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CHAPTER 25

AL-FURQAN

(77 VERSES)

VERSES 32 to 77

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 32 – 34

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ تَرْتِيلًا {32}

And those who are committing Kufr say, 'Why wasn't the Quran Revealed unto him all at once?' Like that, We Affirmed your heart with it, and We Arranged it (to be Revealed) gradually [25:32]

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا {33}

And they cannot come to you with an example except We will Come with the Truth and the best interpretation [25:33]

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا {34}

Those who would be Gathered upon their faces to Hell, those would be in the most evil place and most straying from the way [25:34]

في جمع البيان: الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ وَرَوَى أَنَسٌ قَالَ: إِنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهُ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: إِنَّ الَّذِي أَمْسَاهُ عَلَىٰ رِجْلَيْهِ قَادِرٌ أَنْ يُمَشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ

In (the book) Majma Al Bayan -

'Those who would be Gathered upon their faces to Hell [25:34] – Anas reported. He said, 'A man said, 'O Prophet^{saww} of Allah^{azwj}! How would the Kafir be Resurrected upon his face on

the Day of Judgment?' He^{saww} said: 'Surely, the One^{azwj} Who Caused him to walk upon his two legs is Able upon Causing him to walk upon his face on the Day of Judgment'¹.

محمد بن إبراهيم النعماني في (الغيبة): بإسناده عن كعب الأحبار، قال: إذا كان يوم القيامة حشر الناس على أربعة أصناف: صنف ركبان، و صنف على أقدامهم يمشون، و صنف مكبون، و صنف على وجوههم صم بكم عمي فهم لا يعقلون، و لا يتكلمون، و لا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار، و هم فيها كالحون.

Muhammad Bin Ibrahim Al-Nu'mani in Al-Ghayba, by his chain from Ka'ab Al-Ahbaar who said,

'When it will be the Day of Judgement, the people would be Gathered upon four categories – A type who would be riding, and a type who would be walking upon their feet, and a type lying flat, and a type upon their faces. Deaf, dumb, blind, so they would not know, nor would they be speaking, nor would they be permitted to present excuses. They are the ones whose faces would be touched by the Fire, and they would be gloomy in it.

فقيل: يا كعب، من هؤلاء الذين يحشرون على وجوههم، و هذه الحال حالهم؟

So it was said, 'O Ka'ab, who are these who would be gathered upon their faces, and this condition, would be their condition?'

قال: كعب: أولئك الذين كانوا على الضلال و الارتداد و النكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم و وصي نبيهم، و عالمهم، و سيدهم، و فاضلهم، و حامل اللواء و ولي الحوض، و المرتضى، و الرجاء دون هذا العالم، و هو العلم الذي لا يجهل، و المحجة التي من زال عنها عطب، و في النار هوى،

Ka'ab said, 'They are the ones who were upon the straying and the apostasy and the breaking of the allegiance. So evil is what they had sent forward for themselves, when they would meet Allah^{azwj} having battled against their Caliph and the successor^{asws} of their Prophet^{saww}, and their knowledgeable one^{asws}, and their Chief, and their best one, and the bearer of the Flag and the Guardian of the Fountain, and they hoped and wished for other than this knowledgeable one^{asws}, and he^{asws} had the knowledge in which there was no ignorance, and that which was not corrupted, and in the Fire they would be yearning for him^{asws} (to help them).

ذلك علي و رب كعب، أعلمهم علما، و أقدمهم سلما، و أوفرهم حلما، عجب كعب ممن قدم على علي غيره.

That is Ali^{asws} and lord of Ka'ab, who^{asws} taught them knowledge, and preceded them in submission, and their most forbearing one. Ka'ab is astounded from the one who gives preference to others over Ali^{asws}.

16 H 56 – تفسير نور الثقلين، ج4، ص: 16¹

و من نسل علي (عليه السلام) القائم المهدي (عليه السلام) ، الذي يبدل الأرض غير الأرض، و به يحتج عيسى بن مريم (عليه السلام) على نصارى الروم و الصين، إن القائم المهدي من نسل علي (عليه السلام) أشبه الناس بعيسى بن مريم خلقا و خلقا و سمما و هيبه ، يعطيه الله عز و جل ما أعطى الأنبياء و يزيد و يفضله.

And from the children of Ali^{asws} is Al-Qaim^{asws} Al-Mahdi^{asws}, the one who would change the earth to a different earth, and by him^{asws} would be the argument of Isa^{as} Bin Maryam^{as} upon the Christians of Rome and China. Al-Qaim Al-Mahdi^{asws} is from the children of Ali^{asws}, resembling Isa^{as} Bin Maryam^{as} in morals and ethics, and appearance and prestige. Allah^{azwj} Mighty and Majestic would Give him^{asws} what He^{azwj} Gave to the Prophets^{as} and Increase it, and Prefer him^{asws}.

إن القائم (عليه السلام) من ولد علي (عليه السلام) له غيبة كغيبه يوسف، و رجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر، و خراب الزوراء و هي الري، و خسف المزورة، و هي بغداد، و خروج السفيناني، و حرب ولد العباس مع فتيان أرمينية و آذربيجان،

Al-Qaim^{asws} is from the sons^{asws} of Ali^{asws}. For him^{asws} would be an occultation like the occultation of Yusuf^{as}, and a return like the return of Isa Bin Maryam^{as}. Then he^{as} would appear after his^{asws} occultation after the emergence of the red star, and the ruination of Al-Zawra - and it is Al-Rayy, and the submerging of Al-Mazroura – and it is Baghdad, and the coming out of Al-Sufyani, and the battle of the sons of Al-Abbas with the youths of Armenia and Azerbaijan.

تلك حرب يقتل فيها ألوف و ألوف، كل يقبض على سيف محلى، تخفق عليه راياتسود، تلك حروب يشوبها الموت الأحمر، و الطاعون الأكبر.

That is the battle in which thousands upon thousands would be killed. Each one holding a sword would be destroyed, having been beaten by the black banners. These wars would be marred by the red death, and the great plague'.²

VERSES 35 – 38

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيْرًا {35}

And We had Given the Book to Musa and Made his brother to be with him as a Vizier [25:35]

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا {36}

² الغيبة: 4 /145

Then We Said: "Go you both to the people, those who belied Our Signs, so We Destroyed them Destructively [25:36]

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِنَّاسٍ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا
 {37}

And the people of Noah, when they belied the Rasools, We Drowned them, and Made them to be a Sign for the people, and We have Prepared for the unjust ones a painful Punishment [25:37]

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا {38}

And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them [25:38]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، قال: حدثنا أبو الصلت عبد السلام بن صالح الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه موسى ابن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي (صلوات الله عليهم أجمعين)، قال: «أتى علي بن أبي طالب (عليه السلام) قبل مقتله بثلاثة أيام رجل من أشراف تميم، يقال له: عمرو، فقال: يا أمير المؤمنين، أخبرني عن أصحاب الرس، في أي عصر كانوا، وأين كانت منازلهم، و من كان ملكهم، و هل بعث الله عز و جل إليهم رسولا، أم لا، و بماذا اهلكوا؟ فإني أجد في كتاب الله عز و جل ذكرهم، و لا أجد خبرهم.

Ibn Babuwayh said, 'Ahmad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Abu Al-Salt Abdul Salaam Bin Salih Al-Harwy,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} 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} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} having said: 'A man called Amro came up to Ali^{asws} Bin Abu Talib^{asws} three days before his^{asws} battle, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about: **And Aad, and Samood, and the dwellers of the Al-Rass [25:38]**, which era were they in, and where were their dwellings, and from when was their kingdom, and did Allah^{azwj} Mighty and Majestic Send a Rasool^{as} to them or not, for what were they Destroyed? I have found their Mention in the Book of Allah^{azwj} Mighty and Majestic and could not find their news'.

فقال له أمير المؤمنين (عليه السلام): لقد سألت عن حديث ما سألتني عنه أحد من قبلك، و لا يحدثك به أحد بعدي إلا عني، و ما في كتاب الله عز و جل آية إلا و أنا أعرفها، و أعرف تفسيرها، و في أي مكان نزلت، من سهل، أو جبل، و في أي وقت من ليل أو نهار، و إن هاهنا لعلمنا جما- و أشار إلى صدره- و لكن طلابه يسير، و عن قليل يندمون لو فقدوني.

So Amir-Al-Momineen^{asws} said to him: 'You have asked me^{asws} about a Hadeeth which no one before you has asked me^{asws} nor will it ever be narrated by anyone from after me^{asws}, except from me^{asws}. And there is no Verse in the Book of Allah^{azwj} except that I^{asws} understand it, and understand its explanation, and in which place it was Revealed, from a coast, or a mountain, and in which time from night or day, and over here is the total knowledge' – and he^{asws} gestured towards his^{asws} own chest – 'it's seekers are few, and would be of little regret if they were to lose me^{asws}.

كان من قصتهم - يا أخت تميم - أنهم كانوا قوما يعبدون شجرة صنوبر، يقال لها: شاه درخت، كان يافث بن نوح غرسها على شفير عين، يقال لها روشاب، كانت أنبتت لنوح (عليه السلام) بعد الطوفان، وإنما سموا أصحاب الرس، لأنهم رسوا نبيهم في الأرض، و ذلك بعد سليمان بن داود (عليه السلام).

What was from their stories – O brother of Tameem – they were a people who were worshipping the pine tree called 'Shah Darakht'. It was Yafis Bin Noah^{as} who had planted it upon the verge of a spring called Roushab. It grew for Noah^{as} after the flood. But rather, the dwellers of Al-Rass were called so because they buried (رسوا) their Prophet^{as} in the ground, and that is after Sulayman^{as} Bin Dawood^{as}.

و كانت لهم اثنتا عشرة قرية على شاطئ نهر يقال له: الرس، من بلاد المشرق، و بهم سمي ذلك النهر، و لم يكن يومئذ في الأرض نهر أغزر منه، و لا أعذب منه، و لا قرى أكثر و لا أعمر منها،

They had twelve habitations for them upon the banks of a river called Al-Rass, from the cities of the east, and it is by them that the river was called as such. And in those days there was no river more abundant than it, nor fresher than it, nor a town more populated than these, nor with people of longer life spans than in it.

تسمى إحداهن آبان، و الثانية آذر، و الثالثة دي، و الرابعة بهممن، و الخامسة إسفندار، و السادسة فروردين، و السابعة أردي بهشت، و الثامنة خرداد، و التاسعة مرداد، و العاشرة تير، و الحادية عشر مهر، و الثانية عشر شهرپور.

One on them was named as Abaan, and the second one Aazar, and the third one Dayy, and the fourth one Bahman, and the fifth one Isfandaar, and the sixth one Farourdeen, and the seventh Ardayy Behesht, and the eight one Khardaad, and the night one Mardaad, and the tenth one Tayr, and the eleventh one Mahar, and the twelfth one Shareywar.

و كانت أعظم مدائنهم إسفندار، و هي التي ينزلها ملكهم، و كان يسمى: تركوذ بن غابور بن يارش بن ساذن بن نمروذ بن كنعان فرعون إبراهيم (عليه السلام)، و بها العين و الصنوبر، و قد غرسوا في كل قرية منها حبة من طلع تلك الصنوبر، و أجروا إليها نهر من العين التي عند الصنوبر، فنبتت الحبة، و صارت شجرة عظيمة، و حرموا ماء العين و الأنهار، فلا يشربون منها، و لا أنعامهم، و من فعل ذلك قتلوه، و يقولون: هو حياة أمتنا، فلا ينبغي لأحد أن ينقص من حياتها، و يشربون هم و أنعامهم من نهر الرس، الذي عليه قراهم.

And the biggest of their cities was Isfandaar, and it is the one in which their King had dwelled, and he was called Tarkowz Bin Ghabour Bin Yarish Bin Saazan Bin Namroud Bin

Kana'an, Pharaoh at the time of Ibrahim^{as}. And in it was the spring and the pine tree, and in every town they had planted a seed from that pine tree, and made the river to flow from which was the main pine tree. These seeds grew and became big trees, and they prohibited the water of the spring and the river. So they would neither drink from it, nor water their cattle from it. And the one who did that (drank from it) they killed him and they were saying, 'It is the life of our god, so it is not befitting for anyone that he should reduce its life'. And they and their cattle used to drink from the river Al-Rass, upon which were their towns'.

و قد جعلوا في كل شهر من السنة يوما، في كل قرية، عيدا يجتمع إليه أهلها، فيضربون على الشجرة التي بها كلة من حرير، فيها من أنواع الصور، ثم يأتون بشاة و بقر، فيذبحونها قربانا للشجرة، و يشعلون فيها النيران بالحطب، فإذا سطع دخان تلك الذبائح و قثارها في الهواء، و حال بينهم و بين النظر إلى السماء، خروا للشجرة سجدا، و يكون و يتضرعون إليها أن ترضى عنهم،

And made it be a day of Eid, one day in every month of the year, in every town, in which they would gather their families to it (the pine tree), so they would place upon it a thin curtain of silk, which different types of images, then they would bring their sheep and cows. So they would slaughter these as an offering to the (pine) tree, and ignite flames with the wood, and the smoke from these sacrifices would permeate into the atmosphere. So when they would see the smoke rising in the sky, they would fall prostrate to the tree, and they would be wailing and supplicating to it so that it would be pleased with them.

فكان الشيطان يجيء فيحرك أغصانها، و يصبح من ساقها صباح الصبي: إني قد رضيت عنكم- عبادي- فطيبوا نفسا، و قروا عينا. فيرفعون رؤوسهم عند ذلك، و يشربون الخمر و يضربون بالمعازف، و يأخذون الدست بند، فيكونون على ذلك يومهم و ليلتهم، ثم ينصرفون.

Then the Satan^{la} would come and move its branches and shout as the young boy shouts, 'I am pleased with you all – my servants – so let your selves be perfumed and your eyes be joyful!' During that, they would raise their heads and drink the intoxicants and play their musical instruments. And then they would dance around that during that day and night, then they would leave.

