السلام)».

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from one of the two^{asws} (5th or 6th Imam^{asws}) regarding His^{azwj} Words: **And directional signs; and by the star they are being guided [16:16]**. He^{asws} said: 'It is Amir-Al-Momineen^{asws}'.²¹

الطبرسي، قال: قال أبو عبد الله (عليه السلام): «نحن العلامات، و النجم رسول الله (صلى الله عليه و آله)، و لقد قال: إن الله جعل النجوم أماناً لأهل السماء، و جعل أهل بيتي أماناً لأهل الأرض».

Al Tabarsy who said,

'Abu Abdullah^{asws} said: 'We^{asws} are the **directional signs [16:16]**, and **the star [16:16]** is Rasool-Allah^{saww}, and he^{saww} had said: 'Surely Allah^{azwj} Made the stars as security for the people of the sky, and Made the People^{asws} of my^{saww} Household as security for the people of the earth'.²²

The apparent meaning

عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي بن أبي طالب (عليهم السلام) قال: «قال رسول الله (صلى الله عليه و آله): وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قال: هو الجدي، لأنه نجم لا يزول، و عليه بناء القبلة، و به يهتدي أهل البر و البحر».

From Ismail Bin Abu Ziyad,

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 17 H 2

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 17 H 3

²¹ تفسير العياشي 2: 255 / 7، شواهد التنزيل 1: 327 / 453.

²² مجمع البيان 5: 545.

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: **'and by the star they are being guided [16:16]**'. He^{asws} said: 'It is Capricorn, because a star does not decline, and upon it the direction is built, and by it are guided the inhabitants of the land and the sea'.²³

VERSE 18

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ {18}

And if you were to count the Favours of Allah, you would not be (able to) count these. Surely, Allah is Forgiving, Merciful [16:18]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعَمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِذْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يُدْرِكُهُ

Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

'Whenever Ali^{asws} Bin Al-Husayn^{asws} used to recite this Verse: ***And if you were to count the Favours of Allah, you would not be (able to) count these. Surely Allah is Forgiving, Merciful [16:18]***, he^{asws} would say: 'Glory be to the One Who^{azwj} never Made it to be in anyone the recognition of His^{azwj} Favours except for the recognition falling short (Al-Taqseer) of recognising, just as He^{azwj} has never Made it to be in anyone the recognition of being aware of Him^{azwj} any more than the knowledge that He^{azwj} cannot be perceived.

فَشَكَرَ جَلًّا وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا عَلِمَ عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عِلْمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادَ فَلَا يَتَحَاوَرُونَ ذَلِكَ فَإِنَّ شَيْئًا مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يُبْلَغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنْ ذَلِكَ غُلُوبًا كَبِيرًا.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He^{azwj} Made their reduced recognition as an expression of gratitude, just as He^{azwj} Knows that the knowledge of the knowledgeable people would not be able to perceive Him^{azwj}, so He^{azwj} made *Eman* as knowledge from it, so they cannot exceed that. So no one from His^{azwj} creatures can reach the limit of worshipping Him^{azwj}, and how can one reach the limit of worship of the One Who^{azwj} has no Limits for Him^{azwj}? Impossible! Allah^{azwj} is Higher than that, Exalted and Great'.²⁴

²³ تفسير العياشي 2: 12 / 256.

²⁴ Al Kafi – V 8 H 15039

فِي تَهْذِيبِ الْأَحْكَامِ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي إِسْمَاعِيلَ الْقَمَّاطِ عَنْ بَشَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ كَانَ مُعْسِراً فَلَمْ يَتَهَيَّأْ لَهُ حِجَّةُ الْإِسْلَامِ فَلْيَأْتِ قَبْرَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلْيُعْرِفْ عِنْدَهُ، فَذَلِكَ يُجْزِيهِ عَنْ حِجَّةِ الْإِسْلَامِ، أَمَا إِنِّي لَا أَقُولُ يُجْزِي ذَلِكَ عَنْ حِجَّةِ الْإِسْلَامِ إِلَّا لِمُعْسِرٍ،

In (the book) Tehzeeb Al Ahkam – ‘Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Ismail Al Qammat, from Bashaar,

‘From Abu Abdullah^{asws} having said: ‘One who was financially restricted not being able to prepare for Hajj of Al-Islam, then let him come to the grave of Abu Abdullah^{asws} (Imam Husayn^{asws}), and let him acquaint in his^{asws} presence, and that would suffice him from the Hajj of Al Islam. But, I^{asws} am not saying that would suffice him from the Hajj of Al-Islam except for the financially restricted one.

فَأَمَّا الْمُوسِرُ إِذَا كَانَ قَدْ حَجَّ حِجَّةَ الْإِسْلَامِ فَأَرَادَ أَنْ يَتَنَفَّلَ بِالْحَجِّ وَالْعُمْرَةِ فَمَنْعَهُ مِنْ ذَلِكَ شُغْلٌ دُنْيَاةً أَوْ عَائِقٌ فَأَتَى الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فِي يَوْمٍ عَرَفَةَ أَجْرَاهُ ذَلِكَ عَنْ أَدَاءِ حِجَّتِهِ وَعُمْرَتِهِ، وَضَاعَفَ اللَّهُ لَهُ بِذَلِكَ أَضْعَافًا مُضَاعَفَةً

But, as for the affluent one, when he had already performed Hajj of Al-Islam, and he wanted to do more than is necessary (do it again) the Hajj and the Umrah, but he is prevented from that due to an occupation of his world or a deterrent, and he comes to Al-Husayn^{asws} Bin Ali^{asws} during the day of Arafaat, that would suffice him from performing his Hajj and his Umrah, and Allah^{azwj} would Increase it for him due to that with an exponential increment’.

قُلْتُ: كَمْ تَعْدِلُ حِجَّةً وَ كَمْ تَعْدِلُ عُمْرَةً؟ قَالَ: لَا يُحْصَى ذَلِكَ، قُلْتُ: مِائَةً؟ قَالَ: وَ مَنْ يُحْصِي ذَلِكَ، قُلْتُ: أَلْفٌ؟ قَالَ: وَ أَكْثَرُ، ثُمَّ قَالَ: «وَ إِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا».

I said, ‘And how much would Hajj equate to and how much would Umrah equate to?’ He^{asws} said: ‘That cannot be numbered’. I said, ‘One hundred?’ He^{asws} said: ‘And who can number that?’ I said, ‘A thousand?’ He^{asws} said: ‘And more’. Then he^{asws} said: **‘And if you were to count the Favours of Allah, you would not be (able to) count these. Surely Allah is Forgiving, Merciful [16:18]’**.²⁵

الشيخ في (اماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو أحمد عبيد الله بن الحسين بن إبراهيم العلوي النصبي (رحمه الله) ببغداد، قال: سمعت جدي إبراهيم بن علي يحدث، عن أبيه علي بن عبيد الله، قال: حدثني شيخان بران من أهلنا سيدان، عن موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه (عليهم السلام)، و حدثني الحسين بن زيد بن علي ذو الدمعة، قال: حدثني عمي عمر بن علي، قال: حدثني أخي محمد بن علي، عن أبيه، عن جده الحسين (صلي الله عليهم).

Al Sheykh in his (book) Amaaly, said, ‘A group informed us, from Abu Al Mufazzal, from Abu Ahmad Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy Al Nusaybi at Baghdad, from his grandfather Ibrahim Bin Ali, narrating from his father Ali Bin Ubeydullah, from two Seyyid Sheykh from our family,

²⁵ تفسير نور الثقلين، ج 2، ص: 546

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from Al-Husayn^{asws} Bin Zayd Bin Ali, one with the tears, from his uncle Umar Bin Ali, from his brother Muhammad Bin Ali^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Al-Husayn^{asws}.

قال ابو جعفر (عليه السلام): «و حدثني عبد الله بن العباس و جابر بن عبد الله الأنصاري، و كان بدريا أحديا شجريا، و ممن محض من اصحاب رسول الله (صلي الله عليه و آله) في مودة امير المؤمنين (عليه السلام)،

Abu Ja'far^{asws} said: 'And it was narrated to me^{asws} by Abdullah Bin Al Abbas and Jabir Bin Abdullah Al Ansary, and they were (participants at) Badr, Ohad, the tree (at Al Hodaybiyya), and from the companions of Rasool-Allah^{saww} being pure (sincere) in their cordiality towards Amir Al-Momineen^{asws}.

قالوا: بينا رسول الله (صلي الله عليه و آله) في مسجده في رهط من الصحابة، فيهم: ابو بكر، و ابو عبيدة، و عمر، و عثمان، و عبد الرحمن، و رجالان من قراء الصحابة، هما: من المهاجرين عبد الله بن ام عبد، و من الأنصار أبي بن كعب، و كانا بدريين، فقرأ عبد الله من السورة التي يذكر فيها لقمان حتي أتى علي هذه الآية: وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً الآية،

They said, 'While Rasool-Allah^{saww} was in his^{saww} Masjid among a group of the companions, among them being Abu Bakr, and Abu Ubeyda, and Umar, and Abdul Rahman, and two from the readers (among) the companions, they both being from the Emigrants Abdullah Bin Um Abd, and from the Helpers Ubayy Bin Ka'ab, and they were (participants at) Badr, so Abdullah read from the Chapter in which Luqman^{as} is mentioned until he came to: **and Bestowed upon you His Bounties, apparent and hidden? [31:20].**

و قرأ أبي من السورة التي يذكر فيها ابراهيم (عليه السلام): وَ دَكَّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ قالوا: قال رسول الله (صلي الله عليه و آله): ايام الله نعماءه و بلاؤه، و هي ثلاثه سبحانه.

And my father recited from the Chapter in which is mentioned Ibrahim^{as}: **and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5].** They said, 'Rasool-Allah^{saww} said: 'The Days of Allah^{azwj} are His^{azwj} Bounties, and His^{azwj} Afflictions, and these are Ideals of the Glorious One^{azwj}.

ثم اقبل (صلي الله عليه و آله) علي من شهد من الصحابة، فقال: اني لأتخولكم بالموعظة تحولا مخالفة السامة عليكم، و قد اوحى الي ربي جل جلاله ان أذكركم بالنعمة، و أنذركم بما اقتص عليكم من كتابه، و تلا: وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ الآية.

Then he^{saww} turned towards me from the ones present from the companions, so he^{saww} said: 'I^{saww} am pledging you all with the advice just like an anti-venom upon you, and my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty has Revealed unto me^{saww} that I^{saww} should remind you all of the Bounties and warn you with what would be a Reprisal upon you, from His^{azwj} Book', and he^{saww} recited: '**and Bestowed upon you His Bounties [31:20] – the Verse.**

ثم قال لهم: قولوا الآن قولكم، ما أول نعمة رغبكم الله فيها و بلاكم بها؟ فخاض القوم جميعا فذكروا نعم الله التي أنعم عليهم و احسن إليهم بها، من المعاش و الرياش و الذرية و الأزواج، الي سائر ما بلاهم الله عز و جل به من أنعمه الظاهرة.

Then he^{saww} said to them: 'Speak your words now. What is the first Bounty did Allah^{azwj} Make you aspire regarding it and Tried you with it?' So the people in their entirety, plunged into mentioning the Bounties of Allah^{azwj} which He^{azwj} had Bestowed upon them and had Favoured to them with it, from the subsistence, and the life-style, and the offspring, and the wives, up to the rest of whatever Allah^{azwj} Mighty and Majestic had Tried them with, from His^{azwj} apparent of His^{azwj} Bounties.

فلما امسك القوم اقبل رسول الله (صلي الله عليه و آله) على علي (عليه السلام)، فقال: يا أبا الحسن، قل، فقد قال أصحابك. فقال: و كيف لي بالقول- فذاك أبي و امي- و انما هداانا الله بك؟

So when the people calmed down, Rasool-Allah^{saww} faced towards Ali^{asws} and he^{saww} said: 'O Abu Al Hassan^{asws}! Speak, for your^{asws} companions have already spoken'. He^{asws} said: 'And how can it be for me^{asws} with the speaking – may my^{asws} father^{asws} and my^{asws} mother^{asws} be sacrificed for you^{asws} – and rather Allah^{azwj} has Guided us with through you^{saww}?'

قال: و مع ذلك فهات. قل ما أول نعمة بلاك الله عز و جل، و أنعم عليك بها؟ قال: ان خلقتني جل ثناؤه و لم أك شيئا مذكورا. قال: صدقت، فما الثانية؟

He^{saww} said: 'And along with that, so give! Say what was the first Bounty Allah^{azwj} Mighty and Majestic Tried you^{asws} with and Favoured upon you^{asws} with it?' He^{asws} said: 'He^{azwj} Created me^{asws}, Majestic is His^{azwj} Extollation, and I^{asws} was not a mentioned thing'. He^{saww} said: 'You^{asws} speak the truth. So what is the second?'

قال: الله احسن بي إذ خلقتني فجعلني حيا لا مواتا. قال: صدقت، فما الثالثة؟

He^{asws} said: 'Allah^{azwj} Favoured me^{asws} when He^{azwj} Created me^{asws}, so He^{azwj} Made me^{asws} as being alive, not dead'. He^{saww} said: 'You^{asws} speak the truth. So what is the third?'

قال: ان انشأني- فله الحمد- في احسن صورة و اعدل تركيب. قال: صدقت، فما الرابعة؟

He^{asws} said: 'He^{azwj} Caused me^{asws} to grow – for Him^{azwj} is the Praise – in a beautiful image and fairest configuration'. He^{saww} said: 'You^{asws} speak the truth. So what is the fourth?'

قال: ان جعلني متفكرا واعيا لا ابله ساهيا. قال: صدقت، فما الخامسة؟

He^{asws} said: 'He^{saww} Made me^{asws} thoughtful, retaining, not being foolish'. He^{saww} said: 'You^{asws} speak the truth. So what is the fifth?'

قال: ان جعل لي مشاعر أدرك ما ابتغيت بها، و جعل لي سراجا منيرا. قال: صدقت، فما السادسة؟

He^{asws} said: 'He^{azwj} Made me^{asws} aware, realising, what I^{asws} can pursue (matters) with, and He^{azwj} Made for me^{asws} an illuminating lamp'. He^{saww} said: 'You^{asws} speak the truth. So what is the sixth?'

قال: ان هدايني لدينه، و لم يضلني عن سبيله. قال: صدقت، فما السابعة؟

He^{asws} said: 'He^{azwj} Guided me^{asws} to His^{azwj} Religion and did not Let me^{asws} stray from His^{azwj} Way'. He^{saww} said: 'You^{asws} speak the truth'.

قال: ان جعل لي مردا في حياة لا انقطاع لها. قال: صدقت، فما الثامنة؟

He^{asws} said: 'He^{azwj} Made for me^{asws} a return in a life there would be no termination for it'. He^{saww} said: 'You^{asws} speak the truth. So what is the eighth?'

قال: ان جعلني ملكا مالكا لا مملوكا. قال: صدقت، فما التاسعة؟

He^{asws} said: 'He^{azwj} Made me^{asws} an owner of an ownership, not being owned (as a slave)'. He^{saww} said: 'You^{asws} speak the truth. So what is the ninth?'

قال: ان سخر لي سماء و ارضه و ما فيهما و ما بينهما من خلقه، قال صدقت، فما العاشرة؟

He^{asws} said: 'He^{azwj} Made subservient to me^{asws}, His^{azwj} sky, and His^{azwj} earth and whatever in in these two, and whatever is in between them both, from His^{azwj} creatures'. He^{saww} said: 'You^{asws} speak the truth. So what is the tenth?'

قال: ان جعلنا سبحانه ذكرانا قواما علي حلائلنا لا إناثا، قال: صدقت، فما بعد هذا؟

He^{asws} said: 'He^{azwj} the Glorious Made us males, being custodians upon our Permissible (womenfolk), not as women'. He^{saww} said: 'You^{asws} speak the truth. So what is after this?'

قال: كثرت نعم الله - يا نبي الله - فطابت، و تلا و إِنَّ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا.

He^{asws} said: 'Abundant are the Bounties of Allah^{azwj} – O Prophet^{saww} of Allah^{azwj} – so they are suitable'. And he^{asws} recited: **And He Gives you from all that you ask Him, and if you were to count the Favours of Allah, you would not (be able to) number these [14:34].**

فتبسم رسول الله (صلي الله عليه و آله)، و قال: لتهنتك الحكمة، ليهنتك العلم - يا أبا الحسن - و أنت وارث علمي، و المبين لأمتي ما اختلفت فيه من بعدي،

So Rasool-Allah^{saww} smiled, and said: 'Congratulations to you^{asws} for the Wisdom! Congratulations to you^{asws} for the Knowledge, O Abu Al-Hassan^{asws}! And you^{asws} are the inheritor of my^{saww} knowledge, and the explainer to my^{saww} community what they would be differing in, from after me^{saww}.'

من أحبك لدينك و أخذ بسبيلك فهو ممن هدي الي صراط مستقيم، و من رغب عن هداك، و أبغضك و تخلاك، لقي الله يوم القيامة لا خلاق له».

One who loves you^{asws} for your^{asws} Religion, and takes with your^{asws} way, so he is from the ones Guided to the Straight Path. And one who turns away from your^{asws} guidance, and hates you^{asws} and abandons you^{asws}, would meet Allah^{azwj} on the Day of Judgment, there being no share for him”.²⁶

VERSE 19

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ {19}

And Allah Knows what you are keeping as secret and what you are making public [16:19]

ابن محبوب عن جميل بن صالح عن سدير عن أبي جعفر (عليه السلام) قال أخبرني جابر بن عبد الله أن المشركين كانوا إذا مروا برسول الله حول البيت طأطأ أقدامهم ظهره و رأسه هكذا و عطى رأسه بتوبه لا يراه رسول الله (صلى الله عليه وآله) فأنزل الله عز و جل يعلم ما يسرون و ما يعلنون.

Ibn Mahboub, from Jameel Bin Salih, from Sudeyr, who has narrated the following:

Abu Ja'far^{asws} said: 'Jabir Bin Abdullah^{ra} has narrated to me^{asws} that when the Polytheists used to pass by Rasool Allah^{saww}, they would incline their heads and cover their heads with their clothes so that the Rasool-Allah^{saww} would not see (recognise) them. So Allah^{azwj} Mighty and Majestic Revealed: **He Knows what they are keeping as secret and what they are making public [11:5]**'.²⁷

في تفسير علي بن إبراهيم و في رواية أبي الجارود عن أبي جعفر عليه السلام قوله عز و جل: يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بَعْضِ عَلَيِّ عَلَيْهِ السَّلَامُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بَعْضُ عَلَيِّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظْهِرُونَ الْمَوَدَّةَ لِعَلَيٍّ عِنْدَ النَّبِيِّ وَ يُسِرُّونَ بَعْضَهُ

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

'From Abu Ja'far^{asws} (having said): 'They were concealing what is in their chests from the hatred of Ali^{asws}, and Rasool-Allah^{saww} said: 'Surely a sign of the hypocrite is hatred of Ali^{asws}, and they were a group manifesting the cordiality to Ali^{asws} in the presence of the Prophet^{saww} and they were keeping hatred for him^{asws} a secret'.²⁸

²⁶ الأمالي 2: 105

²⁷ Al Kafi – H 14563

²⁸ Al Kafi – H 14563 (Extract)

VERSES 20 - 24

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20}

And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20]

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21}

(They are) dead, not living, and they are not aware when they would be Resurrected [16:21]

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22}

Your God is one God, so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:22]

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23}

There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely, He does not Love the arrogant [16:23]

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ ۖ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24}

And when it is said to them: 'What is it that your Lord Revealed?' They say, 'Stories of the former ones' [16:24]

العباشي: عن جابر عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَ هُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ.

Al Ayyashi, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about this Verse: **And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20] (They are) dead, not living, and they are not aware when they would be Resurrected [16:21].**

قال: «الذين يدعون من دون الله: الأول و الثاني و الثالث، كذبوا رسول الله (صلى الله عليه و آله) بقوله: والوا عليا و اتبعوه. فعادوا عليا (عليه السلام) و لم يوالوه، و دعوا الناس إلى ولاية أنفسهم، فذلك قول الله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ».

He^{asws} said: 'The ones who are calling upon besides Allah^{azwj} are the first one, the second one and the third one. They belied Rasool-Allah^{saww} of his^{saww} words: 'And

support Ali^{asws} and follow him^{asws}. But, they neglected Ali^{asws} and did not support him^{asws}, and called the people to their own wilayah. So these are the Words of Allah^{azwj}: **And those whom they are calling upon from besides Allah [16:20]**.

قال: «و أما قوله: لَا يُخْلُقُونَ شَيْئاً فَإِنَّهُ يَعْنِي لَا يَعْبُدُونَ شَيْئاً وَ هُمْ يُخْلُقُونَ فَإِنَّهُ يَعْنِي وَ هُمْ يَعْبُدُونَ،

He^{asws} said: 'And as for His^{azwj} Words: **did not create anything [16:20]**, it means they are not worshipping anything, **and they are Created**, it means they are worshipping.

و أما قوله: أَمْوَاتٌ غَيْرُ أَحْيَاءٍ يَعْنِي كُفَّاراً غَيْرَ مُؤْمِنِينَ، وَ أما قوله: وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فَإِنَّهُ يَعْنِي أَنَّهُمْ لَا يُؤْمِنُونَ، أَنَّهُمْ يَشْرِكُونَ إِلَهُكُمْ إِلَهُ وَاحِدٌ فَإِنَّهُ كَمَا قَالَ اللَّهُ.

And as for His^{azwj} Words: **(They are) dead, not living [16:21]**, it means Kafirs, not Momineen, **and they are not aware when they would be Resurrected [16:21]** - it means they are not believing, they are associating, **Your God is one God [16:22]**. So it is as Allah^{azwj} Says.

و أما قوله: فَالَّذِينَ لَا يُؤْمِنُونَ فَإِنَّهُ يَعْنِي عَنْ وَلَايَةِ عَلِيٍّ (عليه السلام) مُسْتَكْبِرُونَ، قَالَ اللَّهُ لِمَنْ فَعَلَ ذَلِكَ وَعِيداً مِنْهُ: لَا جَزَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ عَنْ وَلَايَةِ عَلِيٍّ (عليه السلام)».

And as for His^{azwj} Words: **so (as for) those who are not believing [16:22]**, and they are being arrogant about the Wilayah of Ali^{asws}. Allah^{azwj} Says to the one who does that: **There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23]**, about the Wilayah of Ali^{asws}.²⁹

عن مسعدة بن صدقة، قال: مر الحسين بن علي (عليه السلام) بمساكين قد بسطوا كساء لهم، فألقوا عليه كسراً، فقالوا: هلم يا بن رسول الله، فثنى وركه فأكل معهم، ثم تلا إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

From Mas'ada Bin Sadaqa who said,

'Al-Husayn^{asws} Bin Ali^{asws} passed by (some) needy (people) who had spread their mat for themselves. So, they cast part of it to him^{asws} and said, 'Come, O son^{asws} of Rasool-Allah^{saww}!' So, he^{asws} sat down and ate with them. Then he^{asws} recited: **[16:23] surely He does not love the arrogant**.

ثم قال: «قد أحببتكم فأجيبوني» قالوا: نعم- يا ابن رسول الله، فقاموا معه حتى أتوا منزله، فقال للرباب: «أخرجني ما كنت تدخرين».

Then he^{asws} said: 'I responded to you all, so you should respond to me^{asws} (as well)'. They said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!' So, they stood up with him^{asws} until

²⁹ تفسير العياشي 2: 14 / 256.

they came to his^{asws} house. He^{asws} said to Al-Rabab^{asws}: 'Bring out what (food) you^{asws} had set aside for me^{asws}'.³⁰

The Altered Verse

علي، بن إبراهيم، قال: حدثني جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سمعت أبا جعفر (عليه السلام) يقول في قوله: **فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ: «يعني أنهم لا يؤمنون بالرجعة أنها حق فُلُوبُهُمْ مُنْكَرَةٌ يعني أنها كافرة وَ هُمْ مُسْتَكْبِرُونَ يعني أنهم عن ولاية علي (عليه السلام) مستكبرون**

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to me, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying regarding His^{azwj} Words: **so (as for) those who are not believing in the Hereafter [16:22]:** 'It Means they are not believing in the Return (الرجعة). It is a reality, **their hearts are in denial** - meaning they are disbelievers in it, **and they are being arrogant**, meaning they are being arrogant from the Wilayah of Ali^{asws}.

لا حَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ عَنْ وَلايَةِ عَلِي (عليه السلام)».

There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23] about the Wilayah of Ali^{asws}.

و قال: «نزلت هذه الآية هكذا: وَ إِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ فِي عَلِي قَالُوا أَطِيبُ الْأَوَّلِينَ».

And he^{asws} said: 'This Verse was Revealed like this: **And when it is said to them: 'What is it that your Lord Revealed regarding Ali?' They say, 'Stories of the former ones' [16:24]**.³¹

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل هذه الآية هكذا: وَ إِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ فِي عَلِي قَالُوا أَطِيبُ الْأَوَّلِينَ يعنون بني إسرائيل».

From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'This Verse was Revealed like this: **And when it is said to them: 'What is it that your Lord Revealed regarding Ali?' They say, 'Stories of the former ones' [16:24]** – meaning the (stories of the) Children of Israel'.³²

³⁰ تفسير العياشي 2: 15 / 257.