و إنما سميت العجم شهورها بآبان ماه، و آذر ماه، و غيرهما، اشتقاقا من أسماء تلك القرى، لقول أهلها بعضهم لبعض: هذا عيد شهر كذا، و عيد شهر كذا حتى إذا كان عيد قريتهم العظمى، اجتمع إليها صغيرهم و كبيرهم، فضربوا عند الصنوبرة و العين سرادقا من ديباج، عليه من أنواع الصور، و جعلوا له اثني عشر بابا، كل باب لأهل قرية منهم، و يسجدون للصنوبرة،

But rather, the Persians (العجم) named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the others, 'This is the festival of such and such a month, and festival of such and such a month, until it was the festival of the great town, during which their young ones and their older ones would gathers. So they would place upon the pine tree a silk cloth painted with types of images, and make a tent by it with tent doors to it. Each door for the people of a particular town from them, and they would be prostrating to the pine tree.

خارجا من السرادق، و يقربون إليها الذبائح، أضعاف ما قربوه للشجرة التي في قراهم، فيجيء إبليس عند ذلك، فيحرك الصنوبرة تحريكا شديدا، و يتكلم من جوفها كلاما جهوريا، و يعدهم و يمنيهم بأكثر مما وعدتهم و منتهم الشياطين كلها، فيرفعون رؤوسهم من السجود، و بهم من الفرح و النشاط ما لا يفيقون، و لا يتكلمون، من الشرب و العزف، فيكونون على ذلك اثني عشر يوما و لياليها، بعدد أعيادهم بسائر السنة، ثم ينصرفون.

They would come out from their tent, and slaughter their offerings, double what they presented to the pine trees in their own towns. So Iblees^{la} would come during that, and he^{la} would move the pine tree with an intense shaking, speaking from inside it with a loud speech, and prepare them and promise them more than all the other devils had done so before. So they would raise their heads from the prostrations, and they would be so joyful that they would not wake up from it, nor would they be speaking due to the drinking and the music. So they were doing that over twelve days and nights, the number of the festivals for the rest of the year, then they would leave.

فلما طال كفرهم بالله عز و جل و عبادتهم غيره، بعث الله عز و جل إليهم نبيا من بني إسرائيل، من ولد يهودا ابن يعقوب (عليه السلام)، فلبث فيهم زمانا طويلا، يدعوهم إلى عبادة الله عز و جل، و معرفة ربوبيته، فلا يتبعونه،

So when their Kufr with Allah^{azwj} Mighty and Majestic and their worshipping others was prolonged, Allah^{azwj} Mighty and Majestic Sent a Prophet^{as} from the Children of Israel, from the sons of Yahouda Ibn Yaqoub^{as}. So he^{as} remained with them for a lengthy period, calling them to the worship of Allah^{azwj} Mighty and Majestic, and recognition of His^{azwj} Lordship, but they did not follow him^{as}.

فلما رأى شدة تماديهم في الغي و الضلال، و تركهم قبول ما دعاهم إليه من الرشد و النجاح، و حضر عيد قريتهم العظمى، قال: يا رب، إن عبادك أبوا إلا تكذيبي، و الكفر بك، و غدوا يعبدون شجرة لا تنفع و لا تضر، فأبى شجرهم أجمع، و أروهم قدرتك و سلطانك.

But when he^{as} saw the intensity of their continuation in the delusion and the deviation, and the acceptance of he^{as} was calling them to the guidance and the salvation, and when the Eid of their great town presented itself, he^{as} said: 'O Lord^{azwj}! You^{azwj} servants are adamant of belying me^{as}, and denying You^{azwj}, and they would be leaving early to worship the tree which neither benefits them nor helps. So wither all of their trees and Show them Your^{azwj} Power and Authority!'

فأصبح القوم و قد يبس شجرهم، فها لهم ذلك، و فطع بهم، و صاروا فرقتين: فرقة قالت: سحر آهتكم هذا الرجل الذي زعم أنه رسول رب السماء و الأرض إليكم، ليصرف وجوهكم عن آهتكم إلى إلهه. و فرقة قالت: لا، بل غضبت آهتكم حين رأيت هذا الرجل يعيبيها، و يقع فيها-، و يدعوكم إلى عبادة غيرها، فحجبت حسننها و بءأها لكي تغضبوا لها، فتتصروا منه.

So when the people woke up in the morning, their trees had dried up. So when they saw that, they panicked and became two groups. A group said, 'Your gods have been bewitched by this man^{as} who claims to be a Rasool^{as} of the Lord^{azwj} of the sky and the earth to you, in order to divert your attention from your gods towards his^{as} God'. And a group said, 'No, but

your gods are angry when they saw this man faulting them, who is among you, and is calling you all to the worship of someone else. Thus they have veiled their beauty and glory so that you may be angered and be victorious over him^{as}.

فأجمع رأيهم على قتله، فاتخذوا أنابيب طويلا من رصاص، واسعة الأفواه، ثم أرسلوها في قرار العين، إلى أعلى الماء، واحدة فوق الأخرى، مثل البرايخ، و نزحوا ما فيها من الماء، ثم حفروا في قرارها بئرا ضيقة المدخل، عميقة، و أرسلوا فيها نبيهم، و ألقموا فاهها صخرة عظيمة، ثم أخرجوا الأنابيب من الماء، و قالوا: الآن نرجو أن ترضى عنا آلهتنا، إذا رأيت أنا قد قتلنا من كان يقع فيها، و يصد عن عبادتها، و دفناه تحت كبيرها، يتشفى منه، فيعود إليها نورها و نضرتها كما كان.

So they formed a consensus of opinion for killing him^{as}. They took long tubes of lead with wide mouths, then inserted these in the spring up to the top of the water, one on top of the other, like the drains, then drained the water, and dug a deep and narrow well, and inserted their Prophet^{as} in it, and placed a great rock upon the entrance of it. Then they took the pipes out from the water and they said, 'Now we hope that our gods are pleased with us, when they see that we have killed the one who was among us, and stopped from worshipping them, and we buried him^{as} under the great one, and it would be healed from it, so that its light and its freshness would return to what it used to be.

فبقوا عامة يومهم يسمعون أنين نبيهم (عليه السلام)، و هو يقول: سيدي، قد ترى ضيق مكاني، و شدة كربى، فارحم ضعف ركنى، و قلة حيلتى، و عجل بقبض روحي، و لا تؤخر إجابة دعوتى، حتى مات (عليه السلام).

So they remained for most of the day hearing the groaning of their Prophet^{as} and he^{as} was saying: 'My Master^{azwj}! You^{azwj} have seen the narrowness of my^{as} place, and the severity of my^{as} loneliness. So have Mercy upon the weakness of my^{as} position, and my^{as} helplessness, and hasten the capture of my^{as} soul, and do not delay the Answering of my^{as} supplication' – until he^{as} died.

فقال الله عز و جل لجبرئيل (عليه السلام): يا جبرئيل، أ يظن عبادى هؤلاء، الذين قد غرهم حلمى، و أمنوا مكربى، و عبدوا غيرى، و قتلوا رسولى، أن يقيموا لغضبى، أو يخرجوا من سلطاني؟ كيف و أنا المنتقم ممن عصاني، و لم يخش عقابى، و إني حلفت بعزتي و جلالى لأجعلنهم عبرة و نكالا للعالمين.

So Allah^{azwj} Mighty and Majestic Said to Jibraeel^{as}: "O Jibraeel^{as}! Do these servants of Mine, who are deceived by My^{azwj} Forbearance, think that they are safe from My^{azwj} Plan, and they are worshipping other than Me^{azwj}, and they killed My^{azwj} Rasool^{as}, that they would be able to withstand My^{azwj} Wrath, or exit from My^{azwj} Authority? How? And I^{azwj} am the Avenger from the one who disobeys Me^{azwj} and does not fear My^{azwj} Punishment. And I^{azwj} Swear by My^{azwj} Might and My^{azwj} Majestic that I^{azwj} shall Make them an example and a Punishment for the worlds".

فلم يرعهم و هم في عيدهم ذلك إلا بريح عاصف شديدة الحمرة، فتحيروا فيها، و ذعروا منها، و تضام بعضهم إلى بعض، ثم صارت الأرض من تحتهم كحجر كبريت يتوقد و أظلمت سحابة سوداء، فألقمت عليهم كالقبة حمرا يلتهب، فذابت أبدانهم كما يذوب الرصاص في النار.

But they were not terrified by that, and they were in the Eid, except by a stormy wind of intense redness. So, they were confused from it, and they panicked from it, and they were joined to each other. Then the ground underneath them became like the sulphuric rock, and they were engulfed by a black cloud. Red embers rained down upon them and their bodies melted like the lead melts in the fire.

فنعوذ بالله تعالى ذكره من غضبه، و نزول نعمته، و لا حول و لا قوة إلا بالله العلي العظيم.».

Thus, we^{asws} seek Refuge with Allah^{azwj}, elevated is His^{azwj} Mention, from His^{azwj} Wrath, and the Descent of His^{azwj} Curse. And there is no Mighty nor Strength except with Allah^{azwj} the Exalted, the Magnificent'.³

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: دخلت امرأة مع مولاة لها على أبي عبد الله (عليه السلام)، فقالت: ما تقول في اللواتي مع اللواتي؟

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

'Abu Abdullah^{asws} said, 'A woman came up along with her guardian to Abu Abdullah^{asws}, so she said, 'What are you^{asws} saying regarding the lesbian with the lesbian?'

قال: «هن في النار، إذا كان يوم القيامة أتى بهن، فالبسن جلبابا من نار، و خفين من نار، و قناعا من نار، و ادخل في أجوافهن و فروجهن أعمدة من نار، و قذف بهن في النار.».

He^{asws} said: 'They are in the Fire. When it will be the Day of Judgement, they shall come with these (women), so they would be made to wear robes of Fire, and slipper of Fire, and face masks of Fire, and columns of Fire would be made to enter their hearts and their genitals'.

فقالت: أليس هذا في كتاب الله؟ قال: «بلى» قالت: أين هو؟ قال: «قوله: وَ عَادًا وَ ثَمُودَ وَ أَصْحَابَ الرَّسِّ فهن الرسيات.».

So she said, 'Is this not in the Book of Allah^{azwj}?' He^{asws} said 'Yes it is'. She said, 'Where is it?' He^{asws} said: '**And Aad, and Samood, and the dwellers of the Al-Rass [25:38]**, so these (lesbians) were the (dwellers) of Al-Rass'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ وَ هِشَامٍ وَ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ دَخَلَ عَلَيْهِ نِسْوَةٌ فَسَأَلَتْهُ امْرَأَةٌ مِنْهُنَّ عَنِ السَّحْقِ فَقَالَ حَدُّهَا حَدُّ الرَّائِي فَقَالَتِ امْرَأَةٌ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْقُرْآنِ فَقَالَ بَلَى قَالَتْ وَ أَيْنَ هُوَ قَالَ هُنَّ أَصْحَابُ الرَّسِّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and hafs,

(It has been narrated) from Abu Abdullah^{asws}, some women having come over to him, so a woman from them asked him^{asws} about the lesbianism. So he^{asws} said: 'The Penalty (*Hadd*) is

³ عيون أخبار الرضا (عليه السلام) 1: 1/205

⁴ تفسير القمي 2: 113

the Penalty (*Hadd*) of the adulterer'. So the woman said, 'Allah^{azwj} Mighty and Majestic has not Mentioned that in the Quran?' So he^{asws} said: 'Yes'. She said, 'And where is it?' He^{asws} said: 'These are: **the dwellers of the Al-Rass [25:38]**'.⁵

VERSE 39

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا {39}

And for each one We Struck examples and each one We Wasted with a Destruction [25:39]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن خالد البرقي، عن عمه ذكره، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَكُلًّا تَبَّرْنَا تَتْبِيرًا، قال: (يعني كسرنا تكسيرا- قال- و هي بالنبطية».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al-Barqy, from the one who mentioned it, from Hafs Bin Ghayas,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and each one We Wasted with a Destruction [25:39]**, he^{asws} said: 'It Means, We^{azwj} Broke down with a breaking'. He^{asws} said: 'It (happened) at Nabatiyya''.⁶

VERSE 40

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا سَوْءَ الْمَطَرِ ۖ فَأَلَمَ ۖ أَفَلَمْ يَكُونُوا يَرُونَهَا ۖ بَلْ كَانُوا لَا يَرْجُونَ
نُشُورًا {40}

[25:40] And certainly they have passed by the town upon which was Rained the evil rain; did they not then see it? But, they were not hoping to be Raised

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «و أما القرية التي أمطرت مطر السوء فهي سدوم، قرية قوم لوط، أمطر الله عليهم حجارة من سجيل».

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

⁵ Al Kafi – V 7 – The Book of Legal Penalties Ch 23 H 1

⁶ معاني الأخبار: 1 / 220

(It has been narrated) from Abu Ja'far^{asws} having said: 'And as for the town upon which the evil rain was Rained, so it is Sodom, the town of the people of Lut^{as}. Allah^{azwj} Rained upon them stones of clay'.⁷

VERSES 41 – 43

وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا {41}

And when they see you, they only take you as a mockery, 'Is this the one Allah Sent as a Rasool? [25:41]

إِنْ كَادَ لِيُضِلَّنَا عَنْ آهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا {42}

He almost strayed us away from our gods, if we had not been patient upon these'. And soon they will know when they see the Punishment, who is more straying from the Way [25:42]

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً {43}

Do you see the one who takes his own desires as a god? So, will you happen to be a protector upon him? [25:43]

علي بن إبراهيم، قال: نزلت في قريش، و ذلك أنه ضاق عليهم المعاش، فخرجوا من مكة، و تفرقوا، فكان الرجل إذا رأى شجرة حسنة أو حجرا حسنا، هويه فعبده، و كانوا ينحرون لها النعم، و يلطخونها بالدم، و يسمونها سعد صخرة، و كانوا إذا أصابهم داء في إبلهم و أغنمهم، جاءوا إلى الصخرة، فيمسحون بها الغنم و الإبل، فجاء رجل من العرب بإبل له، يريد أن يتمسح بالصخرة لإبله، و يبارك عليها .

Ali Bin Ibrahim said,

'It was Revealed regarding the Quraysh. And that is when their livelihood was restricted, so they went out from Makkah, and dispersed. So, when the man saw a beautiful tree or a beautiful rock, he would worship it. And they would offer sacrifices to it and stain it with the blood, and called it Sa'ad Rock. So, when they were struck by illness regarding their camels or sheep, they would come to the rock, and wipe the sheep and the camel. The Arab man would come to it intending to wipe his camel to the rock in order to be blessed by it'.⁸

⁷ تفسير القمي 2: 114.

⁸ تفسير القمي 2: 114.

VERSE 44

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا
 {44}

Or do you reckon that most of them are hearing or using their intellects? Surely, they are only like the cattle. But, they are more straying of the way [25:44]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، عن أبي الحسن موسى بن جعفر (عليه السلام) - في حديث طويل - قال: «يا هشام، ثم ذم الله الذين لا يعقلون، فقال: أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

Muhammad Bin yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it from Hisham Bin Al-Hakam,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} – in a lengthy Hadeeth – said: ‘O Hisham! Then Allah^{azwj} Condemned the ones who are not using their intellects, so He^{azwj} Said: **Or do you reckon that most of them are hearing or using their intellects? Surely they are only like the cattle. But, they are more straying of the way [25:44]**’.⁹

ابن محبوب عن عبد الله بن غالب عن أبيه عن سعيد بن المسيب قال سمعت علي بن الحسين (عليه السلام) يقول إن رجلاً جاء إلى أمير المؤمنين (عليه السلام) فقال أخبرني إن كنت عالماً عن الناس وعن أشباه الناس وعن الناس فقال أمير المؤمنين (عليه السلام) يا حسبي أجب الرجل فقال الحسين (عليه السلام) أمّا قولك أخبرني عن الناس فنحن الناس ولذالك قال الله تعالى ذكره في كتابه ثم أفيضوا من حيث أفاض الناس فرسول الله (صلى الله عليه وآله) الذي أفاض بالناس

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} saying that: ‘A man went to Amir-Al-Momineen^{asws} and said, ‘Inform me, if you^{asws} are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*’. So Amir-Al-Momineen^{asws} said: ‘O Husayn^{asws}, answer the man’. So Al-Husayn^{asws} said: ‘As for your word, ‘Inform me about the people’, so we^{asws} are the people, and that is what Allah^{azwj} Says in His^{azwj} Book: **Then hasten on from where the people (Ibrahim and Ismail) hastened on, [2:199]**, so it is the Rasool Allah^{saww} so he^{saww} is the one^{saww} about whom people should come forward.

وَأَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَهُمْ مَوَالِينَا وَهُمْ مِنَّا وَ لِدَلِكْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

⁹ الكافي 1: 11 / 12.

And as for your words, ‘Resembling the people’, so they are our^{asws} Shias, and they are our^{asws} friends, and they are from us^{asws}, and that is what Ibrahim^{as} said: **So the one who follows me, then he is from me [14:36].**

وَأَمَّا قَوْلُكَ النَّسْنَسُ فَهُمْ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your words, ‘The *Nasnaas*’, so they are the vast majority’ – and he^{asws} gestured by his^{asws} hand towards a group of the people, then said: **Surely they are only like the cattle. But, they are more straying of the way [25:44].**¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْغَنَوِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَأْكُلُ الرِّبَا وَ هُوَ مُؤْمِنٌ وَ لَا يَسْفِكُ الدَّمَ الْحَرَامَ وَ هُوَ مُؤْمِنٌ فَقَدْ ثَقُلَ عَلَيَّ هَذَا وَ حَرَجَ مِنْهُ صَدْرِي حِينَ أَرَعُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي وَ يَدْعُو دُعَائِي وَ يُنَاجِيحُنِي وَ يُنَاجِحُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ وَ قَدْ حَرَجَ مِنَ الْإِيمَانِ مَنْ أَجَلَ ذَنْبٍ يَسِيرٍ أَصَابَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it from Muhammad in Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

‘A man came over to Amir Al-Momineen^{asws} and he said, ‘O Amir Al-Momineen^{asws}! The people are alleging that the servant neither commits adultery while he is a *Momin*, nor steal while he is a *Momin*, nor drink the wine while he is a *Momin*, nor consume the usury while he is a *Momin*, nor shed the blood unlawfully while he is a *Momin*. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is pray my (kind of) *Salāt*, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the *Emān* for the reason of the few sins hitting him’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه): فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمُ اللَّهُ بِذَلِكَ فَسَلَبَهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَنْوَاجِ رُوحِ الْقُوَّةِ وَ رُوحِ الشَّهْوَةِ وَ رُوحِ الْبَدَنِ ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ لِأَنَّ الدَّابَّةَ إِذَا تَحْمَلُ بُرُوحَ الْقُوَّةِ وَ تَعْتَلِفُ بُرُوحَ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ

So Amir Al-Momineen^{asws} said: ‘So when they fought against what they recognised, Allah^{azwj} Afflicted them due to that and Confiscate the spirit of the *Emān* from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body. Then He^{azwj} Added them to the cattle, so He^{azwj} Said **They are nothing but like cattle [25:44]**, because the animals rather, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ .

¹⁰ Al Kafi V 8 – H 14787

So the questioner said to him^{asws}, 'You^{asws} have revived my heart, O Amir Al-Momineen^{asws, 11}'

عنه، عن أبي الحسن يحيى الواسطي، عمن ذكره، أنه قيل لابي عبد الله (ع) أترى هذا الخلق كلهم من الناس؟ -

From him, from Abu Al Hassan Yahya Al Wasity, from the one who mentioned it,

(The narrator says, I) came to Abu Abdullah^{asws} and said to him^{asws}, 'Do you^{asws} view these people, all of them as from the human beings?'

فقال: ألق منهم النارك للسواك، والمتربع في الموضع الضيق، والداخل فيما لا يعنيه، والممارى فيما لا علم له به، والمتمرض من غير علة، والمتشعث من غير مصيبة، والمخالف على أصحابه في الحق وقد اتفقوا عليه، والمفتخر بفخر آبائه وهو خلو من صالح أعمالهم، وهو بمنزلة الخلنج يقشر لحاء عن لحاء حتى يوصل إلى جوهره وهو كما قال الله عزوجل من قائل " إن هم إلا كالانعام بل هم أضل سبيلا "

So he^{asws} said: 'Among them are those who are the fuel of the Fire, and the ones sitting in the narrow place, and the ones who have entered into what does not concern them, the meddlers in what they have no knowledge of, and the sick ones not from the disease, and the afflicted ones not from difficulties, and the violator of the truth having agreed with his companions, and the proud one priding over his forefathers and he is empty from the righteous of their deeds, and he is at the status of the *Al-Khalanj* (a type of fish) peeling layer from layer until it gets to the core, and it is as Allah^{azwj} Mighty and Majestic has Said: ***Surely they are only like the cattle. But, they are more straying of the way [25:44]***'.¹²

VERSES 45 & 46

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا {45}

Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary. Then We Made the sun as an indicator upon it [25:45]

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا {46}

Then We Seize it to Ourselves with an easy seizure [25:46]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا، قال: «الظل: ما بين طلوع الفجر إلى طلوع الشمس».

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 16 (Extract)

¹² Al Mahaasin – V 1 Bk 1 H 35

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

'From Abu Ja'far^{asws}, regarding His^{azwj} Words: ***Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary [25:45]***. He^{asws} said: 'The shade, is what is between the emergence of the dawn up to the emergence of the sun'.¹³

ابن شهر آشوب، قال: نزل النبي (صلى الله عليه وآله) بالحنفة، تحت شجرة قليلة الظل، و نزل أصحابه حوله، فتداخله شيء من ذلك، فأذن الله تعالى لتلك الشجرة الصغيرة حتى ارتفعت و ظللت الجميع، فأنزل الله تعالى: أَمْ تَرَى إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَ لَوْ شَاءَ لَجَعَلَهُ سَاكِنًا.

Ibn Shehr Ashub said,

'The Prophet^{saww} encamped at Al-Johfa, under a tree with little shade. And his^{saww} companions settled around him^{saww}. So something (a thought) entered him^{saww} from that, and Allah^{azwj} the Exalted Permitted that little tree, until it raised itself and shaded all of them. So Allah^{azwj} the Exalted Revealed: ***Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary [25:45]***'.¹⁴

VERSES 47 - 49

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا {47}

And He is the One Who Made the night as an apparel for you, and the sleep as rest, and Made the day as a resurrection [25:47]

وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا {48}

And He is the One Who Sends the winds as glad tidings before His Mercy. And We Send down clean water from the sky [25:48]

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا {49}

In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49]

¹³ تفسير القمي 2: 115

¹⁴ المناقب 1: 135

(مصباح الشريعة): قال الصادق (عليه السلام): «إذا أردت الطهارة و الوضوء، فتقدم إلى الماء تقدمك إلى رحمة الله تعالى، فإن الله تعالى قد جعل الماء مفتاح قريته و مناجاته، و دليلاً إلى بساط خدمته،

(In the book) Misbah Al Sharia –

'Al-Sadiq^{asws} said: 'Whenever you intend the cleanliness and performing the Wudu, then proceed to the water, you will be proceeding to the Mercy of Allah^{azwj} the Exalted, for Allah^{azwj} the Exalted has Made the water a key to His^{azwj} Proximity and His^{azwj} Whispering, and an indication to the spreading of His^{azwj} service.

و كما أن رحمة الله تطهر ذنوب العباد، كذلك النجاسات الظاهرة يطهرها الماء لا غير، قال الله تعالى: وَ هُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا،

And just as the Mercy of Allah^{azwj} Cleans the sins of the servants, similar to that, the apparent filth is cleaned by the water, not something else. Allah^{azwj} the Exalted Says: **And He is the One Who Sends the winds as glad tidings before His Mercy. And We Send down clean water from the sky [25:48].**

و قال الله تعالى: وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَ فَلا يُؤْمِنُونَ «1»، فكما أحيا به كل شيء من نعيم الدنيا، كذلك برحمته و فضله جعل حياة القلب و الطاعات و التفكير في صفاء الماء و رفته و طهره و بركته و لطيف امتزاجه بكل شيء، و استعمله في تطهير الأعضاء التي أمرك الله بتطهيرها، و تعبدك بأدائها في فرائضه و سننه،

And Allah^{azwj} the Exalted Says: **And We Made from the water, all living things, so will they not believe? [21:30].** So, just as He^{azwj} Revives by it, all things from the bounties of the world, similar to that, by His^{azwj} Mercy and His^{azwj} Grace, He^{azwj} Made the revival of the heart, and the obedience, and the pondering to be in the clean water, and his cleanliness, and his Blessings, and the subtleties of its mixture with all things, and its utilisation in cleaning of the body parts which Allah^{azwj} Commanded you with cleaning it, and Educated you with its etiquettes regarding His^{azwj} Obligations and His^{azwj} Sunnah.

فإن تحت كل واحدة منها فوائد كثيرة، فإذا استعملتها بالحرممة انفجرت لك عيون فوائده عن قريب، ثم عاشر خلق الله كامتزاج الماء بالأشياء، يؤدي كل شيء حقه، و لا يتغير عن معناه، معبراً لقول الرسول (صلى الله عليه و آله): مثل المؤمن المخلص كمثل الماء

So, beneath each one of these are a lot of benefits. And when you utilise it with the Mercy, the spring of its benefits bursts out for you from nearby. Then He^{azwj} Indicated the creatures of Allah^{azwj} as being like the mixing of the water with the things, giving each thing its right and there being no change in its meaning, as a lesson being the words of the Rasool^{saww}: 'An example of the sincere Momin is like an example of the water'.

و لتكن صفوتك مع الله تعالى في جميع طاعاتك كصفوة الماء حين أنزله من السماء، و سماه طهوراً، و طهر قلبك بالتقوى و اليقين عند طهارة جوارحك بالماء».

And, let your purity with Allah^{azwj} the Exalted in the entirety of your acts of obedience be like the purity of the water when He^{azwj} Sends it down from the sky, and Named it as clean. And (let) the cleanliness of your heart be with the piety and the conviction during the cleanliness of your body parts with the water”.¹⁵

VERSE 50

وَلَقَدْ صَرَّفْنَا هُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {50}

And We have Explained it between them for them to be mindful (of the Zikr), but most of the people refused except they committed Kufr [25:50]

شرف الدين النجفي، قال: روى محمد بن علي، عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل على محمد (صلى الله عليه و آله) بهذه الآية هكذا: فأبى أكثر الناس من أمتك بولاية علي إلا كفورا».

Sharaf Al-Deen Al-Najafy said, 'Muhammad Bin Ali reported from Muhammad Bin Fazeyl, from Abu Hamza,

'Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended unto Muhammad with this Verse, like this: **but most of the people from your community refused the Wilayah of Ali but they committed Kufr [25:50]**'.¹⁶

VERSES 51 & 52

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا {51}

And if We had so Desired, We would have Sent a warner in every town [25:51]

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا {52}

So do not follow the Kafirs, and strive against them a mighty striving with it [25:52]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) بَعَثَ بِسَرِيَّةٍ فَلَمَّا رَجَعُوا قَالَ مَرَجِبًا يَقُومُ قَضَا الْجِهَادِ الْأَصْعَرَ وَ بَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ مَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ .

¹⁵ مصباح الشريعة: 128. لأنبياء: 21: 30.