³¹ تفسير القمي 1: 383.

³² تفسير العياشي 2: 17 / 257، شواهد التنزيل 1: 456 / 331.

VERSE 25

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۚ أَلَا سَاءَ مَا يَزُرُونَ {25}

They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]

[العياشي] عن أبي حمزة، عن أبي جعفر (عليه السلام) في قوله: * (ليحملوا أوزارهم كاملة يوم القيامة) * يعني ليستكملوا الكفر يوم القيامة. * (ومن أوزار الذين يضلونهم بغير علم) * يعني كفر الذين يتولونهم. قال الله: * (ألا ساء ما يزرعون) *.

Al Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***They would be bearing their burdens entirely on the Day of Judgment [16:25]*** – meaning their Kufr would be complete on the Day of Judgement'. ***and from the burdens of those whom they are straying without knowledge*** – meaning the Kufr of those who followed them. Allah^{azwj} Says: ***Indeed! Evil is what they are bearing [16:25]***.³³

وَ هَذَا الْإِسْنَادُ عَنْ أَبَانَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَ اللَّهُ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَبَبْتَ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far^{asws}, so he^{asws} said: 'By Allah^{azwj}, O Kumeyt, if we^{asws} had in our^{asws} possession some wealth, we^{asws} would have given you from it, but for you is what the Rasool^{saww} Allah^{azwj} said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us^{saww}'.

قَالَ قُلْتُ خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرَيْقُ مِحْجَمَةً مِنْ دِمٍ وَ لَا أُخِذَ مَالٌ مِنْ غَيْرِ حِلٍّ وَ لَا قُلُوبَ حَجَرٍ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَغْنَاقِهِمَا.

I said, 'Inform me about the two men (Abu Bakr and Umar)'. He (the narrator) said: 'He^{asws} took the pillow and folded it unto his^{asws} chest' and said: 'By Allah^{azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.³⁴

³³ Tafseer Abu Hamza Al Sumaly - H 174

³⁴ الكافي 8: 75 / 102

علي بن إبراهيم: قال الله عز و جل: لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ قال: يحملون آثامهم، يعني الذين غصبوا أمير المؤمنين (عليه السلام)، و آثام كل من اقتدى بهم، و هو قول الصادق (عليه السلام): «و الله ما أهرقت محجمة من دم، و لا قرع عصا بعضا، و لا غصب فرج حرام، و لا أخذ مال من غير حله، إلا و وزر ذلك في أعناقهما، من غير أن ينقص من أوزار العاملين شيئا».

Ali Bin Ibrahim –

Allah^{azwj} Mighty and Majestic Said: ***They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge [16:25]***, said, ‘They would be bearing their sins, meaning those who usurped (the rights of) Amir Al-Momineen^{asws}, and the sins of all the ones who followed them, and these are the words of Al-Sadiq^{asws}: ‘By Allah^{azwj}! There does not spill a scoop of blood, nor a beating a stick with a stick, nor a grabbing of a prohibited private part, nor taking of wealth from without its permissibility, except and the burden of that in upon their necks, from without there being any reduction from the burdens of the worlds, by anything’.³⁵

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام) قال: «خطب أمير المؤمنين (عليه السلام) بعد ما بويع له بخمسة أيام خطبة، فقال فيها: و اعلموا أن لكل حق طالبا، و لكل دم ثائرا، و الطالب لحقنا كقيام النائر بدمائنا، و الحاكم في حق نفسه هو العادل الذي لا يحيف، و الحاكم الذي لا يجوز، و هو الله الواحد القهار.

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} preached (a sermon) five days after allegiance having been pledged to him^{asws}, and he^{asws} said in it: ‘And Know, that for every right there is a seeker, and for every blood (spilt) there is an avenger, and the seeker of our^{asws} right is like the standing of the avenger of our^{asws} blood, and the Judge in His^{azwj} own Right, He^{azwj} is the Just Who is not unfair, and the Judge Who does not Exceed, and He^{azwj} is Allah^{azwj}, the One, the Vanquisher.

و اعلموا أن على كل شارع بدعة وزره و وزر كل مقتد به من بعده، من غير أن ينقص من أوزار العاملين شيئا، و سينتقم الله من الظلمة مأكلا بمأكل و مشربا بمشرب، من لقم العلقم

And know, that upon every initiator of an innovation would be his burden and the burden of all the ones who follow him from after him (believe him), from without there being any reduction from the burdens of the worlds by anything, and Allah^{azwj} would Take Revenge from the unjust one, food with food and drink with drink, from a morsel (with) the morsel.

فليشربوا بالصب من الراح السم المداف، و ليلبسوا دثار الخوف دهرا طويلا، و لهم بكل ما أتوا و عملوا من أفاويق، أما إنه لم يبق إلا الزمهرير من شتائهم، و ما لهم من الصيف إلا رقدة، ويحهم ما تزودوا و جمعوا على ظهورهم من الآثام و الخطايا.

³⁵ تفسير القمي 1: 383.

So let them be drinking with the pouring from the wine of the venomous medication, and let them be wearing the jackets of the fear for a lengthy period, and for them, due to all what they had come to and committed. It would not remain except for the bitter cold from their winters, and there would not be for them from the summer except for (prolonged) sleep. Woe be unto them, what they are providing and amassing upon their backs from the sins and the errors!

فيا مطايا الخطايا، و يا زور الزور، و أوزار الآثام مع الذين ظلموا، اسمعوا و اعقلوا و توبوا، و ابكوا على أنفسكم، فسيعلم الذين ظلموا أي منقلب ينقلبون.

So, O committer of the sins, and bearer of the burden and the burdens and the sins along with those who are unjust! Listen, and use your intellects, and repent, and weep upon yourselves, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

فاقسم ثم اقسم، لتحملنها بنو امية من بعدي، و ليعرفنها في دار غيرهم عما قليل، فلا يبعد الله إلا من ظلم، و على البادي - يعني الأول - ما سهل لهم من سبيل الخطايا مثل أوزارهم و أوزار كل من عمل بوزرهم إلى يوم القيامة، و من أوزار الذين يضلونهم بغير علم، ألا ساء ما يزونون.

So I^{asws} hereby swear! Then I^{asws} swear (again)! The clan of Umayya would be bearing these (burdens) from after me^{asws}, and these would be recognised in the houses of others of what is little. Allah^{azwj} does not Distance anyone except the one who is unjust, and upon the beginning, meaning the first one – what he facilitated for them from the way of the sins, would be the like of their burdens and the burdens of every one who acted with their burdens, up to the Day of Judgment, **and from the burdens of those whom they are straying without knowledge [16:25]**.³⁶

VERSE 26

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

They had plotted, those from before them, so Allah Demolished their building from the foundations, and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) في قوله: قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ. قال: «بيت مكرهم، أي ماتوا فألقاهم الله في النار، و هو مثل لأعداء آل محمد (عليه و عليهم السلام)».

³⁶ (Extract) تفسير القمي 1: 384.

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***They had plotted, those from before them, so Allah Demolished their building from the foundations, and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26]***. He^{asws} said: 'A house (which was) for their plotting. That is, they died and Allah^{azwj} Cast them into the Fire, and it is an example of the enemies of the Progeny^{asws} of Muhammad^{saww}'.³⁷

ابن بابويه: بإسناده عن الرضا (عليه السلام) عن آبائه، عن علي (عليه السلام) قال: «يوم الأربعاء خر عليهم السقف من فوقهم».

Ibn Babuwayh, by his chain,

(It has been narrated) from Al-Reza^{asws}, who from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'It was the day of Wednesday that ***the roof fell upon them from above them [16:26]***'.³⁸

عن الحسن بن زياد الصيقل، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَمْ يَعْلَمْ الَّذِينَ آمَنُوا فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ»

From Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: '***They had plotted, those from before them [16:26]***, and the ones who believed did not know about it (their plot), ***so Allah Demolished their building from the foundations, and the roof fell upon them from above them [16:26]***'.³⁹

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ. قال: «كان بيت غدر يجتمعون فيه إذا أرادوا الشر».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: '***so Allah Demolished their building from their foundations [16:26]***. It was a house of treachery in which they were gathering when they intended the evil'.⁴⁰

³⁷ تفسير القمّي 1: 384

³⁸ الخصال: 78 / 388.

³⁹ تفسير العيّاشي 2: 22 / 258

⁴⁰ تفسير العيّاشي 2: 23 / 258

VERSES 27 - 29

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27}

Then on the Day of Judgement He will Disgrace them and would be Saying: "Where are My associates, those you were opposing regarding them?" Those Given the knowledge would say: 'Today the disgrace and the evil is upon the Kafirs' [16:27]

الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28}

Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28]

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلْيُنْسَ مَثْوَى الْمُتَكَبِّرِينَ {29}

Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29]

عنه، عن محمد بن علي، عن الحكم بن مسكين، عن أبي سعيد المكارى، عن رجل، عن أبي عبد الله عليه السلام، قال: قال أمير المؤمنين عليه السلام: أصبح عدونا على شفا حفرة من النار وكان شفا حفرة قد أتهارت به في نار جهنم فتعسا لاهل النار ماثوهم، ان الله عزوجل: " يقول بئس مَثْوَى المتكبرين " وما من أحد نقص عن حبنا لخير يجعله الله عنده.

From him, from Muhammad Bin Ali, from Al Hakam Bin Maskeyn, from Abu Saeed Al Makary, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-Al-Momineen^{asws} said: 'Our^{asws} enemies have come to be on the verge of the Fire which was on the brink of a pit. It would collapse with them into the Fire of Hell, so they would become a misery for the inhabitants of the Fire. Allah^{azwj} Mighty and Majestic is Saying: **and evil is the abode of the arrogant ones [16:29]**. And there is no one who is deficient about our^{asws} love, and Allah^{azwj} would Make goodness to be with him'.⁴¹

⁴¹ Al Mahaasin – V 1 Bk 3 H 41

VERSE 30

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ
وَلِلَّذِينَ اتَّقَوْا خَيْرٌ مِنَ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعَمَ دَارُ الْمُتَّقِينَ {30}

And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30]

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ قِرَاءَةً عَلَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةٍ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ حُبَيْشٍ الْكَاتِبُ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ عَلِيٍّ الرَّعْفَرَانِيُّ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَبِي سَعِيدٍ عَنْ فَضِيلِ بْنِ الْجَعْدِ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ قَالَ:

It was informed to us by Al Sheykh, the imam Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, reading upon it at Al Rayy in the year five hundred and ten, from Al Saed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad, from Abu Al Hassan Ali Bin Muhammad Bin Hubeysh, the scribe, from Al Hassan Bin Ali Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fuzayl Bin Al Ja'ad, from Abu Is'haq Al Hamdany who said,

لَمَّا وَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مُحَمَّدَ بْنَ أَبِي بَكْرٍ مِصْرَ وَأَعْمَالَهَا كَتَبَ لَهُ كِتَابًا وَأَمَرَهُ أَنْ يَقْرَأَهُ عَلَى أَهْلِ مِصْرَ وَأَنْ يَعْمَلَ بِمَا أَوْصَاهُ بِهِ فِيهِ وَكَانَ الْكِتَابُ فِيهِ

'When Amir Al-Momineen^{asws} made Muhammad Bin Abu Bakr the governor of Egypt and its office bearers, wrote a letter to him and ordered him that he reads it to the people of Egypt, and that he acts in accordance with whatever he^{asws} had advised with, (as written) in it, and there was written in it: -

فَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مُسَائِلُكُمْ عَنِ الصَّغِيرَةِ وَالْكَبِيرَةِ مِنْ أَعْمَالِكُمْ فَإِنْ يُعَذِّبْ فَتَحْنُ أَظْلَمَ وَإِنْ يَعْفُو [يَعْفُ] فَهُوَ أَرْحَمُ الرَّاحِمِينَ

Therefore know, O servants of Allah^{azwj}, that Allah^{azwj} Mighty and Majestic would be Questioning you about the small and the big from your deeds. So if He^{azwj} Punishes, then (it is due to) us being unjust, and if He^{azwj} Forgives (Excuses), so He^{azwj} is most Merciful of the merciful ones.

يَا عِبَادَ اللَّهِ إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْمَغْفِرَةِ وَالرَّحْمَةِ حِينَ يَعْمَلُ لِلَّهِ بِطَاعَتِهِ وَ يَنْصَحُهُ فِي التَّوْبَةِ عَلَيْكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا تَجْمَعُ مِنَ الْخَيْرِ مَا لَا خَيْرَ غَيْرُهُ وَ يُدْرِكُ بِهَا مِنَ الْخَيْرِ مَا لَا يُدْرِكُ بِغَيْرِهَا خَيْرُ الدُّنْيَا

O servants of Allah^{azwj}! The closest of what the servant can happen to be to the Forgiveness and the Mercy is when he works for Allah^{azwj} by obeying Him^{azwj}. (I^{asws})

am) advising you regarding the repentance. Upon you is the fear of Allah^{azwj} for it is a gathering of the goodness. There is no goodness other than it, and one would come across the goodness by it what one cannot come across with other than it, of the goodness of the world.

قَالَ اللَّهُ تَعَالَى وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ لَدَارُ الْآخِرَةِ خَيْرٌ وَ لَنِعْمَ دَارُ الْمُتَّقِينَ

Allah^{azwj} the Exalted Says: ***And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30].***

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ يَعْمَلُ لثَلَاثٍ مِنَ الثَّوَابِ أَمَّا الْخَيْرُ فَإِنَّ اللَّهَ يُبَيِّهُ بِعَمَلِهِ فِي دُنْيَاهُ وَ آتِنَاهُ أَجْرَهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ فَمَنْ عَمِلَ لِلَّهِ أَعْطَاهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَاهُ الْمُهِمَّ فِيهِمَا

Know, servants of Allah^{azwj}, that the Momin with a deed is (due) for three Rewards. Either the good, so Allah^{azwj} would Affirm him with his deed in the world, and He^{azwj} would Give him his Recompense in the world, and he would be in the Hereafter, among the righteous ones. So the one who works for Allah^{azwj}, He^{azwj} would Give him his Recompense in the world and the Hereafter, and Suffice him for the important (matters) in these two (abodes).⁴²

العياشي: عن ابن مسكان، عن أبي جعفر (عليه السلام) في قوله: وَ لَنِعْمَ دَارُ الْمُتَّقِينَ. قال: «الدنيا».

Al Ayyashi, from Ibn Muskan,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: ***and excellent is the House of the pious' [16:30]***, he^{asws} said: 'The world'.⁴³

VERSES 31 & 32

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31}

The Gardens of Eden, they shall be entering these, the rivers flowing beneath them. For them therein would be whatever they would desire. Like that Allah would Recompense the pious [16:31]

⁴² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 12 (Extract)

⁴³ تفسير العياشي 2: 24 / 258.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ
{32}

Those whom the Angels cause to die in a good state saying: 'Peace be upon you! Enter the Paradise due to what you had been doing' [16:32]

Gardens of Eden

الطبرسي في (جوامع الجامع): أبو الدرداء، عن النبي (صلى الله عليه وآله) قال: «عدن دار الله التي لم ترها عين، و لم تخطر على قلب بشر، لا يسكنها غير ثلاثة: النبيون، و الصديقون، و الشهداء، يقول الله عز و جل: طوبى لمن دخلك».

Al Tabarsy, in Jawami'e Al Jami'a, from Abu Al Darda'a,

(It has been narrated) from the Prophet^{saww} having said: '(The Garden of) Eden is a House of Allah^{azwj} Which no eye has seen, and no heart of a person has been notified of it. None shall dwell in it except for three – The Prophets^{as}, and the Truthful, and the Martyrs. Allah^{azwj} Mighty and Majestic is Saying (to the Garden of Eden): "Beatitude for the one who enters into you!"⁴⁴

العياشي: عن ثوير، عن علي بن الحسين (عليه السلام) قال: «إذا صار أهل الجنة في الجنة و دخل ولي الله إلى جناته و مساكنه و اتكأ كل مؤمن على أريكته، حفته خدامه، و تحدثت عليه الأثمار، و تفجرت حوله العيون، و جرت من تحته الأنهار، و بسطت له الزرابي، و وضعت له النمازق، و أتنه الخدام بما شاءت شهوته من قبل أن يسألهم ذلك- قال- و يخرج عليه الحور العين من الجنان فيمكنون بذلك ما شاء الله،

Al Ayyashi, from Suweyr,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'When the people of the Paradise go to the Paradise and the friend of Allah^{azwj} enters his Garden, and his dwelling, and every Momin reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the springs flow around him, and rivers flow beneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatever he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens, So they would be remaining in that situation for as long as Allah^{azwj} so Desires.

ثم إن الجبار يشرف عليهم، فيقول لهم: أوليائي و أهل طاعتي و سكان جنتي في جواربي، ألا هل أنبئكم بخير مما أنتم فيه؟ فيقولون: ربنا، و أي شيء خير مما نحن فيه، نحن فيما اشتهدت أنفسنا و لذت أعيننا من النعم في جوار الكرم!- قال- فيعود عليهم القول، فيقولون: ربنا نعم، فأتنا بخير مما نحن فيه.

⁴⁴ جوامع الجامع: 182.

Then the Compeller would Address them Saying: “My^{azwj} friends and the people in My^{azwj} obedience, and the dwellers in My^{azwj} Paradise in My^{azwj} Neighbourhood! Shall I^{azwj} Inform you all of something which is better than what you all are in?’ So they would be saying, ‘Our Lord^{azwj}! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!’ He^{asws} said: ‘So He^{azwj} would Repeat the Words to them, so they would be saying, ‘Yes, Our Lord^{azwj}! Give us that which is better than what we are in’.

فيقول لهم تبارك و تعالى: رضاي عنكم و محبتي لكم خير و أعظم مما أنتم فيه». قال: «فيقولون: نعم، يا ربنا، رضاك عنا و محبتك لنا خير لنا و أطيب لأنفسنا».

So the Blessed and Exalted would be Saying to them: “My^{azwj} Pleasure about you all, and My^{azwj} Love for you all is better and greater than what you all are in”. So they would be saying, ‘Yes, O our Lord^{azwj}! Your^{azwj} Pleasure about us and Your^{azwj} Love for us is better for us and goodlier for ourselves’.⁴⁵

عن زيد بن أرقم، قال رجل لرسول الله (صلى الله عليه و آله): تزعم- يا أبا القاسم- أن أهل الجنة يأكلون و يشربون؟ قال: «نعم و الذي نفسي بيده، إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب». قال: فإن الذي يأكل تكون له الحاجة و الجنة طيبة لا خبث فيها! قال: «عرق يفيض من أحدهم كريح المسك فيضمر بطنه».

From Zayd Bin Arqam who said,

‘A man said to Rasool-Allah^{saww}, ‘You^{saww} are claiming – O Abu Al-Qasim^{saww} – that the people of the Paradise would be eating and drinking?’ He^{saww} said: ‘Yes, by the One in Whose^{azwj} Hand is my^{saww} soul. One of you would be given the strength one hundred with regards to the eating and the drinking’. He said, ‘So if the one who eats and drinks, there would be a need for him (for toilet), and the Paradise is a goodly place, there is no filth in it’. He^{saww} said: ‘A sweat would flow out from one of them emitting the aroma of the Musk, so his abdomen would fade (maintain its shape)’.⁴⁶

(بستان الواعظين): قال الحسين (عليه السلام)- و في نسخة الحسن- في قول الله عز و جل: وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ. قال: «قال رسول الله (صلى الله عليه و آله): هي قصور في الجنة من لؤلؤة بيضاء، فيها سبعون داراً من ياقوتة حمراء، في كل دار سبعون بيتاً من زمردة خضراء، في كل بيت سبعون سريراً، على كل سرير امرأة من الحور العين، في كل بيت مائدة، على كل مائدة سبعون قصعة، على كل قصعة سبعون وصيفاً و وصيفة، و يعطي الله المؤمن ذلك في غداة، و يأكل ذلك الطعام، و يطوف على تلك الأزواج».

(In the book) Bustaan Al Waizeen –

‘Al-Husayn^{asws} said’ – and in another copy, ‘Al-Hassan^{asws}, (said), regarding the Worlds of Allah^{azwj} Mighty and Majestic: **and goodly dwellings in the Garden of Eden [9:72]**, said: ‘Rasool-Allah^{saww} said: ‘These are castles of white pearls in the

⁴⁵ (Extract) تفسير العيّاشي 2: 88 / 96.

⁴⁶ ربيع الأبرار 1: 248.

Paradise wherein are seventy houses of red ruby. In each house, there are seventy rooms of green emerald. In each room, there are seventy beds, upon each bed being a woman from the maiden Houries. In each room, there is a table-spread, upon each table spread being seventy bowls, upon each bowl there is a butler and a maid. And Allah^{azwj} would give that to the Momin during lunch, and he would eat that meal, and he would take turns upon those spouses”.⁴⁷

VERSE 33

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33}

Are they waiting except that the Angels should come to them or there should come the Command of your Lord? Like that was done by those from before them, and Allah is not unjust to them, but they were unjust to their own selves [16:33]

و في أصول الكافي: علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي - عليه السلام - أنه قال في قول الله - عز و جل - : وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ. فقال: إِنَّ اللَّهَ أَعَزَّ وَ أَمْنَعُ مِنْ أَنْ يَظْلِمَ، أَوْ يَنْسِبَ نَفْسَهُ إِلَى ظُلْمٍ. وَ لَكِنَّ اللَّهَ خَلَطَنَا بِنَفْسِهِ، فَجَعَلَ ظَلَمْنَا ظُلْمَهُ، وَ وَلايَتَنَا وَلايَتَهُ. ثُمَّ أَنْزَلَ بِذَلِكَ قِرْآنًا عَلَى نَبِيِّهِ، فَقَالَ: وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

And in Usool Al Kafi – Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan^{asws} Al-Maazy^{asws} (7th Imam^{asws}) having said regarding the Words of Allah^{azwj} Mighty and Majestic: ***and Allah is not unjust to them, but they were unjust to their own selves [16:33]***. He^{asws} said: ‘Allah^{azwj} is Mightier and more Benevolent than to be unjust, or link Himself^{azwj} to the injustice. But, Allah^{azwj} ‘Reflects’ Himself^{azwj} through us^{asws}, so He^{azwj} Made it if (anyone is) unjust to us^{asws} so (he is) unjust to Him^{azwj}, and our^{asws} Wilayah as being His^{azwj} Wilayah. Then He^{azwj} Revealed the Quran with that upon His^{azwj} Prophet^{saww}, so He^{azwj} Said: ***and Allah is not unjust to them, but they were unjust to their own selves [16:33]***.⁴⁸

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا.

(Suleym said, ‘Amir Al-Momineen^{asws} said): ‘Having said that, it is inevitable from a hand mill in order to grind the misguidance, for the mill stands upon its pole. Indeed!

⁴⁷ بستان الواعظين

⁴⁸ (2) الكافي 1/ 435.

When it is grinding, it has a limit to it, and upon Allah^{azwj} there is not. Indeed! Myself^{asws} and my^{asws} good Family^{asws} and the good ones from my^{asws} relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قيلنا، ومن قول الصادق سمعنا.

With us is the banner of the truth and guidance, the one who wants to overtake it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth. Us, the People^{asws} of the Household, we teach from the Knowledge of Allah^{azwj}, and it is from the Wisdom of Allah^{azwj} that we speak truthfully, and it is from the truthful speech that we^{asws} hear.

فإن تتبعونا تفتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطىء وإلينا يرجع التائب.

So, if you all were to follow us^{asws}, you will be guided by our^{asws} vision, and if you turn away from us^{asws} you will be Punished by Allah^{azwj} by our^{asws} hands or in whatever manner that He^{azwj} so Desires. We are the zenith (source) of Islam. It is by us^{asws} that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنبأتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إبانته، ولا تسألوهم المال على العسر فتبخلوهم، فإنه ليس منهم البخل.

By Allah^{azwj}, if you do not make haste and truth is not delayed, I^{asws} would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People^{asws} of the Household of Muhammad^{saww} about the knowledge before its time, and do not ask them^{asws} for the wealth during hardship, lest you consider them^{asws} to be miserly, for miserliness is not from them^{asws}.

وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه.

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah^{azwj} Created the creatures by His^{azwj} Power and Made preferences to be between them by His^{azwj} Knowledge, and Made servants^{asws} from among them Chosen by Himself^{azwj} in order to establish arguments over His^{azwj} creatures by them^{asws}.

فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النضرة في وجهه في دار الأمن والخلد الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

So He^{azwj} Made them^{asws} to be the 'Signs'. The one who honours them^{asws} will be in obedience, and the one who disregards them^{asws} will be disobedient. And He^{azwj} Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been Ignited by His^{azwj} Wrath. **and Allah is not unjust to them, but they were unjust to their own selves [16:33].**

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ريق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله.

O you people! It is through us^{asws}, the People^{asws} of the Household, that Allah^{azwj} Exposed the lies, and it is by us^{asws} that Allah^{azwj} Removes the hardships from the dogs (aggressors), and it is by us^{asws} that Allah^{azwj} Removes the rope of humiliation from your necks, and it is by us^{asws} that Allah^{azwj} Begins and it is by us^{asws} that Allah^{azwj} Ends.

فاعتبروا بنا وبعدوننا وبهداننا وبهداهم وبسيرتنا وبسيرتهم وميتتنا وميتهم، يموتون بالبدال والقرح والديلة، وغوت بالبطن والقتل والشهادة.