¹⁶ تأويل الآيات: 1: 11 / 375

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

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} sent a brigade. So when they returned, he^{saww} said: 'Welcome to the people who have accomplished the smallest Jihad and there remains the greatest Jihad'. It was said, 'O Rasool-Allah^{saww}! And what is the greatest Jihad?' He^{saww} said: 'Jihad of the self'.¹⁷

VERSE 53

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
مَحْجُورًا {53}

And He is the One Who Released the two oceans – this one fresh, sweet, and this one salty, bitter; and We Made to be between the two, a barrier and a partition of quarantine [25:53]

علي بن إبراهيم: قوله تعالى: وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ فِي رِوَايَةِ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ: «أُرْسِلَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَ هَذَا مِلْحٌ أُجَاجٌ فَالْأَجَاجُ الْمُرُّ، وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا يَقُولُ: حَاجِزًا، وَ هُوَ الْمُنْتَهَى، وَ حِجْرًا مَحْجُورًا يَقُولُ: حَرَامًا مَحْرَمًا، بَأَن يَغْيِرُ أَحَدُهُمَا طَعْمَ الْآخَرِ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **And He is the One Who Released the two oceans [25:53]**, said: 'Sent the two oceans, **this one fresh, sweet, and this one salty, bitter**. So the salty is the bitter (in taste), **and We Made to be between the two**, said: 'A restrictive Prohibition from one of the two to change the taste of the other'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ هَمْدَانَ بْنِ سُلَيْمَانَ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ زَكَرِيَّا وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعًا عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَقِيصَةَ التَّمِيمِيِّ قَالَ مَرَرْتُ بِالْحُسَيْنِ وَ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) وَ هُمَا فِي الْفُرَاتِ مُسْتَنْقِعَانِ فِي إِزَارَيْنِ فَعُلْتُ هُمَا يَا ابْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكُمَا أَفْسَدْتُمَا الْإِزَارَيْنِ فَقَالَ لِي يَا أَبَا سَعِيدٍ فَسَادُنَا لِلْإِزَارَيْنِ أَحَبُّ إِلَيْنَا مِنْ فَسَادِ الدِّينِ إِنَّ لِلْمَاءِ أَهْلًا وَ سَكَانًا كَسَكَانِ الْأَرْضِ

Muhammad Bin Yahya, from Hamdan Bin Suleyman Al Neyshapouri, from Muhammad Bin Yahya, from Zakariyya, and a number of our companions, from Ahmad Bin Abu Abdullah, from his father, altogether, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Aqeysa Al Taymi who said,

¹⁷ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 3

¹⁸ تفسير القمي 2: 115

'I passed by Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} were both in the Euphrates soaking up to their^{asws} legs. So I said to both of them^{asws}, 'So two sons^{asws} of Rasool-Allah^{saww}! Is it upon you two^{asws} to spoil your^{asws} trousers?' So they^{asws} both said: 'O Abu Saeed! Spoiling our^{asws} trousers is more beloved to us^{asws} than spoiling the Religion. For the water, there are its rightful ones, dwellers like the dwellers of the ground'.

ثُمَّ قَالَ إِلَىٰ آيِنَ تُرِيدُ فَقُلْتُ إِلَىٰ هَذَا الْمَاءِ فَقَالَا وَ مَا هَذَا الْمَاءُ فَقُلْتُ أُرِيدُ دَوَاءَهُ أَشْرَبُ مِنْ هَذَا الْمُرِّ لِغَلَّةٍ بِي أَرْجُو أَنْ يَخْفَ لَهُ الْجَسَدُ وَ يُسَهِّلَ الْبَطْنَ فَقَالَا مَا نَحْسَبُ أَنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ فِي شَيْءٍ قَدْ لَعَنَهُ شِفَاءً

Then they^{asws} said: 'Where are you intending to go to?' So I said, 'Into this water'. So they^{asws} said: 'And what is (in) this water?' So I said, 'I want its medication. I would drink from this bitter hoping that the body would lighten and the belly would be at ease'. So they^{asws} said: 'We^{asws} do not reckon that Allah^{azwj} Majestic and Mighty would Make a healing to be in something which He^{azwj} has Cursed'.

قُلْتُ وَ لِمَ ذَاكَ فَقَالَا لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ لَمَّا آسَفَهُ قَوْمُ نُوحٍ (عَلَيْهِ السَّلَام) فَتَحَّ السَّمَاءَ بِمَاءٍ مِنْهُمْ وَ أَوْحَىٰ إِلَىٰ الْأَرْضِ فَاسْتَعْصَمَتْ عَلَيْهِ عُيُونٌ مِنْهَا فَلَعَنَهَا وَ جَعَلَهَا مِلْحًا أَجَاجًا

I said, 'And why is that so?' So they^{asws} said: 'Because Allah^{azwj} Blessed and Exalted, When He^{azwj} Decided upon the people of Noah^{as}, Opened the sky with a downpour of water, and Revealed unto the earth. But certain springs disobeyed from these, therefore He^{azwj} Cursed these and Made these as salty, bitter'.

وَ فِي رِوَايَةِ حَمْدَانَ بْنِ سُلَيْمَانَ أَنَّهُمَا (عَلَيْهِمَا السَّلَام) قَالَ يَا أَبَا سَعِيدٍ تَأْتِي مَاءٌ يُنْكِرُ وَلَا يَتَنَا فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلَا يَتَنَا عَلَى الْمِيَاهِ فَمَا قَبِلَ وَلَا يَتَنَا عَذْبٌ وَ طَابَ وَ مَا جَحَدَ وَلَا يَتَنَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مُرًّا أَوْ مِلْحًا أَجَاجًا .

And in a report of Hamdan Bin Suleyman, they^{asws} both said: 'O Abu Saeed! You have come to a water, which denies our^{asws} Wilayah three times during each day. Allah^{azwj} Mighty and Majestic Presents our^{asws} Wilayah upon the waters, so whatever accepts our^{asws} Wilayah is fresh and sweet, and whatever rejects our^{asws} Wilayah, Allah^{azwj} Mighty and Majestic Makes it to be bitter, or salty, burning'.¹⁹

VERSE 54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا {54}

And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]

¹⁹ Al Kafi – V 6 – The Book of Drinks Ch 10 H 3

ابن شهر آشوب: عن ابن عباس، و ابن مسعود، و جابر، و البراء، و أنس، و أم سلمة، و السدي، و ابن سيرين و الباقر (عليه السلام)، في قوله تعالى: وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا، قالوا: هو محمد، و علي، و فاطمة، و الحسن، و الحسين (عليهم السلام)». .

Ibn Shehr Ashub, from Ibn Abbas, and Ibn Masoud, and Jabir, and Bara'a, and Anas, and Umm Salma^{ra}, and Al Sady, and Ibn Sirreen,

'And Al-Baqir^{asws} regarding the Words of the Exalted: '**And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]**, they (all) said: 'It is Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}'.

و في رواية البشر: الرسول، و النسب: يا فاطمة، و الصهر: علي (صلوات الله و سلامه عليهم).

And in a report – '**a person [25:54]** – the Rasool^{saww}, and the **lineage** – (Syeda) Fatima^{asws}, and the **marriage** – Ali^{asws},²⁰

وعنه: عن تفسير الثعلبي: قال ابن سيرين: نزلت في النبي، و علي زوج ابنته فاطمة، و هو ابن عمه، و زوج ابنته، فكان نسبا و صهرا، و عوتب النبي (صلى الله عليه و آله) في أمر فاطمة (عليها السلام) فقال له: «لو لم يخلق الله علي ابن أبي طالب لما كان لفاطمة كفؤ». .

And from him, from Tafseer of Sa'alby, Ibn Sareer said,

'It was Revealed regarding the Prophet^{saww} and Ali^{asws}, the husband of his^{saww} daughter Fatima^{asws}, and he^{asws} is the son^{asws} of his^{saww} uncle^{asws}, and he^{asws} married his^{saww} daughter, so there was lineage and marriage relationship. And the Prophet^{saww} was blamed for it regarding the matter of (Syeda) Fatima^{asws}, so he^{saww} said: 'Had Allah^{azwj} not Created Ali^{asws} Ibn Abu Talib^{asws}, there would have been no match for Fatima^{asws}.²¹

وعنه: عن المفضل، عن أبي عبد الله (عليه السلام)، قال: «لولا أن الله تعالى خلق أمير المؤمنين (عليه السلام)، لم يكن لفاطمة كفؤ على ظهر الأرض، من آدم فما دونه». .

And from him, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'Had it not been that Allah^{azwj} the Exalted Created Amir Al-Momineen^{asws}, there would not have happened to be a match for (Syeda) Fatima^{asws} upon the surface of the earth, from Adam^{as} and besides him^{as}.²²

²⁰ المناقب 2: 181.

²¹ المناقب 2: 181

²² المناقب 2: 1181.

ابن شهر آشوب: عن ابن عباس، و ابن مسعود، و جابر، و البراء، و أنس، و أم سلمة، و السدي، و ابن سيرين و الباقر (عليه السلام)، في قوله تعالى: وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا، قالوا: هو محمد، و علي، و فاطمة، و الحسن، و الحسين (عليهم السلام)». .

Ibn Shehr Ashub,

(It has been narrated) from Ibn Abbas, and Ibn Mas'ud, and Jabir, and Bara'a, and Anas, and Umm Salma^{ra}, and Al-Sady, and Ibn Sareer, and Al-Baqir^{asws}, regarding the Words of the Exalted: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]**, they (all) said: 'It is Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws, 23}.

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة، بعد منصرفه من النهروان، و بلغه أن معاوية يسبه، و يعيبه، و يقتل أصحابه،

Ibn babuwayh said, 'Abu Al-abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Abdul Aziz Bin Yahya Al-Jaloudy at Al-Basra, from Al-Mugheira Bin Muhammad, from Raja' Bin Salmat, from Amro Bin Shimr, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} preached a sermon at Al-Kufa, after returning from Al-Naharwan, and it reached him^{asws} that Muawiya insulted him^{asws}, and faulted him^{asws}, and killed his^{asws} companions.

فقام خطيباً- و ذكر الخطبة، إلى أن قال فيها (عليه السلام)- و أنا الصهر، يقول الله عز و جل: وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا».

So he^{asws} stood up to (give) sermon – and (the narrator) mentioned the sermon until he^{asws} said in it - : 'And I^{asws} am from the marriage (relationship), Allah^{azwj} Mighty and Majestic is Saying: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]**'.²⁴

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَانَ الرِّضَا (عليه السلام) يَخْطُبُ فِي التَّكَاثُفِ الْحَمْدُ لِلَّهِ إِجْلَالًا لِثُدْرَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ خُضُوعًا لِعِزَّتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ عِنْدَ ذِكْرِهِ إِنَّ اللَّهَ خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا إِلَى آخِرِ الْآيَةِ.

Muhammad Bin Ahmad, from one of our companions who said,

'Al-Reza^{asws} addressed regarding the marriage: 'The Praise is for Allah^{azwj}, to Glorify His^{azwj} Power, and there is no god except for Allah^{azwj} in particular, and Blessings be upon Muhammad^{saww} and his^{saww} progeny^{asws}, and at his^{asws} mention: **And He it is Who Created a**

²³ المناقب 2: 181.

²⁴ معاني الأخبار: 9/59

person from the water, so He Made for him relationships of lineage and marriage [25:54]
– up to the end of the Verse'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ
سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]**.

فَقَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنَ الْمَاءِ الْعَذْبِ وَ خَلَقَ زَوْجَتَهُ مِنْ سِنِّهِ فَبَرَأَهَا مِنْ أَسْفَلِ أَضْلَاعِهِ فَحَزَى بِذَلِكَ الضَّلْعِ سَبَبٌ وَ
نَسَبٌ ثُمَّ زَوَّجَهَا إِيَّاهُ فَحَزَى بِسَبَبِ ذَلِكَ بَيْنَهُمَا صِهْرٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ نَسَبًا وَ صِهْرًا فَالْتَسَبُّ يَا أَخَا بَنِي عَجَلٍ مَا كَانَ
بِسَبَبِ الرَّجَالِ وَ الصَّهْرِ مَا كَانَ بِسَبَبِ النِّسَاءِ

So he^{asws} said: 'Allah^{azwj} the Exalted Created Adam^{as} from the fresh water and Created his^{as} wife^{as} for him^{as}, and He^{azwj} Created her from the lowest of his^{as} ribs. Then, by that rib flowed the begetting and the lineages. The He^{azwj} got her^{as} to be married to him^{as}, and there flowed marriages by the cause of that (marriage) between the two of them^{as}, and these are the Words of the Mighty and Majestic: **lineage and marriage**. So the lineage, O brother of the Clan of Ijal, what was by the cause of the men and the marriage, it was not by the cause of the women'.

قَالَ فَقُلْتُ لَهُ أَرَأَيْتَ قَوْلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ فَسَرَّ لِي ذَلِكَ

He (the narrator) said, 'So I said to him^{asws}, 'What is your^{asws} view of the words of Rasool-Allah^{saww}: 'He is Prohibited from the breast-feeding what he is Prohibited from the lineages'? Explain that to me'.

فَقَالَ كُلُّ امْرَأَةٍ أَرْضَعَتْ مِنْ لَبَنِ فَحْلِهَا وَلَدَ امْرَأَةٍ أُخْرَى مِنْ جَارِيَةٍ أَوْ غُلَامٍ فَذَلِكَ الرِّضَاعُ الَّذِي قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله)
وَآلِهِ (وَ كُلُّ امْرَأَةٍ أَرْضَعَتْ مِنْ لَبَنِ فَحْلَيْنِ كَانَا لَهَا وَاحِدًا بَعْدَ وَاحِدٍ مِنْ جَارِيَةٍ أَوْ غُلَامٍ فَإِنَّ ذَلِكَ رِضَاعٌ لَيْسَ بِالرِّضَاعِ الَّذِي قَالَ
رَسُولُ اللَّهِ (صلى الله عليه وآله) يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ

So he^{asws} said: 'Every woman who breast-feeds from the milk of her stallion (husband) to a child of another woman, either a girl or a boy, so that is the breast-feeding which Rasool-Allah^{saww} spoke of; and every woman who breast-feeds from the milk of two stallions (husbands) which were for her, one after another, to a girl or a boy, so that breast-feeding is not with the breast-feeding which Rasool-Allah^{saww} spoke of saying: 'He is Prohibited from the breast-feeding what he is Prohibited from the lineages'.

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 43 H 8

وَ إِنَّمَا هُوَ مِنْ نَسَبِ نَاحِيَةِ الصَّهْرِ رِضَاعٌ وَ لَا يُحَرِّمُ شَيْئاً وَ لَيْسَ هُوَ سَبَبَ رِضَاعٍ مِنْ نَاحِيَةِ لَبَنِ الْفُحُولَةِ فَيُحَرِّمُ .