So, take lessons by us^{asws} and by our^{asws} enemies, and by our^{asws} guidance and by their guidance, and by our^{asws} ways and by their ways, and by our departed ones^{asws} and by their dead ones. They die from bad illnesses and ulcers and lumps, while we^{asws} die from abdominal pain and murder and martyrdom.⁴⁹

VERSES 34 - 36

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34}

So, the evil results of what they had done shall afflict them and it would encompass with them what they had been mocking with [16:34]

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {35}

And those who were associating said, 'If Allah had so Desired, we would not have worshipped anything from besides Him, neither us nor our forefathers, nor would we have prohibited anything from besides His Prohibitions'. Like

⁴⁹ Kitaab Sulaym Bin Qays Al Hilali – H 17

that was done by those from before them, so is there upon the Rasools except the clear delivery (of the Message)?' [16:35]

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {36}

And We had Sent a Rasool in every community saying: 'Worship Allah and shun the tyrants'. But, from them were ones Allah Guided, and from them were ones straying was deserved upon. Therefore, travel in the land and look at how was the end result of the beliers! [16:36]

العياشي: عن خطاب بن مسلمة، قال: قال أبو جعفر (عليه السلام): «ما بعث الله نبيا قط إلا بولايتنا و البراءة من أعدائنا، و ذلك قول الله عز و جل في كتابه: وَ لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ بتكذيبهم آل محمد (صلوات الله عليهم أجمعين)، ثم قال: فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ».

Al Ayyashi, from Khataab Bin Maslama who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} at all except with our^{asws} Wilayah and the disavowing from our^{asws} enemies. And these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: ***And We had Sent a Rasool in every community saying: 'Worship Allah and shun the tyrants'. But, from them were ones Allah Guided, and from them were ones straying was deserved upon. [16:36]*** due to their belying the Progeny^{asws} of Muhammad^{saww}. Then He^{azwj} Said: ***Therefore, travel in the land and look at how was the end result of the beliers! [16:36].***⁵⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كل راية ترفع قبل قيام القائم، فصاحبها طاغوت يعبد من دون الله عز و جل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from hamaad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every flag which is raised before the rising of Al-Qaim^{asws}, so its owner is a tyrant who worships ones besides Allah^{azwj} Mighty and Majestic'.⁵¹

⁵⁰ تفسير العياشي 2: 258 / 25.

⁵¹ الكافي 8: 452 / 295.

VERSES 37 - 39

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

Even if you are eager upon them to be Guided, Allah will not Guide one who strays (others), and there would be no helpers for them [16:37]

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۖ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {38}

And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39]

سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَبَارَكَ وَتَعَالَىٰ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ مَا تَقُولُ فِي هَذِهِ الْآيَةِ

Sahl, from Muhammad, from his father, from Abu Baseer who said:

'I said to Abu Abdullah^{asws} the Statement of the Blessed and the Exalted: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]**, he^{asws} said: 'O Abu Baseer! What do you (people) saying about this Verse?'

قَالَ قُلْتُ إِنَّ الْمُشْرِكِينَ يُزْعَمُونَ وَ يُخْلَفُونَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ لَا يَبْعَثُ الْمَوْتَىٰ

He (the narrator) said, 'I said, 'The 'Polytheists are alleging and swearing upon oath to Rasool-Allah^{saww} that Allah^{azwj} will not Resurrect the dead'.

قَالَ فَقَالَ تَبَّ لِمَنْ قَالَ هَذَا سَلَهُمْ هَلْ كَانَ الْمُشْرِكُونَ يُخْلَفُونَ بِاللَّهِ أَمْ بِاللَّاتِ وَ الْعُزَّىٰ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَوْجِدْنِيهِ

He (the narrator) said, 'So he^{asws} said: 'Woe be unto the ones who say this. Ask them, 'Do the Polytheists swear by Allah^{azwj} or by *Al-Laat*, and *Al-Uzza* (names of worshipped idols)?' I replied, 'May I be sacrificed for you^{asws}, enlighten me'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَوْ قَدْ قَامَ قَائِمُنَا بَعَثَ اللَّهُ إِلَيْهِ قَوْمًا مِنْ شِيعَتِنَا قِبَاغَ سُيُوفِهِمْ عَلَى عَوَاتِقِهِمْ فَيَبْلُغُ ذَلِكَ قَوْمًا مِنْ شِيعَتِنَا لَمْ يَمُوتُوا فَيَقُولُونَ بَعَثَ فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ

Imam^{asws} replied to me: 'O Abu Baseer! When our^{asws} Rising One (Al-Qaim^{asws}) makes the stand, Allah^{azwj} will Send to him^{asws} a group from our^{asws} Shias with the sheaths of their swords upon their shoulders, and that (news) will reach a group from our^{asws} Shias who would not have died yet. So they will say, so and so and so and so have been resurrected from their graves and they are with Al-Qaim^{asws}.

فَيَبْلُغُ ذَلِكَ قَوْمًا مِنْ عَدُوِّنَا فَيَقُولُونَ يَا مَعْشَرَ الشَّيْعَةِ مَا أَكْذَبَكُمْ هَذِهِ دَوْلَتُكُمْ وَ أَنْتُمْ تَقُولُونَ فِيهَا الْكَذِبَ لَا وَ اللَّهُ مَا عَاشَ هَؤُلَاءِ وَ لَا يَعْيشُونَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ .

So that (news) will reach a group from our^{asws} enemies, so they will say, 'O group of Shias, what lies you speak. This is your government and you are speaking lies about it? No, by Allah^{azwj}, those have never lived nor will they ever be living up to the Day of Judgement'. He^{asws} said: 'So Allah^{azwj} Quoted their words, and He^{azwj} Said: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!'** [16:38].⁵²

علي بن إبراهيم، في قوله تعالى: وَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَ عُدًّا عَلَيْهِ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ قال: حدثني أبي، عن بعض رجاله، رفعه إلى أبي عبد الله (عليه السلام) قال: «ما تقول الناس فيها؟». قال: يقولون: نزلت في الكفار.

Ali Bin Ibrahim regarding the Words of the Exalted: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!'** Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38], said, 'My father narrated to me, from one of his men raising it to Abu Abdullah^{asws} having said: 'What are the people saying regarding it?' He (the narrator) said, 'They are saying, 'It was Revealed regarding the Kafirs'.

فقال: «إن الكفار كانوا لا يحلفون بالله، و إنما نزلت في قوم من أمة محمد (صلى الله عليه و آله)، قيل لهم: ترجعون بعد الموت قبل القيامة، فحلفوا أنهم لا يرجعون، فرد الله عليهم فقال: لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ يعني في الرجعة، يردهم فيقتلهم و يشفي صدور المؤمنين منهم».

So he^{asws} said: 'Surely the Kafirs were not swearing by Allah^{azwj}, and rather it was Revealed regarding a people from the community of Muhammad^{saww}. It was said to them, 'Will you be returning after the death before the Day of Judgment?' They swore that they would not be returning, so Allah^{azwj} Rebutted against them and He^{azwj} Said: **'In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39]** – meaning, regarding

⁵² Al Kafi – V 8 H 14462

the Return (Raj'at). He^{azwj} will be Returning them and would be Killing them (at the hands of Amir Al-Momineen^{asws}), and Heal the chests of the Momineen from them".⁵³

عن أبي عبد الله صالح بن ميثم، قال: سألت أبا جعفر (عليه السلام) عن قول الله تعالى: وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً. قال: «ذلك حين يقول علي (عليه السلام): أنا أولى الناس بهذه الآية وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعُوداً عَلَيْهِمْ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ».

From Abu Abdullah Salih Bin Maysam who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**. He^{asws} said: 'That is when Ali^{asws} would be saying: 'I^{asws} am the foremost of the people with this Verse: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38] In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39]**, (i.e. differing regarding him^{asws})'.⁵⁴

عن سيرين، قال: كنت عند أبي عبد الله (عليه السلام) إذ قال: «ما يقول الناس في هذه الآية وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ؟»

From Sireen who said, 'I was in the presence of Abu Abdullah^{asws} when he^{asws} said: 'What are the people saying regarding this Verse: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' [16:38]?**'

قال: يقولون: لا قيامة و لا بعث و لا نشور

He (the narrator) said, 'They are saying that there is neither a Day of Judgement, nor Resurrection, nor (a new) growth'.

فقال: «كذبوا و الله، إنما ذلك إذا قام القائم، و كر معه المكرون، فقال أهل خلافكم: قد ظهرت دولتكم، يا معشر الشيعة، و هذا من كذبكم، تقولون: رجع فلان و فلان و فلان. لا و الله لا يبعث الله من يموت،

So he^{asws} said: 'By Allah^{azwj}, they are lying! But rather, that is when Al-Qaim^{asws} rises, and the attackers who are with him^{asws} attack, the people of the opposition would say, 'Your government has appeared, O group of Shias! And this is from your lies that you all are saying, 'So and so (Abu Bakr), and so and so (Umar) and so and so (Usman) have returned. No, by Allah^{azwj}! Allah^{azwj} does not Resurrect the dead'.

⁵³ تفسير القمي 1: 385

⁵⁴ تفسير العياشي 2: 27 / 259

ألا ترى أنه قال: وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ كَانِ الْمُشْرِكُونَ أَشَدَّ تَعْظِيمًا لِلَّاتِ وَ الْعِزَّى مِنْ أَنْ يَقْسَمُوا بِغَيْرِهَا،

Do you not see that He^{azwj} Says: **[16:38] And they swear by Allah with the most energetic of their oaths.** The Polytheists used to be very intense in their reverence of Al Laat, and Al Uzza than to swear by other than these.

فَقَالَ اللَّهُ: بَلَى وَ عَدَاً عَلَيْهِ حَقًّا، لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَ لِيُعَلِّمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ.

So Allah^{azwj} Said: **Yes, (It is) a true Promise binding upon Him [16:38] In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39] But rather, Our Word for a thing when We Intend it, is that We say to it: “Be!” and it comes into being [16:40].**⁵⁵

VERSE 40

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40}

But rather, Our Word for a thing when We Intend it, is that We say to it: “Be!” and it comes into being [16:40]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَخْبِرْنِي عَنِ الْإِرَادَةِ مِنَ اللَّهِ وَ مِنَ الْخَلْقِ قَالَ فَقَالَ الْإِرَادَةُ مِنَ الْخَلْقِ الضَّمِيرُ وَ مَا يَبْدُو لَهُمْ بَعْدَ ذَلِكَ مِنَ الْفِعْلِ وَ أَمَّا مِنَ اللَّهِ تَعَالَى فَإِرَادَتُهُ إِحْدَاثُهُ لَا غَيْرُ ذَلِكَ لِأَنَّهُ لَا يُرَوَّى وَ لَا يَهُمُّ وَ لَا يَتَفَكَّرُ وَ هَذِهِ الصِّفَاتُ مَنْفِيَّةٌ عَنْهُ وَ هِيَ صِفَاتُ الْخَلْقِ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

‘I said to Abu Al-Hassan^{asws}, ‘Inform me about the Intention (Will) from Allah^{azwj}, and from the creature’. So he^{asws} said: ‘The Intention from the creature (people) is the conscience and begins for them after that from the deed, and as for (the Intention) from Allah^{azwj} the Exalted, so His^{azwj} Intention is His^{azwj} Creation and not other than that, because He^{azwj} neither narrates, nor whims, nor thinks, and these Attributes are negated from Him^{azwj}, and these are the attributes of the creatures.

فَإِرَادَةُ اللَّهِ الْفِعْلُ لَا غَيْرُ ذَلِكَ يَقُولُ لَهُ كُنْ فَيَكُونُ بِلا لَفْظٍ وَ لَا نُطْقٍ بِلسَانٍ وَ لَا هِمَّةٍ وَ لَا تَفَكُّرٍ وَ لَا كَيْفَ لِذَلِكَ كَمَا أَنَّهُ لَا كَيْفَ لَهُ .

So the Intention of Allah^{azwj} is the deed, not other than that. He^{azwj} is Saying to it, **“Be!” and it comes into being [16:40]**, without a letter spoken by a tongue, nor a

⁵⁵ تفسير العباسي 2: 28 / 259.

whim, nor thinking, nor is there a 'where' for that just as there is no 'where' (qualitative state) for Him^{azwj}.⁵⁶

وَعَنْهُ رَفَعَهُ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) أَنَّهُ قَالَ لَا أَقُولُ إِنَّهُ قَائِمٌ فَأُزِيلُهُ عَنْ مَكَانِهِ وَلَا أَخْذُهُ بِمَكَانٍ يَكُونُ فِيهِ وَلَا أَخْذُهُ أَنْ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الْأَرْكَانِ وَالْجَوَارِحِ وَلَا أَخْذُهُ بِلَفْظٍ شَقَّ فِيمَ وَلَكِنْ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى كُنْ فَيَكُونُ بِمَشِيئَتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ صَمَدًا فَرْدًا لَمْ يَخْتَجِ إِلَى شَرِيكَ يَذْكُرْ لَهُ مُلْكُهُ وَلَا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ.

And from him, from Al Hassan Bin Rashid, from Yaquob Bin Ja'far,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws} that he^{asws} said: 'I^{asws} am not saying that He^{azwj} is Standing, So I^{asws} decline Him^{azwj} from His^{azwj} place, nor am I^{asws} limiting Him^{azwj} by a place for Him^{azwj} to be in, nor am I^{asws} limiting Him^{azwj} that He^{azwj} moves into something from the elements and the body parts, nor am I limiting Him^{azwj} by words piercing a mouth, but just as Allah^{azwj} Blessed and Exalted Says: **"Be!" and it comes into being [16:40]** by His^{azwj} Desire, from without there being a hesitation from Himself^{azwj}. He^{azwj} is Samad, Individual, not needy to an associate to mention His^{azwj} Kingdom to Him^{azwj} nor to open for Him^{azwj} the doors of His^{azwj} Knowledge'.⁵⁷

VERSES 41 & 42

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوَّتَهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {41}

[16:41] And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

[16:42] Those who are patient and are relying upon their Lord upon their Lord

تفسير القمي في رواية أبي الجارود عن أبي جعفر عليه السلام: يقول لَا تُطِيعُوا أَهْلَ الْفَسَقِ مِنَ الْمُلُوكِ فَإِنْ خِفْتُمُوهُمْ أَنْ يَغْتَنَبُوكُمْ عَنْ دِينِكُمْ فَإِنَّ أَرْضِي وَأَسْعَةً.

In Tafseer Qummi – 'In a report of Abu Al Jaroud,

⁵⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 3

⁵⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 2

'From Abu Ja'far^{asws}: 'He^{azwj} is Saying: "Do not obey the mischievous people from the kings! So, if you fear them, and they tempt you away from your Religion, then My^{azwj} earth is vast!"⁵⁸

VERSES 43 & 44

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
{43}

And We did not Send before you except men We had Revealed unto, therefore ask the people of Al Zikr if you don't know [16:43]

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

With the clear proofs and the Scriptures, and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]

Zikr and Ahl Al-Zikr

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَ الْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhmmad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***therefore ask the people of Al Zikr if you don't know [16:43].*** He^{asws} said: 'Rasool-Allah^{saww} is the Zikr (Reminder). I^{asws} and the Imams^{asws} are the People of the Reminder (Ahl Al-Zikr)'.⁵⁹

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسؤالهم ولم يؤمروا بسؤال الجاهل

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

⁵⁸ تفسير القمّي: 497.

⁵⁹ الكافي 1/163 (Extract)

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{asws} said: 'The Book of Allah^{azwj} is the Reminder, and its People^{asws} are the Progeny^{asws} of Muhammad^{saww} are the ones whom Allah^{azwj} has Commanded to ask them^{asws} and did not Command to ask the ignorant ones.

وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون.

and Allah^{azwj} has Named the Quran as the 'Reminder' (Zikr) and Said: **With the clear proofs and the Scriptures, and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]**.⁶⁰

The Ahl Al-Zikr are not Jews and Christians

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابي عثمان عن المولى بن خنيس عن ابي عبد الله عليه السلام في قول الله تعالى فاستلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فذكرنا له حديث الكلبي انه قال هي في اهل الكتاب قال فلعله وكذبه.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]** said: 'They are the Progeny^{asws} of Muhammad^{saww}'. We mentioned to him^{asws} the narration of Al-Kalby that he said that this is regarding the People of the Book (Jews and Christians). He (the narrator) said that he^{asws} cursed them and belied them.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ مَنْ عِنْدَنَا يَزْعُمُونَ أَنَّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ أَنَّهُمُ الْيَهُودُ وَ النَّصَارَى قَالَ إِذَا يَدْعُونَكُمْ إِلَى دِينِهِمْ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'There are ones with us who are alleging that the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al Zikr if you don't know [16:43]**, they are the Jews and the Christians'. He^{asws} said: 'Then they would be calling you to their religion'.

قَالَ قَالَ يَدْعُو إِلَى صَدْرِهِ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْتُؤَلُونَ .

⁶⁰ Basaair Al Darajaat – P 1 Ch 19 H 19

⁶¹ Basaair Al Darajaat – P 1 Ch 19 H 15

He (the narrator) said, 'He^{asws} said by (placing) his^{asws} hand upon his^{asws} chest: 'We^{asws} are the *Ahl Al-Zikr* (People of the Reminder), and we^{asws} are to be asked'.⁶²

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرور و قد اجتمع في مجلسه جماعة من علماء العراق و خراسان، و ذكر الحديث إلى أن قال فيه الرضا (عليه السلام): «نحن أهل الذكر الذين قال الله في كتابه: فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فنحن أهل الذكر، فاسألونا إن كنتم لا تعلمون».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayaan Bin Al Salt who said,

'Al-Reza^{asws} was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, from the scholars of Al Iraq and Khurasan', and he mentioned the Hadeeth until Al Reza^{asws} said: 'We^{asws} are the People^{asws} of the Reminder whom Allah^{azwj} has Mentioned in His^{azwj} Book: **therefore ask the people of Al Zikr if you don't know [16:43]**. So we^{asws} are the People^{asws} of the Reminder, so you all should be asking us^{asws} if you do not know'.

فقال العلماء: إنما عني الله بذلك اليهود و النصارى. فقال أبو الحسن (عليه السلام): «سبحان الله، و هل يجوز ذلك؟ إذن يدعوننا إلى دينهم، و يقولون: هو أفضل من دين الإسلام».

The scholars said, 'But rather, what Allah^{azwj} has Meant by that are the Jews and the Christians!' So Abu Al Hassan^{asws} said: 'Glory be to Allah^{azwj}! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!'

فقال المأمون: فهل عندك في ذلك شرح بخلاف ما قالوا، يا أبا الحسن؟

Al-Mamoun said, 'So is there an explanation with you^{asws} which is different from what they are saying, O Abu Al-Hassan^{asws}?'.

فقال (عليه السلام): «نعم، الذكر: رسول الله (صلى الله عليه و آله) و نحن أهله، و ذلك بين في كتاب الله تعالى حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذكر: رسول الله، و نحن أهله».

He^{asws} said: 'Yes. The Reminder (الذكر) is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}. And that is explained in the Book of Allah^{azwj} where He^{azwj} is Saying in *Surah Al Talaaq: therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Reminder [65:10] A Rasool [65:11]*. So the Reminder is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}.⁶³

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 20 H 7

⁶³ عيون أخبار الرضا (عليه السلام) 1: 228

The ones to ask from

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَسُئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ أَهْلُهُ الْمُسْتَوْثُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

‘I said to Abu Abdullah^{asws}, ‘**therefore ask the people of Al Zikr if you don’t know [16:43]**. He^{asws} said: ‘Al-Zikr (The Reminder) is Muhammad^{saww}, and we^{asws} are his^{saww} people, the ones^{asws} to be asked’.⁶⁴

Asking the Imams^{asws} is an Obligation, their^{asws} replying to us is not

حدثنا محمد بن الحسين عن محمد بن اسمعيل عن منصور بن يونس عن أبي بكر الحضرمي قال كنت عند أبي جعفر عليه السلام ودخل عليه الوراد اخو الكميث فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرنى مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرنى واحدة قال وما هي قال قول الله تبارك وتعالى فسئلوا اهل الذكر ان كنتم لا تعلمون

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

‘I was with Abu Ja’far^{asws} when Al-Warad the brother of Al-Kumeyt entered. He said, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}, I had chosen seventy questions for you^{asws}, but I can only recall one of them.’ He^{asws} said: ‘And no another one, O Warad?’ He said, ‘Yes, I recall (only).’ He^{asws} said: ‘And which one is that?’ He said, ‘The Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al Zikr if you don’t know [16:43]**’.

قال ياورد امركم الله تبارك وتعالى ان تسئلونا ولنا ان شئنا اجبتاكم وان شئنا لم نجبكم.

He^{asws} said: ‘O Warad, Allah^{azwj} Blessed and Exalted Commanded you to ask from us^{asws} (we^{asws} are the *Ahl Al-Zikr*) and it is up to us^{asws}, if we^{asws} like, we^{asws} answer you, but if we^{asws} find it inappropriate, we^{asws} don’t (reply).’⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) عَلَى الْأُيُمَةِ مِنَ الْفَرَضِ مَا لَيْسَ عَلَى شَيْعَتِهِمْ وَعَلَى شَيْعَتِنَا مَا لَيْسَ عَلَيْنَا

A number of our companions, from Ahmad Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, ‘I heard him^{asws} saying: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Certain obligations for ‘Aimma^{asws} are not obligatory

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 2 (Extract)

⁶⁵ Basaair Al Darajaat – P 1 Ch 19 H 1

upon their^{asws} followers and certain obligations of our^{asws} followers are not obligatory for us. It is from the Imposition upon the Imams^{asws} what isn't upon their^{asws} Shias, and upon our^{asws} Shia what isn't upon us^{asws}.

أَمَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَسْأَلُونَا قَالَ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَأَمَرَهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ شِئْنَا أَجَبْنَا وَ إِنْ شِئْنَا أَمْسَكْنَا .

Allah^{azwj} Mighty and Majestic Commanded them that they should be asking us^{asws}, so He^{azwj} Said: **therefore ask the people of the Reminder if you don't know [16:43]**. So He^{azwj} Commanded them that they should ask us^{asws}, and the answering isn't upon us^{asws}. If we^{asws} so desire to, we^{asws} will answer, and if we^{asws} so desire, we^{asws} will not answer'.⁶⁶

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! (What about the Verse): **therefore ask the people of the Reminder if you don't know [16:43]?**'

فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْكُمْ أَنْ يُجِيبُونَا

So he^{asws} said: 'We^{asws} are the *Ahl Al-Zikr* (The People of the Reminder), and we^{asws} are the ones to be asked'. I said, 'So you (Imams^{asws}) would be answering to (all) of our questions?' He^{asws} said: 'Yes'. I said, 'It is a right (Obligation) upon us that we ask you^{asws} All?' He^{asws} said: 'Yes'. I said, 'Is it a right (Obligation) upon you^{asws} that you^{asws} should answer us?'

قَالَ لَا ذَاكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

He^{asws} said: 'No. That is up to us^{asws}. If we^{asws} so desire to, we would do so, and if we^{asws} desire, we^{asws} would not do so. Have you not heard the Words of Allah^{azwj} Blessed and Exalted: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**?⁶⁷

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 8

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

Why ask the Imams^{asws}

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ أَنَّهُ عَرَضَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بَعْضَ خُطَبِ أَبِيهِ حَتَّى إِذَا بَلَغَ مَوْضِعاً مِنْهَا قَالَ لَهُ كُفَّ وَ اسْكُتْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَسْعَاكُمْ فِيمَا يَنْزِلُ بِكُمْ مِمَّا لَا تَعْلَمُونَ إِلَّا الْكُفُّ عَنْهُ وَ التَّثَبُّتُ وَ الرُّدُّ إِلَى أَيْمَةِ الْهُدَى حَتَّى يَحْمِلُوَكُمْ فِيهِ عَلَى الْقَصْدِ وَ يَجْلُوا عَنْكُمْ فِيهِ الْعَمَى وَ يُعَرِّفُوكُمْ فِيهِ الْحَقَّ قَالَ اللَّهُ تَعَالَى فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .

Muhammad, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Al Tayyar that,

'He presented to Abu Abdullah^{asws} some of the sermons of his father, until when he reached a subject from it, he^{asws} said to him: 'Stop, and be silent'. Then Abu Abdullah^{asws} said: 'There is no leeway for you regarding what comes to you from what you do not know except to pause at that, and affirming, and referring it back to the Imams^{asws} of the Guidance, until they^{asws} deliver to you the purpose (of it), and they^{asws} isolate from you the blindness in (that where you are going), and they^{asws} make you recognise the truth in it. Allah^{azwj} the Exalted Said: **therefore ask the people of Al Zikr if you don't know [16:43]**'.⁶⁸

عنه، عن أبيه، عمن حدثه رفعه إلى أبي عبد الله عليه السلام قال: إنه لا يسعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه والتثبت فيه والرد إلى أئمة المسلمين حتى يعرفوكم فيه الحق ويحملوكم فيه على القصد، قال الله عز وجل: " فاسئلوا أهل الذكر إن كنتم لا تعلمون " .