But rather, it is from the lineage, emanating from the marriage breast-feeding, and it does not Prohibit anything, and it is not a cause of the breast-feeding emanating from the milk of the stallions (fathers), so it would (bring about) a Prohibition'.²⁶

الشيخ في (أماليه)، قال: حدثنا محمد بن علي بن خشيش، قال: حدثنا أبو الحسن علي بن القاسم بن يعقوب بن عيسى بن الحسن بن جعفر بن إبراهيم القيسي الخزاز إملاء في منزله، قال: حدثنا أبو زيد محمد بن الحسين بن مطاع المسلي إملاء، قال: حدثنا أبو العباس أحمد بن جبر القواس خال ابن كردي، قال: حدثنا محمد بن سلمة الواسطي، قال: حدثنا يزيد بن هارون، قال: حدثنا حماد بن سلمة، قال: حدثنا ثابت، عن أنس بن مالك، قال:

Al-Sheykh in his Amaali said, 'Muhammad Bin Ali Bin Khasheesh narrated to us, from Abu Al-Hassan Ali Bin Al-Qasim Bin Yaqoub Bin Isa Bin Al-Hassan Bin Ja'far Bin Ibrahim Al-Qaysi Al-Khazaz who dictated it in his house, from Abu Zayd Muhammad Bin Al-Husayn Bin Mata'a Al-Masly, from Abu Al-Abbas Ahmad Bin Jabar Al-Qawas the uncle of Ibn Kardy, from Muhammad Bin Salmat Al-Wasity, from Yazeed Bin Haroun, from Hamad Bin Salmat, from Sabit, from Anas Bin Malik who said,

ركب رسول الله (صلى الله عليه و آله) ذات يوم بغلته، فانطلق إلى جبل آل فلان، و قال: «يا أنس، خذ البغلة، و انطلق إلى موضع كذا و كذا، تجد عليا جالسا يسبح بالحصي، فاقرأه مني السلام، و احمله على البغلة، و آت به إلي»

'One day Rasool-Allah^{saww} rode upon his^{saww} mule, and went to the mount of the family of so and so, and said: 'O Anas! Take the mule, and go to such and such a place, and you will find Ali^{asws} seated, Glorifying by the pebbles. Convey my^{saww} greetings to him^{asws}, and carry him^{asws} upon the mule and come with him^{asws} to me^{saww}.

قال أنس: فذهبت، فوجدت عليا (عليه السلام) كما قال رسول الله (صلى الله عليه و آله)، فحملته على البغلة، فأنتيت به إليه، فلما أن بصر به رسول الله (صلى الله عليه و آله)، قال: «السلام عليك، يا رسول الله» قال: «و عليك السلام» - يا أبا الحسن - اجلس، فإن هذا موضع قد جلس فيه سبعون نبيا مرسلا، ما جلس فيه من الأنبياء أحد إلا و أنا خير منه، و قد جلس في موضع كل نبي أخ له، ما جلس فيه من الإخوة أحد إلا و أنت خير منه».

Anas said, 'So I went there and found Ali^{asws} just as Rasool-Allah^{saww} had said. So I carried him^{asws} upon the mule, and came up with him^{asws} to him^{saww}. So when he^{asws} saw Rasool-Allah^{saww}, he^{asws} said: 'Peace be upon you^{saww}, O Rasool-Allah^{saww}! He^{saww} said: 'And peace be upon you^{asws} - O Abu Al-Hassan^{asws} - be seated, for this is a place where seventy Mursil Prophets^{as} have sat before. No one from the Prophets^{as} have sat in it except that I^{saww} am better than him^{as}. And there have sat in this place the brother of every Prophet^{as}. No one shall sit in it from the brothers except that you^{asws} are better than him^{as}.

قال أنس: فنظرت إلى سحابة قد أظلتهما، و دنت من رؤوسهما، فمد النبي (صلى الله عليه و آله) يده إلى السحابة، فتناول عنقود عنب، فجعله بينه و بين علي (عليه السلام)، و قال: «كل يا أخي، هذه هدية من الله تعالى إلي، ثم إليك».

²⁶ Al Kafi - V 5 - The Book of Marriage Ch 88 H 9

Anas said, 'So I looked at the cloud which had shaded the two of them^{asws}, and approached their^{asws} heads. So the Prophet^{saww} extended his^{saww} hand to the cloud, and grabbed a bunch of grapes, and made these to be in between himself^{saww} and Ali^{asws}, and said: 'Eat, O my^{saww} brother! This is a gift from Allah^{azwj} the Exalted to me^{saww}, then to you^{asws}.'

قال أنس: فقلت يا رسول الله، علي أخوك؟ قال: «نعم، علي أخي»، قلت: يا رسول الله، صف لي كيف علي أخوك؟ قال: «إن الله عز وجل خلق ماء تحت العرش قبل أن يخلق آدم بثلاثة آلاف عام، و اسكنه في لؤلؤة خضراء، في غامض علمه، إلى أن خلق آدم.

Anas said, 'So I said, 'O Rasool-Allah^{saww}! Ali^{asws} is your^{saww} brother?' He^{saww} said: 'Yes, Ali^{asws} is my^{saww} brother^{asws}'. I said, 'O Rasool-Allah^{saww}! Explain to me, how is Ali^{asws} your^{saww} brother?' He^{saww} said: 'Allah^{azwj} Mighty and Majestic Created water underneath the Throne three thousand years before He^{azwj} Created Adam^{as}, and Lodged it in green pearls, in the Hidden of His^{azwj} Knowledge, until He^{azwj} Created Adam^{as}.

فلما خلق آدم، نقل ذلك الماء من اللؤلؤة، فأجراه في صلب آدم، إلى أن قبضه الله، ثم نقله إلى صلب شيث، فلم يزل ذلك الماء ينتقل من ظهر إلى ظهر، حتى صار في صلب عبد المطلب،

So when He^{azwj} Created Adam^{as}, that water got transferred from the pearls, and it flowed in the ribs of Adam^{as}, until Allah^{azwj} Captured him^{as} (his^{as} soul). Then it got transferred to the ribs of Shees. So that water did not cease to get transferred from a rib to a rib until it came to be in of Abdul Muttalib^{asws}.

ثم شقه الله عز وجل نصفين: فصار نصف في أبي عبد الله، و نصف في أبي طالب، فأنا من نصف الماء، و علي من النصف الآخر، فعلي أخي في الدنيا و الآخرة».

Then Allah^{azwj} Mighty and Majestic Split it into two halves. So one half came to be in my^{saww} father^{asws} Abdul Muttalib^{asws}, and one half came to be in Abu Talib^{asws}. So I^{saww} am from half of it, and Ali^{asws} is from the other half. Thus Ali^{asws} is my^{saww} brother in the world and in the Hereafter'.

ثم قرأ رسول الله (صلى الله عليه و آله): وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُبَّكَ قَدِيرًا.

Then Rasool-Allah^{saww} recited: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]**.²⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ خَطَبَ الرَّضَا (عَلَيْهِ السَّلَام) هَذِهِ الْخُطْبَةُ الْحَمْدُ لِلَّهِ الَّذِي حَمَدَ فِي الْكِتَابِ نَفْسَهُ وَ افْتَتَحَ بِالْحَمْدِ كِتَابَهُ وَ جَعَلَ الْحَمْدَ أَوَّلَ جَزَاءٍ مَحَلٍّ نِعْمَتِهِ وَ آخِرَ دَعْوَى أَهْلِ جَنَّتِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ خَدَهُ لَا شَرِيكَ لَهُ شَهَادَةً أُخْلِصَهَا لَهُ وَ أَدَّخَرَهَا عِنْدَهُ

²⁷ الأماي 1: 319

Ahmad Bin Muhammad, from Muawiya Bin Hukeym who said,

'Al-Reza^{asws} addressed this sermon: 'The Praise is for Allah^{azwj} Who Praised Himself^{azwj} in His^{azwj} Book, and Opened with the Praise of His^{azwj} Book, and Made the Praise as the first for Placing His^{azwj} Bounties and the last of the calls of the inhabitants of the Paradise. And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}, with a sincere testimony for Him^{azwj}, and I^{asws} keep it as a treasure with Him^{azwj}.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّ وَ خَيْرِ الْبَرِيَّةِ وَ عَلَى آلِهِ آلِ الرَّحْمَةِ وَ شَجَرَةِ النَّعْمَةِ وَ مَعْدِنِ الرَّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي عِلْمِهِ السَّابِقِ وَ كِتَابِهِ النَّاطِقِ وَ بَيَانِهِ الصَّادِقِ أَنَّ أَحَقَّ الْأَسْبَابِ بِالصَّلَةِ وَ الْأَنْتَرَةِ وَ أَوْلَى الْأُمُورِ بِالرَّغْمَةِ فِيهِ سَبَبٌ أَوْجَبَ سَبَباً وَ أَمْرٌ أَعْقَبَ غِنًى

And Blessings be upon Muhammad^{sawww}, the finality of the Prophet-hood, and the best of the created beings, and upon his^{sawww} Progeny^{asws}, being the Progeny^{asws} of mercy, and the Bountiful tree, and a mine of the Message, and the interchange of the Angels. And the Praise is for Allah^{azwj} which was in His^{azwj} Pre-Knowledge, and His^{azwj} speaking Book, and the truthful explanation, that the most rightful with the good relationships and the preference, and the highest of the matters with the desiring is wherein is a cause Obligating causes and a matter which results in self-sufficiency.

فَقَالَ جَلَّ وَ عَزَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُتُكَ قَدِيرًا وَ قَالَ وَ أَنْكَحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

So Allah^{azwj} Mighty and Majestic Said: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54];** and Said: **And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].**

وَ لَوْ لَمْ يَكُنْ فِي الْمُنَاكِحَةِ وَ الْمَصَاهِرَةِ آيَةٌ مُحْكَمَةٌ وَ لَا سُنَّةٌ مُتَّبَعَةٌ وَ لَا أَمْرٌ مُسْتَفِيدٌ لَكَانَ فِيمَا جَعَلَ اللَّهُ مِنْ بَرِّ الْقَرِيبِ وَ تَقْرِيبِ الْبَعِيدِ وَ تَأْلِيفِ الْقُلُوبِ وَ تَشْبِيكِ الْحُقُوقِ وَ تَكْتِيبِ الْعَدَدِ وَ تَوْفِيرِ الْوَالِدِ لِنَوَائِبِ الدَّهْرِ وَ حَوَادِثِ الْأُمُورِ مَا يَرْغَبُ فِي دُونِهِ الْعَاقِلُ اللَّيِّبِ وَ يُسَارِعُ إِلَيْهِ الْمُؤَفَّقُ الْمُصِيبِ وَ يَخْرُصُ عَلَيْهِ الْأَدِيبُ الْأَرِيبُ

And had there not been with regarding to the marriages and the inter-marriages, a Decisive Verse, nor a Sunnah to be followed, nor a Hadeeth to benefit from, it would have been such that the remote would have been nearby and the nearby remote. And it is such that the hearts are brought together, and the rights are interlaced, and the number (populations) become numerous, and a provision for the boys for the ravages of the time, and the newly-occurring matters; and besides it, the intellectuals desire it without saying a word, and the wise ones hasten towards it, and the educated are greedy for it.

فَأَوْلَى النَّاسِ بِاللَّهِ مَنْ اتَّبَعَ أَمْرَهُ وَ أَنْفَدَ حُكْمَهُ وَ أَمَصَى قَضَاءَهُ وَ رَجَا جَزَاءَهُ وَ فُلَانٌ بِنُ فُلَانٍ مَنْ قَدْ عَرَفْتُمْ حَالَهُ وَ جَلَالَهُ دَعَاهُ رِضًا نَفْسِيهِ وَ أَتَاكُمْ إِيثَارًا لَكُمْ وَ اخْتِيَارًا لِحِطْبَةِ فُلَانَةَ بِنْتِ فُلَانٍ كَرِهْتِكُمْ وَ بَدَّلَ لَهَا مِنْ الصَّدَاقِ كَذَا وَ كَذَا فَتَلَقَّوهُ بِالْإِحَابَةِ وَ أَجِيبُوهُ بِالرَّغْبَةِ وَ اسْتَحْبِرُوا اللَّهَ فِي أُمُورِكُمْ يَعْزِمُ لَكُمْ عَلَى رُشْدِكُمْ إِنْ شَاءَ اللَّهُ

So the closest of the people with Allah^{azwj} are the one who follow His^{azwj} Commands, and implement His^{azwj} Decisions, and approve His^{azwj} Judgements, and desire for His^{azwj} Recompense. And so and so, son of so and so, is one whom you have recognised his state, and his majesty. His soul was pleased with himself giving preference to you, and chose to propose so and so daughter of so and so, your honourable one, and extended to her such and such from the dower. Therefore, welcome him with the (positive) answer, and respond to him with the desire, and choose Allah^{azwj} (perform *Istikhaara*) with regards to your matter, that He^{azwj} would Make you determined upon your right way, Allah^{azwj} Willing.

نَسْأَلُ اللَّهَ أَنْ يُلْحِمَ مَا بَيْنَكُمْ بِالْبِرِّ وَ التَّقْوَى وَ يُؤَلِّفَهُ بِالْمَحَبَّةِ وَ الهَوَى وَ يَجْتَمِعُهُ بِالْمُؤَافَقَةِ وَ الرِّضَا إِنَّهُ سَمِيعُ الدَّعَاءِ لَطِيفٌ لِمَا يَشَاءُ .