From him, from his father, from the one who narrated it,

Abu Abdullah^{asws} having said: 'There is no leeway for you with regards to what descends by you from what you do not know except for the restraint from it, and the verification regarding it, and the referring to the Imams^{asws} of the Muslims until you understand the Truth regarding it, and it carries you upon the intended way. Allah^{azwj} Mighty and Majestic Says: **therefore ask the people of Al Zikr if you don't know [16:43]**'.⁶⁹

Circumstances of the Revelation

ابن شهر آشوب في (المناقب): قال في تفسير يوسف القطان، عن وكيع، عن الثوري، عن السدي، قال: كنت عند عمر بن الخطاب إذ أقبل عليه كعب بن الأشرف و مالك بن الصيف و حبي بن أخطب، فقالوا: إن في كتابكم جنة عرضها السماوات و الأرض، إذا كانت سعة جنة واحدة كسبع سماوات و سبع أرضين، فالجنان كلها يوم القيامة أين تكون؟ فقال عمر: لا أدري.

Ibn Shehr Ashub in Al Manaqib said, 'In the Tafseer of Yusuf Al Qataan (Non Shia source), from Waki'e, from Al Sowry, from Al Sady who said,

⁶⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 10

⁶⁹ Al Mahaasin – V 1 Bk 5 H 103

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Al-Ashraf and Malik Bin Al-Sayf, and Hayy Bin Al-Akhtab (Jews) came to him, so they said, 'In your Book is a Garden as wide as the skies and the earth. When the width of one Garden is like the seven skies and the seven firmaments, so then all of the Gardens on the Day of Judgement, where would they be?' So Umar said, 'I don't know'.

فبينما هم في ذلك إذ دخل علي (عليه السلام) فقال: «في أي شيء أنتم؟» فألقى اليهودي المسألة عليه. فقال (عليه السلام) لهم: «خبروني أن النهار إذا أقبل الليل أين يكون [و الليل إذا أقبل النهار أين يكون]؟» قالوا له: في علم الله تعالى يكون. فقال علي (عليه السلام): «كذلك الجنان تكون في علم الله تعالى»

So whilst they were in the midst of that, Ali^{asws} entered, and he^{asws} said: 'In what thing are you in (discussing)?' So, the Jew cast the question to him^{asws}. So he^{asws} said to them: 'Inform me^{asws} that the day, when the night comes about, where does it go, and (about) the night, when the day comes about, where does it go?' So they said to him^{asws}: 'It is in the Knowledge of Allah^{azwj} the High, where they go'. So Ali^{asws} said: 'Similar to that are the Gardens, they would be in the Knowledge of Allah^{azwj} the High'.

فجاء علي (عليه السلام). إلى النبي (صلى الله عليه وآله) وأخبره بذلك، فنزل فسئلوا أهل الذكر إن كنتم لا تعلمون.

Then Ali^{asws} came to the Prophet^{saww} and informed him^{saww} of that. Thus, was Revealed: **therefore ask the people of Al Zikr if you don't know [16:43]**.⁷⁰

VERSES 45 - 47

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45}

Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45]

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46}

Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46]

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {47}

⁷⁰ المناقب 2: 352.

Or (from) Him Seizing them upon gradual wastage? Surely your Lord is Kind, Merciful [16:47]

عن جابر الجعفي، عن أبي جعفر (عليه السلام) - في حديث طويل - قال له: «وإياكم و شذاذا من آل محمد، فإن لآل محمد و علي (عليهم السلام) راية، و غيرهم رايات [فالزم الأرض، و لا تتبع منهم رجلا أبدا حتى ترى رجلا من ولد الحسين، معه عهد نبي الله و رايته و سلاحه،

From Jabir Al Ju'fy,

'From Abu Ja'far^{asws} - in a lengthy Hadeth - said to him: 'And beware of the Shazaza⁷¹ from the Progeny^{asws} of Muhammad^{saww}, because for the Progeny^{asws} of Muhammad^{saww} there is a flag, and for others there are flags. Therefore, necessitate the ground and do not follow any man from them, ever, until you see a man^{asws} from the sons^{asws} of Al-Husayn^{asws}, with him^{asws} being a Covenant of the Prophet^{saww} of Allah^{azwj} and his^{saww} flag and his^{saww} weapons.

فإن عهد نبي الله صار عند علي بن الحسين، ثم صار عند محمد بن علي، و يفعل الله ما يشاء، فالزم هؤلاء أبدا، و إياك و من ذكرت لك.

The Covenant of the Prophet^{saww} of Allah^{azwj} came to be with Ali^{asws} Bin Al-Husayn^{asws}, then it came to be with Muhammad^{asws} Bin Ali^{asws}, and Allah^{azwj} does whatever He^{azwj} so Desires to. Therefore, necessitate them^{asws} for ever, and beware of the ones I^{asws} mentioned to you.

فإذا خرج رجل منهم معه ثلاث مائة و بضعة عشر رجلا، و معه راية رسول الله (صلى الله عليه و آله) عامدا إلى المدينة حتى يمر بالبيداء، حتى يقول: هذا مكان القوم الذين خسف بهم، و هي الآية التي قال الله تعالى: أ فَأَمِّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يُخَسِّفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ».

So when a man^{asws} from them comes out, with him^{asws} being three hundred and some ten men, and with him^{asws} is the flag of Rasool-Allah^{saww}, deliberating towards Al Medina until he^{asws} passes by Al Bayda'a, until he^{asws} is saying; 'This is the place of the people, those would be submerged with'. And it is the Verse which Allah^{azwj} the Exalted Says: **Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45] Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46]**.⁷²

عن ابن سنان، عن أبي عبد الله (عليه السلام) سئل عن قول الله تعالى: أ فَأَمِّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يُخَسِّفَ اللَّهُ بِهِمُ الْأَرْضَ، قال: «هم أعداء الله، و هم يمسحون و يقذفون و يسيحون في الأرض».

From Ibn Sinan,

⁷¹ A person not from their^{asws} immediate families.

⁷² تفسير العياشي 1: 117 / 65

(It has been narrated) from Abu Abdullah^{asws} having asked about the Words of Allah^{azwj} the Exalted: **Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them [16:45]**, he^{asws} said: 'They are the enemies of Allah^{azwj}, and they would be metamorphosed, and would be thrown, and they would be melt in the earth'.⁷³

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ حَبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْعِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

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

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

وَ أَشْعُرُوا قُلُوبَكُمْ خَوْفَ اللَّهِ وَ تَذَكَّرُوا مَا قَدْ وَعَدَكُمْ اللَّهُ فِي مَرْجِعِكُمْ إِلَيْهِ مِنْ حُسْنِ ثَوَابِهِ كَمَا قَدْ خَوَّفَكُمْ مِنْ شَدِيدِ الْعِقَابِ فَإِنَّهُ مَنْ خَافَ شَيْئاً حَذَرَهُ وَ مَنْ حَذَرَ شَيْئاً تَرَكَهُ وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الدُّنْيَا الَّذِينَ مَكْرُوا السَّيِّئَاتِ

You must get your hearts to feel the fear of Allah^{azwj} and remember what He^{azwj} has Promised you regarding your returning to Him^{azwj} from the good Rewards from Him^{azwj}, just as you fear the harsh Punishment, for the one who fears something would be cautious of it, and the one who is cautious of something would avoid it. And do not become of the oblivious ones, the ones inclined towards the blossoms of the world of those who devise evil.

فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أَ قَامَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ

So Allah^{azwj} Said in His^{azwj} Decisive Book: **Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45] Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46] Or (from) Him Seizing them upon gradual wastage? Surely your Lord is Kind, Merciful [16:47].**

فَاخْذَرُوا مَا حَذَرَكُمْ اللَّهُ بِمَا فَعَلَ بِالظَّالِمَةِ فِي كِتَابِهِ وَ لَا تَأْمَنُوا أَنْ يُنْزَلَ بِكُمْ بَعْضَ مَا تَوَاعَدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَ اللَّهُ لَقَدْ وَعَظَكُمْ اللَّهُ فِي كِتَابِهِ بِغَيْرِكُمْ فَإِنَّ السَّعِيدَ مَنْ وَعِظَ بِغَيْرِهِ

So be cautious of what Allah^{azwj} has Cautioned you with what He^{azwj} has Done with the unjust ones in His^{azwj} Book, and do not feel secure from what has been Promised

⁷³ تفسير العباسي 2: 35 / 261

for the unjust people in the Book. By Allah^{azwj}, Allah^{azwj} has Advised you all in His^{azwj} Book by way of other people. Thus, fortunate is the one who takes a lesson from the advice given to others.⁷⁴

VERSES 48 - 50

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ {48}

Or are they not looking at anything from Allah Created, its shadow inclines from the right and the left, performing Sajdah to Allah while they are humbled? [16:48]

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ {49}

And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50}

They fear their Lord from above them and are doing what they are commanded to [16:50]

في مجمع البيان «وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ» الآية و قد صح عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً فِي السَّمَاءِ السَّابِعَةِ سُجُوداً مُنْذُ خَلَقَهُمْ إِلَى يَوْمِ الْقِيَمَةِ تُرْعَدُ فَرَائِصُهُمْ مِنْ خَافَةِ اللَّهِ، لَا تَقْطُرُ مِنْ دُمُوعِهِمْ قَطْرَةٌ إِلَّا صَارَ مَلَكًا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ رَفَعُوا رُؤُسَهُمْ وَ قَالُوا: مَا عَبْدْنَاكَ حَقَّ عِبَادَتِكَ.

In (the book) Majma Al Bayan –

‘(Re): ***And to Allah does Sajdah whatever is in the skies and whatever is in the earth [16:49]*** – the Verse, and it has been correctly (reported) from the Prophet^{saww}. For Allah^{azwj} there are such Angels in the seventh sky who are in Sajdahs since He^{azwj} Created them, (and would be so) up to the Day of Judgment, instinctively rumbling from fear of Allah^{azwj}. A drop from their tears does not drop except it becomes an Angel. So when it will be the Day of Judgment, they would raise their heads and they would be saying, ‘We did not worship You^{azwj} as is the right of Your^{azwj} worship’.⁷⁵

⁷⁴ Al Kafi – 14477 (Extract)

⁷⁵ H 110 – تفسير نور الثقلين، ج3، ص: 60

VERSE 51

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونِ {51}

And Allah Said: “Do not take to two gods, but rather He is One God, so it is Me you should fear” [16:51]

الطبرسي في (الاحتجاج): قال: سئل أبو عبد الله (عليه السلام) قيل له: و لم لا يجوز أن يكون صانع العالم أكثر من واحد؟

Al Tabarsy in Al Ihtijaj, said,

‘Abu Abdullah^{asws} was asked, ‘And why is it not possible for there to be more than one makers of the universe?’

قال أبو عبد الله (عليه السلام): «لا يخلو قولك أنهما اثنان من أن يكونا قديمين قويين أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قويين، فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالربوبية؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف ثبت أنه واحد كما تقول للعجز الظاهر في الثاني،

Abu Abdullah^{asws} said: ‘Your speech is not without saying that there are two, one who is older and stronger, or weaker. Or one of them is stronger and the other one is weak. For, if both of them are strong, then why does not one of them repel his companions and be alone for the Lordship? And if you claim that one of them is strong, and the other is weak, it proves that there is one, just as you are saying for the apparent deficit in the second one.

و إن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و اختلاف الليل و النهار و الشمس و القمر، دل ذلك على صحة الأمر و التدبير و اتئلاف الأمور، و أن المدبر واحد».

And if you say that there are two, it is not devoid for them to be co-incidental in every aspect, or separate in every aspect. So when we see the creation as its management, and the planets flowing in orbits, and the interchange of the night and the day, and the sun and the moon, that points upon the correctness of the order, and the management of it, and the coalition of the matters, that there is One Mastermind’.⁷⁶

العباشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ يَعْنِي بِذَلِكَ و لا تتخذوا إمامين إنما هو إمام واحد».

Al Ayyashi, from Abu Baseer who said,

⁷⁶ الاحتجاج: 333.

'I heard Abu Abdullah^{asws} saying: '**And Allah Said: "Do not take to two gods, but rather He is One God [16:51]**, it Means by that, 'Do not take two Imams (at a time), but rather he^{asws} is one Imam^{asws}'.⁷⁷

VERSE 52

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52}

And for Him is whatever there is in the skies and the earth, and for Him is the Religion of constant obedience. So is it other than Allah you would fear? [16:52]

العباشي: عن سماعة، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَلَهُ الدِّينُ وَاصِبًا. قال: «واجبا».