We^{asws} ask Allah^{azwj} that He^{azwj} Merges what is between you with the righteousness and the piety, with the love and the desire, and Seal it with the harmony and the pleasure. He^{azwj} is the Hearer of the supplications, Kind to whoever He^{azwj} so Desires to”.²⁸

Ali^{asws}, brother^{asws} of Rasool-Allah^{saww}

الشيخ في (أماليه)، قال: حدثنا محمد بن علي بن خشيش، قال: حدثنا أبو الحسن علي بن القاسم بن يعقوب بن عيسى بن الحسن بن جعفر بن إبراهيم القيسي الخزاز إملاء في منزله، قال: حدثنا أبو زيد محمد بن الحسين بن مطاع المسلي إملاء، قال: حدثنا أبو العباس أحمد بن جبر القواس خال ابن كردي، قال: حدثنا محمد بن سلمة الواسطي، قال: حدثنا يزيد بن هارون، قال: حدثنا حماد بن سلمة، قال: حدثنا ثابت، عن أنس بن مالك، قال:

Al Sheykh in his (book) Amaali, said, 'It was narrated to us by Ali Bin Khashish, from Abu Al Hassan Ali Bin Al Qasim Bin Yaqoub Bin Isa Bin Al Hassan Bin Ja'far Bin Ibrahim Al Qaysi Al Khazaz, dictated in his house, from Abu Zayd Muhammad Bin Al Husayn Bin Mata'a Al Masly, dictating, from Abu Al Abbas Ahmad bin Jabr Al Qawas, uncle of Ibn Kardy, from Muhammad Bin Salma Al Wasity, from Yazeed Bin Haroun, from Hamaad bin Salma, from Sabit, from Anas Bin Malik who said,

ركب رسول الله (صلى الله عليه و آله) ذات يوم بغلته، فانطلق إلى جبل آل فلان، و قال: «يا أنس، خذ البغلة، و انطلق إلى موضع كذا و كذا، تجد عليا جالسا يسبح بالحصي، فاقرأه مني السلام، و احمله على البغلة، و آت به إلي»

'Rasool-Allah^{saww} rode his^{saww} mule one day, and he^{saww} went to a mountain of the family of so and so and said: 'O Anas! Take the mule and go to such and such a place, you will find Ali^{asws} seated resting in the pebbles, so convey the greetings from me^{saww}, and carry him upon the mule and come with him^{asws} to me^{saww}.

²⁸ Al Kafi – V 5 – The Book of Marriage Ch 43 H 7

قال أنس: فذهبت، فوجدت عليا (عليه السلام) كما قال رسول الله (صلى الله عليه وآله)، فحملته على البغلة، فأتيت به إليه، فلما أن بصر به رسول الله (صلى الله عليه وآله)، قال: «السلام عليك، يا رسول الله»

Anas said, 'So I went, and I found Ali^{asws} to be just as Rasool-Allah^{saww} had said. I carried him^{asws} upon the mule and came with him^{asws} to him^{saww}. So when he^{asws} sighted Rasool-Allah^{saww}, he^{asws} said: 'The greetings be upon you^{saww}, O Rasool-Allah^{saww}!'

قال: «و عليك السلام- يا أبا الحسن- اجلس، فإن هذا موضع قد جلس فيه سبعون نبيا مرسلا، ما جلس فيه من الأنبياء أحد إلا وأنا خير منه، و قد جلس في موضع كل نبي أخ له، ما جلس فيه من الإخوة أحد إلا و أنت خير منه».

He^{saww} said: 'And upon you^{asws} be the greetings, O Abu Al Hassan^{asws}, be seated, for in this place have seated seventy Prophets^{as}, Rasools^{as}. There has not seated in it anyone from the Prophets except and I^{saww} am better than him^{as}. And there has seated in the place of every Prophet^{as}, a brother of his^{as}. There has not seated in it anyone from the brother, except and you^{asws} are better than him'.

قال أنس: فنظرت إلى سحابة قد أظلتهما، و دنت من رؤوسهما، فمد النبي (صلى الله عليه وآله) يده إلى السحابة، فتناول عنقود عنب، فجعله بينه و بين علي (عليه السلام)، و قال: «كل يا أخي، هذه هدية من الله تعالى إلي، ثم إليك».

Anas said, 'So I looked at a cloud to have shaded them^{asws} both, and approached their^{asws} heads. Then the Prophet^{saww} extended his^{saww} hand to the cloud and took a bunch of grapes, and made it to be in front of Ali^{asws} and said: 'Eat, my^{saww} brother^{asws}! This is a gift from Allah^{azwj} the Exalted to me^{saww}, then to you^{asws}.

قال أنس: فقلت يا رسول الله، علي أخوك؟ قال: «نعم، علي أخي»، قلت: يا رسول الله، صف لي كيف علي أخوك؟

Anas said, 'So I said, 'O Rasool-Allah^{saww}! Ali^{asws} is your^{saww} brother^{asws}? He^{saww} said: 'Yes, Ali^{asws} is my^{saww} brother^{asws}. I said, 'O Rasool-Allah^{saww}! Describe to me how Ali^{asws} is your^{saww} brother^{asws}?'

قال: «إن الله عز و جل خلق ماء تحت العرش قبل أن يخلق آدم بثلاثة آلاف عام، و اسكنه في لؤلؤة خضراء، في غامض علمه، إلى أن خلق آدم.

He^{saww} said: 'Allah^{azwj} Mighty and Majestic Crated water beneath the Throne, before He^{azwj} Created Adam^{as} by three thousand years, and Settled it in a green pearl, in the Unfathomable of His^{azwj} Knowledge, until He^{azwj} Created Adam^{as}.

فلما خلق آدم، نقل ذلك الماء من اللؤلؤة، فأجراه في صلب آدم، إلى أن قبضه الله، ثم نقله إلى صلب شيث، فلم يزل ذلك الماء ينتقل من ظهر إلى ظهر، حتى صار في صلب عبد المطلب،

So when He^{azwj} Created Adam^{as}, He^{azwj} Transferred that water from the pearl, and Flowed it in the ribs of Adam^{as}, until Allah^{azwj} Captured him^{as} (his soul). Then it got transferred to the

ribs of Shees. So that water did not cease to be transferred from a rib to a rib, until it came to be in the rib of Abdul Muttalib^{asws}.

ثم شقه الله عز وجل نصفين: فصار نصف في أبي عبد الله، و نصف في أبي طالب، فأنا من نصف الماء، و علي من النصف الآخر، فعلي أحي في الدنيا و الآخرة».

Then Allah^{azwj} Mighty and Majestic Split it into two halves, so one half came to be in Abdullah^{asws}, and a half came to be in Abu Talib^{asws}. Thus, I^{saww} am from half the water, and Ali^{asws} is from the other half. Therefore, Ali^{asws} is my^{saww} brother^{asws} in the world and the Hereafter’.

ثم قرأ رسول الله (صلى الله عليه و آله): وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُبُّكَ قَدِيرًا.

Then Rasool-Allah^{saww} recited: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]**.²⁹

VERSE 55

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا {55}

And they are worshipping besides Allah what neither benefits them nor harms them; and the Kafir has always been a backer against his Lord [25:55]

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله تبارك و تعالى: وَ كَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا، قال: «تفسيرها في بطن القرآن: علي (عليه السلام) هو ربه في الولاية و الطاعة، و الرب هو الخالق الذي لا يوصف».

Muhammad Bin Al-Hassan Al-Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usmaan, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} the Exalted: **and the Kafir has always been a backer against his Lord [25:55]**, said: ‘In its esoteric interpretation of the Quran it means Ali^{asws}. He^{asws} is his (Kafir’s) Lord regarding the Wilayah and the obedience. And the Lord^{azwj}, He^{azwj} is the Creator Who cannot be described.’

و قال أبو جعفر (عليه السلام): «إن عليا (عليه السلام) آية لمحمد (صلى الله عليه و آله)، و إن محمدا (صلى الله عليه و آله) يدعو إلى ولاية علي (عليه السلام)، أما بلغك قول رسول الله (صلى الله عليه و آله): من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه؟».

²⁹ الأماي 1: 319

And Abu Ja'far^{asws} said: 'Ali^{asws} is a Sign for Muhammad^{saww} and that Muhammad^{saww} called to Wilayah of Ali^{asws}. But, haven't the words of Rasool-Allah^{saww} reached you "The one whom I^{saww} am the Master of, Ali^{asws} is his Master. O Allah^{azwj}! Befriend ones who befriend him^{asws} and be Inimical to one who are inimical to him^{asws}?'³⁰

VERSE 56

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {56}

And We have not Sent you except as a giver of glad tidings and as a warner [25:56]

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن احمد بن ابي عبد الله، عن ابي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فيما سأله فقال لاي شئ سميت محمد وأحمد و ابا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'There came a number of Jews to Rasool-Allah^{saww}. So they asked him^{saww}, and he^{saww} let them know with regards to what they had asked him^{saww}. So (one of them) asked, 'For which thing (reason) have you^{saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإن الله عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وافر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-

³⁰ بصائر الدرجات: 5 / 97.

Nazeer', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the glad tidings of the Paradise to the one who obeys me^{saww},³¹

الطبرسي: في معنى هُمُ البُشرى في الحَيَاةِ الدُّنْيَا وَ فِي الآخِرَةِ، عن أبي جعفر (عليه السلام) في معنى البشارة: «أُحَا فِي الدُّنْيَا الرُّوْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ لِنَفْسِهِ أَوْ تَرَى لَهُ، وَ فِي الآخِرَةِ الْجَنَّةِ، وَ هِيَ مَا يَبْشِرُهُمْ بِهِ الْمَلَائِكَةُ عِنْدَ خُرُوجِهِمْ مِنَ الْقُبُورِ، وَ فِي الْقِيَامَةِ إِلَى أَنْ يَدْخُلُوا الْجَنَّةَ يَبْشِرُونَهُمْ بِهَا حَالًا بَعْدَ حَالٍ».

Al Tabarsy –

(It has been narrated) 'from Abu Ja'far^{asws} regarding the meaning of the glad tidings: 'In the world it is the righteous dream the Momin sees for himself or is shown to him, and in the Hereafter it is the Paradise, and it is what the Angels give them glad tidings with during their exit from the graves, and during the Day of Judgment up to their entering the Paradise, they would be giving them glad tidings with it, in a state after a state'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا عُقْبَةُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْوَرِيدِ ثُمَّ اتَّكَأَ وَ كَانَ مَعِيَ الْمُعَلَّى فَعَمَزَنِي أَنْ أَسْأَلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيَّ شَيْءٍ يَرَى فَقُلْتُ لَهُ بَضْعَ عَشْرَةَ مَرَّةً أَيَّ شَيْءٍ فَقَالَ فِي كُلِّهَا يَرَى وَ لَا يَزِيدُ عَلَيْهَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{asws} said to me: 'O Uqba! Allah^{azwj} will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach up to this', and he^{asws} gestured by his^{asws} to the jugular (vein), then he^{asws} reclined. And Mualla was with me, so he winked at me that I should ask him^{asws}, so I said, 'O son^{asws} of Rasool-Allah^{saww}! So when his soul reaches to this, which thing would he see?' And I said it to him^{asws} ten times, 'Which thing?', and every time he^{asws} said: 'He sees', and would not increase upon it.

ثُمَّ حَلَسَ فِي آخِرِهَا فَقَالَ يَا عُقْبَةُ فَقُلْتُ لَبَّيْكَ وَ سَعْدَيْكَ فَقَالَ أَبَيْتَ إِلَّا أَنْ تَعْلَمَ فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا دِينِي مَعَ دِينِكَ فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ وَ بَكَيْتُ فَرَقَّ لِي فَقَالَ يَرَاهَا وَ اللَّهُ فَقُلْتُ بِأَبِي وَ أُمِّي مَنْ هُمَا

Then he^{asws} sat up during the last of it and he^{asws} said: 'O Uqba!' So I said, 'At your^{asws} service and your^{asws} assistance!' So he^{asws} said: 'You refuse except that I^{asws} teach you?'. So I said, 'Yes, O Rasool-Allah^{saww}! But rather, my Religion is with your^{asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{asws}, O son^{asws} of Rasool-Allah^{saww}, every moment?' And I cried, so he^{asws} was sympathetic to me,

³¹ Al Illal Al Sharaie – V 1 Ch 106 H 1

³² (Extract) بجمع البيان 5: 182.

and he^{asws} said: 'He sees them both, by Allah^{azwj}'. So I said, 'May my father and my mother be sacrifice for you^{asws}! Who are the two (he would be seeing)?'

قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) يَا عَقْبَةُ لَنْ تَمُوتَ نَفْسُ مُؤْمِنَةٍ أَبَدًا حَتَّى تَرَاهُمَا قُلْتُ فَإِذَا نَظَرُ
إِلَيْهِمَا الْمُؤْمِنُ أ يَرْجِعُ إِلَى الدُّنْيَا فَقَالَ لَا يَمْضِي أَمَامَهُ إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ فَقُلْتُ لَهُ يَمُوتَانِ شَيْئًا قَالَ نَعَمْ يَدْخُلَانِ حَمِيحًا
عَلَى الْمُؤْمِنِ فَيَجْلِسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ رَأْسِهِ وَ عَلِيٌّ (عليه السلام) عِنْدَ رِجْلَيْهِ

He^{asws} said: 'That would be Rasool-Allah^{saww} and Ali^{asws}. O Uqba! Never would a Momin be drying, ever, until he sees them both^{asws}. I said, 'So when the Momin looks at them^{asws} both, would he return to the world?' So he^{asws} said: 'No, he would go ahead when he looks at them^{asws} in front of him'. So I said to him^{asws}, 'Would they^{asws} be saying anything?' He^{asws} said: 'Yes. They^{asws} would both be coming over to the Momin, so Rasool-Allah^{saww} would be seated by his head, and Ali^{asws} by his feet.