Al Ayyashi, from Sama'at,

'I asked Abu Abdullah^{asws} him^{asws} about the Words of Allah^{azwj} **and for Him is the Religion of constant obedience [16:52]**. He^{asws} said: 'Obligatory'.⁷⁸

VERSES 53 - 55

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53}

And whatever is with you from a Favour, so it is from Allah. Then when the harm touches you, so it is to Him you should be supplicating [16:53]

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

Then, when He Removes the harm from you, so a group from you associates with their Lord [16:54]

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ {55}

Committing Kufr with what We Gave them. So enjoy yourselves, for soon you would come to know [16:55]

⁷⁷ تفسير العياشي 2: 36 / 261

⁷⁸ تفسير العياشي 2: 37 / 262

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَ إِذَا أَمْسَى ثَلَاثًا

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, (Supplication of Noah^{as}) having said, 'It was so that when it was morning, he^{as} said: 'In the morning I^{as} testify to You^{azwj} what has come to me^{as} from the Bounties or the good health regarding religion of the world, is from You^{azwj}, Alone, there being no associates for You^{azwj}. So for You^{azwj} is the Praise upon that, and for You^{azwj} is the abundant thanks'. He^{as} used to say it when it was morning, three (times), and when it was evening three (times)".⁷⁹

و عن الصادق عليه السلام: من لم يعلم أنّ لله عليه نعمة في مطعم أو ملبس فقد قصر عمله و دنا عذابه

And from Al-Sadiq^{asws}: 'One who does not know that for Allah^{azwj} there are Favours upon him in food or clothing, so his deeds have been reduced and his Punishment has approached'.⁸⁰

VERSES 56 - 59

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيْبًا مِمَّا رَزَقْنَاهُمْ ۖ تَاللّٰهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ {56}

And they are assigning a share for what they don't even know, from what We Sustained them. By Allah! You will be Questioned about what you had been fabricating! [16:56]

وَيَجْعَلُونَ لِلّٰهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ {57}

And they are ascribing daughters to Allah? Glorious is He! And for them is what they are desiring? [16:57]

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58}

And when one of them is given glad tidings of a female, the shade of his face darkens and he is anguished [16:58]

⁷⁹ Al Kafi V 2 – The Book Of Supplication CH 48 H 38 (Extract)

⁸⁰ تفسير الصافي، ج3، ص: 140

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ
مَا يَحْكُمُونَ {59}

He fades away from the people from the evil of he had been given glad tidings with. Should he keep it upon abasement or should he bury it in the soil? Indeed! Evil is what they are deciding [16:59]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الرِّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أُتِيَ رَجُلٌ
وَ هُوَ عِنْدَ النَّبِيِّ (صلى الله عليه وآله) فَأَخْبَرَ بِمَوْلُودٍ أَصَابَهُ فَتَعَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ (عليه السلام) مَا لَكَ فَقَالَ خَيْرٌ
فَقَالَ قُلْ قَالَ خَرَجْتُ وَ الْمَرْأَةُ تَمَخَضُ فَأَخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) الْأَرْضُ تُقَلِّبُهَا وَ السَّمَاءُ
تُظِلُّهَا وَ اللَّهُ يَرْزُقُهَا وَ هِيَ رِيحَانَةٌ تَشْمُهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Al Abbas Al Ziyat, from Hamza Bin Humran, raising it, said,

‘(A midwife) came to a man whilst he was in the presence of the Prophet^{saww}, so he informed him with a birth for him. So the face of the man changed. So the Prophet^{saww} said to him: ‘What is the matter with you?’ So he said, ‘Good’. So he^{saww} said: ‘Speak’. He said, ‘I came out and the wife was in labour, so she (mid-wife) just informed me that she had given birth to a girl’. So the Prophet^{saww} said to him: ‘The earth would carry her and the sky would shade her, and Allah^{azwj} would Sustain her, and her smell is of a fragrant flower’.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله)
نِعْمَ الْوَلَدُ الْبَنَاتُ مُلْطَفَاتٌ مُجَهَّزَاتٌ مُوَسَّاتٌ مُبَارَكَاتٌ مُفْلِيَّاتٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the children are daughters, kind, serving, caring, Blessed, loving’.⁸²

فِي كِتَابِ ثَوَابِ الْأَعْمَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْبَنَاتُ حَسَنَاتٌ، وَ الْبُتُونَ نِعْمَةٌ، وَ الْحَسَنَاتُ يُثَابُ عَلَيْهَا وَ النِّعْمَةُ
يُسْتَأْذَنُ عَنْهَا،

In the book Sawab Al Amaal –

‘From Abu Abdullah^{asws} having said: ‘The daughters are good deeds and the sons are a Bounty, and the good deeds would be Rewarded upon while the Bounties would be Questioned about’.

⁸¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 6

⁸² Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 5

وَقَالَ: إِنَّهُ بَشَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِفَاطِمَةَ عَلَيْهَا السَّلَامُ، فَنَظَرَ فِي وُجُوهِ أَصْحَابِهِ فَرَأَى الْكَرَاهِيَةَ فِيهِمْ، فَقَالَ: مَا لَكُمْ رِيحَانَةٌ أَشْمُهَُا وَ رِزْقُهَا عَلَى اللَّهِ.

And he^{asws} said: 'The Prophet^{saww} was given the glad tidings with Fatima^{asws}, so he^{saww} looked into the faces of his^{saww} companions and he^{saww} saw abhorrence among them, so he^{saww} said: 'What is the matter with you all! (She^{asws} is an aroma |^{saww} smell and her^{asws} sustenance is upon Allah^{azwj}.'⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ وَجَبَتْ لَهُ الْجَنَّةُ فَقِيلَ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ أَنْتَنِي فَقَالَ وَ أَنْتَنِي فَقِيلَ يَا رَسُولَ اللَّهِ وَ وَاحِدَةً فَقَالَ وَ وَاحِدَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who supports three daughters or three sisters of his, the Paradise is Obligated for him'. So it was said, 'O Rasool-Allah^{saww}! And (if there were) two?' So he^{saww}: 'And (even if there were only) two'. So it was said, 'O Rasool-Allah^{saww}! And (if there was) one?' So he^{saww} said: 'And (even if there was only) one'.⁸⁴

For detailed Ahadeeth on the merits of daughter, refer to Al Kafi V 6 – The Book of Aqeeqa Ch 3 –

[https://hubeali.com/books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Aqeeqa%20\(1\)%20.pdf](https://hubeali.com/books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Aqeeqa%20(1)%20.pdf)

VERSE 60

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60}

For those who do not believe in the Hereafter it is an evil example, and for Allah is the Exalted Example, and He is the Mighty, the Wise [16:60]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي - و ذكر الحديث - إلى أن قال: وَلِلَّهِ الْمَثَلُ الْأَعْلَى الَّذِي لَا يَشْبَهُهُ شَيْءٌ، وَ لَا يوصف، وَ لَا يتوهم، فذلك المثل الأعلى.

⁸³ H 115 تفسير نور الثقلين، ج 3، ص: 61

⁸⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 10

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Al Husayn Bin Al Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah^{asws} about the Throne and the Chair' – and mentioned the Hadeeth – until he^{asws} said: '**and for Allah is the Exalted Example [16:60]**, which nothing Resembles Him^{azwj}, nor can He^{azwj} be described, nor can He^{azwj} be imagined (there is nothing like Him^{azwj}), so that is the Exalted Example'.⁸⁵

VERSE 61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {61}

And if Allah were to Seize people due to their injustices, He would not Leave upon it from a single creature, but He Respites them to a Specified term. So, when their term comes, they will neither be delaying it nor will they be preceding it [16:61]

و في رواية حمران عنه (عليه السلام): «أما الأجل الذي غير مسمى عنده فهو أجل موقوف، يقدم فيه ما يشاء، و يؤخر فيه ما يشاء، و أما الأجل المسمى فهو الذي يسمى في ليلة القدر».

And in a report of Humran –

'From him (Abu Ja'far^{asws} having said: 'As for the term which is not Specified with Him^{azwj}, so it is a suspended one. He^{azwj} Brings it forward during it whatever He^{azwj} so Desires to, and He^{azwj} Delays in it whatever He^{azwj} so Desires to. And as for the Specified term, so it is which He^{azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)'.⁸⁶

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام)، قال: «الأجل المقضي: هو المحتوم الذي قضاه الله و حتمه، و المسمى: هو الذي فيه البداء، يقدم ما يشاء، و يؤخر ما يشاء، و المحتوم ليس فيه تقلص و لا تأخير».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Al Halby, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Pre-destined term – It is the inevitable which Allah^{azwj} has Destined it to be and Made it to be inevitable; and the Specified (term) – It is the one in which is (subject to) change – He^{azwj} Brings

⁸⁵ التوحيد: 1/321

⁸⁶ تفسير العياني 1: 355/8.

forwards what He^{azwj} so Desires to, and Delays what He^{azwj} so Desires to. That which is the Pre-destined is one in which is neither the Bringing forward nor the delaying'.⁸⁷

العباشي: عن حمران، عن أبي عبد الله (عليه السلام): «الأجل الذي سمي في ليلة القدر، هو الأجل الذي قال الله: فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ».

Al Ayyashi, from Hamran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The term is that which is determined during the Night of Pre-determination (ليلة القدر), and it is the term which Allah^{azwj} Says: **So when their term comes, they will neither be delaying it nor will they be preceding it [16:61]**'.⁸⁸

VERSE 62 & 63

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ {62}

And they are ascribing to Allah what they (themselves) abhor and their tongues describe the lie that for them would be the good. There is no doubt that for them is the Fire and they shall be abandoned [16:62]

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَليَهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

By Allah! We had Sent (Rasools) to communities from before you, but the Satan adorned their deeds for them. So he would be their guardian on the Day, and for them would be a painful Punishment [16:63]

و عنه، قال: قالت قريش، إن الملائكة بنات الله، فنسبوا مالا يشتهون إلى الله، فقال الله عز و جل: وَ يَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَ لَهُمْ مَا يَشْتَهُونَ يعني من البنين. ثم قال وَ إِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَ هُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أُمُّ يَمْسِكُهُ عَلَىٰ هُونٍ أَيْ: يستهين به أُمُّ يَدُسُّهُ فِي الثَّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ. ثم رد الله عليهم فقال: لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَ هُوَ الْعَزِيزُ الْحَكِيمُ. -

And from him (Ali Bin Ibrahim) who said,

⁸⁷ تفسير القمي 1: 194.

⁸⁸ تفسير العباسي 2: 38 / 262.

'Quraysh said, 'The Angels are daughters of Allah^{azwj}', and they liked what they themselves were not desiring, to Allah^{azwj}.⁸⁹

VERSE 64

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
{64}

And We did not Reveal the Book unto you except for you to clarify to them what they were differing in, and as a Guidance and a Mercy for a believing people [16:64]

و من طريق العامة: روى الإمام الحافظ أبو نعيم أحمد بن عبد الله بن أحمد بسنده في (حليته): عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «يا أنس، أسكب لي وضوءاً». ثم قام فصلى ركعتين، ثم قال: «يا أنس، أول من يدخل عليك من هذا الباب أمير المؤمنين، و سيد المسلمين، و قائد الغر المحجلين، و خاتم الوصيين».

And from way of the general Muslims, it has been reported by the Imam Al Hafiz Abu Naeem Bin Abdullah Bin Ahmad by his chain in (the book) Hulyat,

(It has been narrated) from Anas who said, 'Rasool-Allah^{saww} said: 'O Anas! Pour for me^{saww} (water for) ablution'. Then he^{saww} stood and prayed two Cycles *Salat*, then said: 'O Anas! The one who enters from this door is Amir-Al-Momineen^{asws}, and Chief of the Muslims, and the Guide for the resplendent, and the last of the successors^{as}'.

قال أنس: قلت: اللهم اجعله رجلاً من الأنصار، و كتمته، إذ جاء علي (عليه السلام)، فقال: «من هذا، يا أنس؟» فقلت: علي، فقام مستبشراً فاعتنقه، ثم جعل يمسح عرق وجهه بوجهه، و يمسح عرق علي (عليه السلام) بوجهه.

Anas said, 'I said (to myself), 'Our Allah^{azwj}! Make it to be a man from the Helpers', and I concealed it when Ali^{asws} came over. So he^{saww} said: 'Who is this, O Anas?' So I said, 'Ali^{asws}!' So he^{saww} stood up joyfully and embraced him^{asws}, then went on to wipe the sweat from his^{asws} face by his^{saww} own face, and made the sweat of Ali^{asws} be upon his^{saww} face'.

فقال علي (عليه السلام): «يا رسول الله، لقد رأيتك صنعت شيئاً ما صنعت بي من قبل». قال: «و ما يمنعي و أنت تؤدي عني، و تسمعهم صوتي ، و تبين لهم ما اختلفوا فيه بعدي».

So Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} have seen you^{saww} doing something which you have not done with me^{asws} before'. He^{saww} said: 'And what prevents me^{saww}, and

⁸⁹ تفسير القمي 1: 386.

you^{asws} are the caller from me^{saww}, and you^{asws} are making them to listen to my^{saww} voice, and are clarifying for them what they would be differing in after me^{saww},⁹⁰

⁹⁰ حلبة الأولياء 1: 63