فَيَكِبُّ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرُ أْنَا رَسُولُ اللَّهِ إِنِّي خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا ثُمَّ يَنْهَضُ
رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُومُ عَلِيٌّ (عليه السلام) حَتَّى يُكِبَّ عَلَيْهِ فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرُ أْنَا عَلِيٌّ بِنُ أَبِي طَالِبٍ
الَّذِي كُنْتُ تُحِبُّهُ أَمَا لَأَنْفَعَنَّكَ

So Rasool-Allah^{saww} would lean over and he^{saww} would be saying: 'O friend of Allah^{azwj}! Receive glad tidings. I^{saww} am Rasool-Allah^{saww}. I^{saww} am better for you than whatever you left from the world'. Then Rasool-Allah^{saww} would get up and Ali^{asws} would stand until he^{asws} leans over him, and he^{asws} would be saying: 'O friend of Allah^{azwj}! Receive glad tidings. I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you used to love, I^{asws} shall benefitting you'.³³

أَبَانُ بْنُ عُثْمَانَ عَنْ عَقْبَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ يَرَى قُلْتُ جُعِلْتُ فِدَاكَ
وَ مَا يَرَى قَالَ يَرَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ لَهُ رَسُولُ اللَّهِ أَنَا رَسُولُ اللَّهِ أَبَشِّرُ ثُمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه
السلام) فَيَقُولُ أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{asws} saying: 'The man, when his soul comes up to be in his chest, sees'. I said, 'May I be sacrificed for you^{asws}! And what does he see?' He^{asws} said: 'He sees Rasool-Allah^{saww}, and Rasool-Allah^{saww} is saying to him: 'Receive glad tidings!' Then he sees Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is saying to him: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, whom you used to love. Your love would benefit you today'.³⁴

³³ Al Kafi V 3 – The Book Of Funerals CH 12 H 1 (Extract)

³⁴ Al Kafi V 3 – The Book Of Funerals CH 12 H 8 (Extract)

VERSES 57 – 59

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا {57}

Say: 'I do not ask you for any recompense over it except one who so desires to should take a way to his Lord [25:57]

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا {58}

And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Aware of the sins of His servants [25:58]

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا {59}

The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So ask the one who is well-informed, about Him [25:59]

عَنْهُ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَمَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَالْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: 'Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic: **The One Who Created the skies and the earth and what is between them in six days [25:59]**'.³⁵

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

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

³⁵ الكافي 8: 117 / 145

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

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

And in another report, he^{asws} said: 'The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried'.³⁶

عنه، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي الحسن موسى (ع) وسئل عن معنى قول الله " الرحمن على العرش استوى " فقال: استولى على ما دق وجل.

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, and he^{asws} was asked about the Meaning of the Words of Allah^{azwj}: **the Beneficent Established upon the Throne [25:59]**. So he^{asws} said: 'Governs upon the delicate and the majestic'.³⁷

وَ بَهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ .

And by this chain, from Sahl, from Al Hassan Bin Mahboub, from Muhamad Bin Marid,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **the Beneficent Established upon the Throne [25:59]**. So he^{asws} said: 'Evenly from everything. So there isn't anything closer to Him^{azwj} than a (another) thing'.³⁸

Asking the well-informed ones^{asws}

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 قال كتاب الله الذكر واهله آل محمد الذين امر الله بسئوالهم ولم يؤمروا بسؤال الجهال

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:

³⁶ الكافي 1: 9/99.

³⁷ Al Mahaasin – V 1 Bk 5 H 212

³⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 7

Abu Abdullah^{asws} said: 'The Book of Allah^{azwj} is the Zikr, 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'.³⁹

VERSE 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا {60}

And when it is said to them: 'Do Sajdah to the Beneficent!' They say, 'And what is the Beneficent? Shall we do Sajdah to what you are ordering us?' And it increases them in aversion [25:60]

قَالَ الْإِمَامُ ع «الرَّحْمَنُ»: الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ رِزْقِهِ، وَإِنْ انْقَطَعُوا عَنْ طَاعَتِهِ. «الرَّحِيمِ» بِعِبَادِهِ الْمُؤْمِنِينَ فِي تَخْفِيفِهِ عَلَيْهِمْ طَاعَاتِهِ وَبِعِبَادِهِ الْكَافِرِينَ فِي الرَّفْقِ بِهِمْ - فِي دُعَائِهِمْ إِلَى مُوَافَقَتِهِ.

The Imam (Hassan Al-Askari^{asws}) said: '**The Beneficent** – He^{azwj} Gives sustenance to His^{azwj} creation which never gets cut off even if they cut-off their obedience to Him^{azwj}. **The Merciful** – With the *Momineen* servants. He^{azwj} makes their obedience easy for them, and for the disbelieving servants, approves their supplications with Kindness.'

قَالَ: وَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: «الرَّحْمَنُ» هُوَ الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ. قَالَ: وَ مِنْ رَحْمَتِهِ - أَنَّهُ لَمَّا سَلَبَ الطِّفْلُ قُوَّةَ النُّهُوضِ وَ التَّعَدِّي - جَعَلَ تِلْكَ الْقُوَّةَ فِي أُمِّهِ، وَ رَفَّقَهَا عَلَيْهِ لِتَقْوَمَ بِتَرْبِيَتِهِ وَ حَضَانَتِهِ، فَإِنْ فَسَدَ قَلْبُ أُمِّ مِنَ الْأُمَّهَاتِ - أُوجِبَ تَرْبِيَةَ هَذَا الطِّفْلِ [وَ حَضَانَتَهُ] عَلَى سَائِرِ الْمُؤْمِنِينَ، وَ لَمَّا سَلَبَ بَعْضَ الْحَيَوَانَاتِ قُوَّةَ التَّرْبِيَةِ لِأَوْلَادِهَا، وَ الْقِيَامَ بِمَصَالِحِهَا، جَعَلَ تِلْكَ الْقُوَّةَ فِي الْأَوْلَادِ لِتَنْهَضَ حِينَ تُوَلَّدُ وَ تَسِيرَ إِلَى رِزْقِهَا الْمُسَبَّبِ لَهَا.

He^{asws} said: 'Amir-Al-Momineen^{asws} said: '**The Beneficent** – He^{azwj} Gives sustenance to His^{azwj} creation. It is His^{azwj} Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He^{azwj} Gives that strength to his mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the rest of the *Momineen* to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.

قَالَ ع: وَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ «الرَّحْمَنُ»: أَنَّ قَوْلَهُ «الرَّحْمَنُ» مُشْتَقٌّ مِنَ الرَّحْمَةِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا «الرَّحْمَنُ». وَ هِيَ [مِنْ] الرَّحِمِ شَقَّتْ لَهَا اسْمًا مِنْ اسْمِي، مَنْ وَصَلَهَا وَصَلْتُهُ، وَ مَنْ قَطَعَهَا قَطَعْتُهُ.

He^{asws} said in the explanation of 'الرحمن' **The Beneficent**: 'The Word 'Beneficent' has been derived from 'الرَّحْمَةِ' the Mercy. I heard the Rasool Allah^{saww} saying: Allah^{azwj} Said: "I^{azwj} am 'The Beneficent' and it is derived from the Mercy, a Name from My^{azwj} Names. Whoever

³⁹ Basaair Al Darajaat – P 1 Ch 19 H 19 – (Extract)

connects to it I^{azwj} shall be Connected to him, and whoever cuts himself from it then I^{azwj} shall cut him off from My^{azwj} Mercy.'

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

Then Ali^{asws} said: 'Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?' They said: 'O Amir-Al-Momineen^{asws}! 'Every community has been urged by this to honour their relatives and maintain good relations with them.'

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

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

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

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

قَالَ: فَكَيْفَ يَجُوزُ أَنْ يُحْتَّ عَلَى قَضَاءِ حَقِّ - مَنْ صَعَرَ [اللَّهُ] حَقَّهُ، وَ لَا يُحْتَّ عَلَى قَضَاءِ حَقِّ مَنْ كَبَّرَ [اللَّهُ] حَقَّهُ قُلْتُ: لَا يَجُوزُ ذَلِكَ. قَالَ: فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَعْظَمُ مِنْ حَقِّ الْوَالِدَيْنِ، وَ حَقُّ رَجُلٍ أَيْضًا أَعْظَمُ مِنْ حَقِّ رَجُلَيْهِمَا، فَرَجْمُ رَسُولِ اللَّهِ ص أَوْلَى بِالصَّلَاةِ، وَ أَعْظَمُ فِي الْمَطْبِعَةِ.

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

فَالْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ قَطَعَهَا، وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعَظِّمْ حُرْمَتَهَا. أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَحِمِ رَسُولِ اللَّهِ ص حُرْمَةٌ رَسُولِ اللَّهِ، وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ تَعَالَى، وَ أَنَّ اللَّهَ أَعْظَمُ حَقًّا مِنْ كُلِّ مُنْعِمٍ سِوَاهُ، وَ أَنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِنَّمَا أَنْعَمَ حَيْثُ قَيَّضَهُ لِذَلِكَ رَبُّهُ، وَ وَقَّعَهُ لَهُ.

So woe and everyone's woe be on the one who cuts it off, and woe upon woe be on the one who does not respect his^{saww} relatives. Do you not know that the sanctity of the relatives of the Rasool Allah^{saww} is the sanctity of the Rasool Allah^{saww} and that the sanctity of the Rasool Allah^{saww} is the sanctity of Allah^{azwj}? Surely, Allah^{azwj}'s Right is greater than all, even from all the Bounties of His^{azwj}, and every bounty apart from it. But rather, He^{azwj} Chooses where it is destined to be for He^{azwj} is it's Lord^{azwj}, and that Bounty is compatible with him".

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

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

قَالَ اللَّهُ تَعَالَى: يَا مُوسَى وَ إِنَّمَا رَحْمَتُكَ أُمَّكَ لِفَضْلِ رَحْمَتِي، فَأَنَا الَّذِي رَفَقْتُهَا عَلَيْكَ، وَ طَيَّبْتُ قَلْبَهَا لِتَتْرَكَ طَيِّبَ وَسْئِهَا لِتَرْبِيَتِكَ، وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بِهَا لَكَانَتْ هِيَ وَ سَائِرُ النِّسَاءِ سِوَاءً.

Allah^{azwj} the High Said: 'O Musa^{as}! But rather, the mercy of your mother^{as} to you^{as} was a Grace of My^{azwj} Mercy, and it was I^{azwj} Who inclined her towards you^{as}, and Refined her heart to avoid her rest for your upbringing, and if I^{azwj} had not Done that with her, then she would have been to you like any other woman".⁴⁰

VERSE 61

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَ جَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مُنِيرًا {61}

Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon [25:61]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تبارك و تعالی: تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا، قال: «فالبروج: الكواكب، و البروج التي للربيع و الصيف: الحمل، و الثور، و الجوزاء، و السرطان، و الأسد، و السنبله، و بروج الخريف و الشتاء: الميزان، و العقرب، و القوس، و الجدي، و الدلو، و السمكة، و هي اثنا عشر برجاً».

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 12

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Blessed and Exalted: **Blessed is He Who Made the constellations in the skies [25:61]**, he^{asws} said: 'The constellations are the planets. And the constellations, which, are for the spring and the summer are – Aries, Taurus, Gemini, Cancer, Leo and Virgo. And the constellations for the Autumn and winter are – Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. And these are twelve constellations'.⁴¹

VERSE 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا {62}

And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62]

علي بن إبراهيم، قال: حدثني أبي، عن صالح بن عقبة، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قال له رجل: جعلت فداك- يا ابن رسول الله- ربما فاتتني صلاة الليل الشهر، و الشهرين و الثلاثة، فأقضيها بالنهار، أ يجوز ذلك؟

Ali Bin Ibrahim said, 'My father narrated to me, from Salih Bin Uqba, from Jameel, who says:

'A man said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws} – O son^{asws} of Rasool-Allah^{saww} – Sometimes I miss my night Salat for the month, and two months and three. So can I fulfil it by the day? Is that allowable?'

قال: «قرة عين لك و الله- قالها ثلاثا- إن الله يقول: وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خِلْفَةً الْآيَةَ، فهو قضاء صلاة النهار بالليل، و قضاء صلاة الليل بالنهار، و هو من سر آل محمد المكنون».

He^{asws} said: 'By Allah^{azwj}! May your eyes be delighted' – and he^{asws} said it three times – 'Allah^{azwj} is Saying: **And He is the One Who Made the night and the day in succession (to each other) [25:62]**' – the Verse – So it is the fulfilling of the Salat of the day by the night, and fulfilling the night Salat by the day. And it is from the secrets of the Progeny^{asws} of Muhammad^{saww}, the hidden'.⁴²

VERSES 63 – 66

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {63}

⁴¹ تفسير القمي 2: 115.

⁴² تفسير القمي 2: 116.

And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63]

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {64}

And those who spend the night in Sajdah to their Lord, and standing [25:64]

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ إِنَّ عَذَابَهَا كَانَ غَرَامًا {65}

And those who are saying, 'Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65]

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا {66}

Surely, it is an evil abode and (an evil) place to stay [25:66]

محمد بن يعقوب. عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن محمد بن النعمان، عن سلام، قال: سألت أبا جعفر (عليه السلام) عن قوله تعالى: وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا، قال: «هم الأوصياء، من مخافة عدوهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al-Nu'man, from Salaam who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **And the servants of the Beneficent are those who walk on the earth humbly [25:63]**, he^{asws} said: 'They are the successors^{asws}, from the fear of their^{asws} enemies'.⁴³

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن أبي نجران، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا، قال: «الأئمة يمشون على الأرض هونا، خوفا من عدوهم».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Hamaad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **And the servants of the Beneficent are those who walk on the earth humbly [25:63]**, he^{asws} said: 'The Imams^{asws} are walking upon the earth modestly, in fear from their^{asws} enemies'.⁴⁴

⁴³ الكافي 1: 78 / 354.

⁴⁴ تفسير القمي 2: 116.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ عَذَابَهَا كَانَ غَرَامًا، يقول: «ملازما لا يفارق».

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: **Surely its Punishment would be inseparable [25:65]**, said: 'It is inflicted and does not separate (go away)'.⁴⁵

VERSE 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {67}

And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا، قال: «القوام هو المعروف، عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتِرِ قَدْرُهُ عَلَى قَدْرِ عِيَالِهِ، وَ مُؤْتَهُمَ الَّتِي هِيَ صِلَاحٌ لَهُ وَ لَهُمْ وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of the Mighty and Majestic: **and are moderate between that [25:67]**, he^{asws} said: 'The moderate – It is the reasonable: **the affluent is in accordance to him, and upon the (financially) straitened is in accordance to him [2:236]** - in accordance with his dependants. And their provision is that which is correct for him and for them. And **Allah does not Encumber a soul except what He has Given it [65:7]**'.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو الْأَحْوَلِ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ الْآيَةَ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا قَالَ فَأَخَذَ قَبْضَةً مِنْ حَصَى وَ قَبَضَهَا بِيَدِهِ فَقَالَ هَذَا الْإِفْتَارُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ ثُمَّ قَبَضَ قَبْضَةً أُخْرَى فَأَرْخَى كَفَّهُ كُلَّهَا ثُمَّ قَالَ هَذَا الْإِسْرَافُ ثُمَّ أَخَذَ قَبْضَةً أُخْرَى فَأَرْخَى بَعْضَهَا وَ أَمْسَكَ بَعْضَهَا وَ قَالَ هَذَا الْقَوَامُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Jameel Bin Salih, from Abdul Malik Bin Amro Al Ahowl who said,

'Abu Abdullah^{asws} recited this verse: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]**. So he^{asws} grabbed

⁴⁵ تفسير القمي 2: 116.

⁴⁶ الكافي 4: 8 / 56

a handful of pebbles and captured these in his^{asws} hand, and he^{asws} said: 'This is the miserliness which Allah^{azwj} Mentions in His^{azwj} book'. Then he^{asws} grabbed another handful, so he^{asws} opened his^{asws} palm, all of it, then said: 'This is the extravagance'. Then he^{asws} grabbed another handful, so he^{asws} opened part of it and withheld part of it and said, 'This is the moderation'.⁴⁷

عن جابر، عن أبي جعفر (عليه السلام)، قال: «قوله: وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَمْتَرُوا إِذَا أَسْرَفُوا سِيئَةً، وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا حَسَنَةً، فَعَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيئَتَيْنِ».

From Jabir, from Abu Ja'far^{asws} having said: 'His^{azwj} Words: **And those, when they spend, are not being extravagant and are not stingy [25:67]**. When they are extravagant it is an evil deed, and (when they are) stingy it is an evil deed, **and are moderate between that [25:67]** - is a good (deed). So, it is upon you to do good deeds (and be) between the two evil ones'.⁴⁸

وعنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن عمرو، عن عبد الله بن أبان، قال: سألت أبا الحسن الأول (عليه السلام) عن النفقة على العيال، فقال: «ما بين المكروهين: الإسراف، والإقتار».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Amro, from Abdullah bin Aban who said,

'I asked Abu Al-Hassan^{asws} the 1st about the spending upon the dependants, so he^{asws} said: 'What is between the two abhorrence(s) – the extravagance and the (self) impoverishment''.⁴⁹

عن عبد الرحمن، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ. قال: «الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَمْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا – قال: - نزلت هذه بعد هذه، هي الوسط». تفسير العياشي

From Abdul Rahman who said, 'I asked Abu Abdullah^{asws} about His^{azwj} Words: **And they are asking you what they should be spending. Say: 'The surplus' [2:219]**. He^{asws} said: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]**. He^{asws} said: 'This was Revealed after this. It is the moderation'.⁵⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ جَالِسٌ فِي بَيْتِهِ يَقُولُ اللَّهُمَّ ارْزُقْنِي فَيَقَالَ لَهُ أَمْ أَمْرُكَ بِالطَّلَبِ وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيَقَالَ لَهُ أَمْ أَجْعَلُ أَمْرَهَا إِلَيْكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Ja'far Bin Ibrahim,

⁴⁷ Al Kafi – V 4 – The Book of Zakat Ch 81 H 1

⁴⁸ Tafseer Al Burhan – H 7831

⁴⁹ الكافي 4: 55 / 2.

⁵⁰ تفسير العياشي 1: 106 / 315.

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Four (people), a supplication will not be Answered for them – a man who sits in his house saying, ‘O Allah^{azwj}! Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the seeking (of the livelihood)?” and a man who has a wife for him, so he supplicates against her, so He^{azwj} would Say to him: “Did I^{azwj} not Make her matter to you?”

وَرَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ اللَّهُمَّ ارزُقْنِي فَيَقَالُ لَهُ أَمْ أَمْرَكَ بِالْإِقْتِصَادِ أَمْ أَمْرَكَ بِالْإِصْلَاحِ ثُمَّ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يُمْسِكُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقَالُ لَهُ أَمْ أَمْرَكَ بِالشَّهَادَةِ .

And a man who had wealth for him, so he spoilt it, so He^{azwj} would Say to him: ‘Grace me sustenance’. So He^{azwj} would Say to him: “Did I^{azwj} not Command you with the moderation? Did I^{azwj} not Command you with the righteousness?” Then He^{azwj} Says: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67];** and a man who did have wealth for him, but he lent it without any evidence, so He^{azwj} would Say to him: “Did I^{azwj} not Command you with the witnessing?”⁵¹

VERSES 68 – 70

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا {68}

And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {69}

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ ^{فَلِ} وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا {70}

Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

⁵¹ Al Kafi V 2 – The Book Of Supplication CH 32 H 2

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدِ الزُّرَّارِيِّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ التَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisyy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُنِيبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطَّلِعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبُهُ حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].** He^{asws} said: 'They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{azwj} the Exalted, He^{azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَّلُوهَا حَسَنَاتٍ وَ أَظْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمُؤْمِنِينَ مِنْ شِيعَتِنَا خَاصَّةً.

Allah^{azwj} Mighty and Majestic would Say to His^{azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{asws} Shias in particular'.⁵²

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقمت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

⁵² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 9

'I came up to Amir-Al-Momineen^{asws} to greet him, so I seated myself waiting for him^{asws}. He^{asws} came out to me, and I stood up for him^{asws} and greeted him^{asws}. He^{asws} struck upon my wrist, then clasped his^{asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-al- Momineen^{asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاه من نهر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{asws} said: 'Our^{asws} friend is a friend of Allah^{azwj}. So when a friend of Allah^{azwj} dies, he would be with the elevated friends of Allah^{azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

So I said, 'May my father and my mother be sacrificed for you^{asws}, what if he was a sinner?'

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصبغ، إن ولينا لو لقي الله و عليه من الذنوب مثل زيد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So he^{asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]?** O Asbagh! Our^{asws} friend, even if he were to meet Allah^{azwj}, and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{azwj} would Forgive these for him, if Allah^{azwj} so Desires to'.⁵³

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تحبأ كبارها، فيقال له: عملت يوم كذا و كذا، كذا و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه و آله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr^{ar} who said, 'Rasool-Allah^{saww} said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah^{saww} was seen to smile to the extent that his^{saww} teeth were seen'.⁵⁴

⁵³ الإختصاص: 65

⁵⁴ تأويل الآيات 1: 382 / 19

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!».

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah^{asws} has said: 'It is so easy what the visitor of Al-Husayn^{asws} earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن الله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبذل الله سيئاتهم حسنات».

Then he^{asws} said: 'O Safwan! Receive glad tidings, for Allah^{azwj} has Angels who have rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn^{asws}, the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.⁵⁵

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

And from Abu Ja'far^{asws} having said: 'I said to him^{asws} at Makkah, 'There is a need for me'. So he^{asws} said: 'Meet me in Makkah. So I met him^{asws}, and I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me?' He^{asws} said: 'Meet me^{asws} in Mina'. So I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me'. He^{asws} said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و اجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So I said, 'O son^{asws} of Rasool-Allah^{saww}! I have committed a sin in what is between me and Allah^{azwj} Mighty and Majestic. I have not notified anyone upon it, and due to you^{asws} (being what you^{asws} are) that I am facing you^{asws} with it'. He^{asws} said: 'When it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would Manifest for the *Momin* servant, and He^{azwj} would Pause him upon his sins, sin by sin. Then He^{azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{as}'.

⁵⁵ كامل الزيارات: 330 / 5.

وفي حديث آخر: ويستتر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قول الله عزوجل: " فالولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He^{asws} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{azwj} would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah^{azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.⁵⁶

محمد بن عيسى عن عمر بن إبراهيم بياع السابري عن حجر بن زائدة عن رجل عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله ان لي حاجة فقال: تلقاني بمكة فقلت يا بن رسول الله ان لي حاجة فقال: هات حاجتك

Muhammad Bin Isa, from Umar Bin Ibrahim Baya'a Al Sabiry, from Hujr Bin Zaida, from a man,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me'. So he^{asws} said: 'Meet me^{asws} in Makkah'. So I said, 'O son^{asws} of Rasool-Allah^{saww}! There is a need for me!' So he^{asws} said: 'State your need'.

فقلت: يا بن رسول الله اني اذنبت ذنبا بيني وبين الله لم يطلع عليه أحد فعظم على وأجلك أن استقبلك به فقال: انه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا ثم غفر هاله لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلا،

So I said, 'O son^{asws} of Rasool-Allah^{saww}! I have committed a sin between me and Allah^{azwj} and have not notified anyone upon it. Thus it is grievous upon me and you^{asws} are postponing my facing you^{asws} with it'. So he^{asws} said: 'When it would be the Day of Judgment and Allah^{azwj} would Reckon His^{azwj} Momin servant, He^{azwj} would Pause him upon his sins, sin by sin. Then He^{azwj} would Forgive there for him, neither Notifying that upon and Angel of Proximity, nor a Mursil Prophet^{as}'.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستتر عليه من ذنوبه ما يكره أن يوقفه عليها قال: ويقول لسيئاته: كوني حسنات قال: وذلك قول الله تبارك وتعالى: (أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيمًا

Umar Bin Ibrahim said, 'And I have been informed from someone else that he^{asws} said: 'And He^{azwj} would Veil upon him from his sins what he dislikes he being paused upon it'. And He^{azwj} would be Saying to his evil deeds: "Become good deeds!" And these are the Words of Allah^{azwj} Blessed and Exalted: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.⁵⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) قال: إن الله مثل لي امتي في الطين، و علمني أسماءهم، كما علم آدم الأسماء كلها،

⁵⁶ Kitab Al Momin – Ch 2 H 67

⁵⁷ Kitab Al Zohad – Ch 17 H 245

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{sawww} said: 'Allah^{azwj} Made resemblances of my^{sawww} community for me^{sawww} in the clay, and Taught me^{sawww} their names, just as Adam^{as} was Taught the names, all of them.

فمر بي أصحاب الرايات، فاستغفرت لعلي و شيعته، إن ربي وعدني في شيعة علي خصلة.

Then the companions of the banners passed by me^{sawww}, so I^{sawww} sought Forgiveness for Ali^{asws} and his^{asws} Shias. My^{sawww} Lord^{azwj} Promised me^{sawww} a peculiarity regarding the Shias of Ali^{asws}.

قيل: يا رسول الله، و ما هي؟ قال: المغفرة لمن آمن منهم، و إن الله لا يغادر «6» صغيرة و لا كبيرة، و لهم تبدل السيئات حسنات».

It was said, 'O Rasool-Allah^{sawww}! And what is it?' He^{sawww} said: 'The Forgiveness for the one from them who believe, and that Allah^{azwj} would neither Leave a minor sin nor a major sin, and for them He^{azwj} **would Replace their evil deeds with good deeds [25:70]**'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يُقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عَبِيدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَكَلَّمَ سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَتَكَ قَالَ أَحَبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far^{asws} narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying: 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'Amro Bin Ubeyd came over to Abu Abdullah^{asws}. So when he greeted and was seated, recited this Verse: **Those who are shunning the major sins and the immoralities [53:32]**, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو

So he^{asws} said: 'Yes – O Amro

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا،

⁵⁸ الكافي 1: 15 / 368

And the adultery, because Allah^{azwj} Mighty and Majestic is Saying: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم.».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.⁵⁹

VERSES 71 & 72

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {71}

And one who repents and does righteous deed, then surely he repents to Allah penitently [25:71]

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {72}

And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ قَالَ الْغِنَاءُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of the Mighty and Majestic: **And those who are not witnessing the falsities [25:72].** He^{asws} said: 'The singing (music)'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَغْتَبِلُ اللَّهُ شَيْئًا إِلَّا بِهِ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

⁶⁰ Al Kafi – V 6 – The Book of Drinks Ch 34 H 6

'I said to Abu Abdullah^{asws} 'O Scholar! Inform me, which of the deeds is the most superior in the Presence of Allah^{azwj}? He^{asws} said: What Allah^{azwj} will not Accept anything except with it'

قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقًّا

I asked, 'What is that?' He^{asws} said, *Emān* in Allah^{azwj} besides whom no one deserves to be worshipped. It (*Emān*) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) Reward.'

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Allah has Said: **and when they pass by the vanities, they pass by nobly [25:72].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْغِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah^{azwj} has Made obligatory for the ears in relation to *Emān*; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of *Emān*.⁶¹

سَهْلُ بْنُ زِيَادٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ قَالَ نَزَلْنَا الْمَدِينَةَ فَأَتَيْتَنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَنَا أَيُّنَ نَزَلْتُمْ فَعَلْنَا عَلَى فُلَانٍ صَاحِبِ الْفَيَّانِ فَقَالَ كُونُوا كِرَامًا

Sahl Bin Ziyad, from Saeed Bin Janaah, from Hammad, from Abu Ayoub Al Khazzaz who said,

'We lodged at Al-Medina, so we went over to Abu Abdullah^{asws}, so he^{asws} said to us: 'Where are you lodged at?' So we said, 'At so and so, the owner of the singing slave-girls'. He^{asws} said: 'Be honourable'.

قَوْلَ اللَّهِ مَا عَلِمْنَا مَا أَرَادَ بِهِ وَ ظَنَنَّا أَنَّهُ يَقُولُ تَفَضَّلُوا عَلَيْهِ فَعُدْنَا إِلَيْهِ فَعَلْنَا إِنَّا لَا نَدْرِي مَا أَرَدْتَ بِقَوْلِكَ كُونُوا كِرَامًا

So, by Allah^{azwj}, we did not know what he^{asws} intended by it, and we thought that he^{asws} was saying that we should be graceful upon it. So we returned to him^{asws}, and we said, 'We do not know what you^{asws} intended by your^{asws} words: 'Be honourable'.

فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا .

So he^{asws} said: 'Have you all not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **and when they pass by the vanities, they pass by nobly [25:72]?**⁶²

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1 (Extract)

⁶² Al Kafi – V 6 – The Book of Drinks Ch 34 H 9

VERSE 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا {73}

And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا قَالَ مُسْتَبْصِرِينَ لَيْسُوا بِشُكَّاءٍ.

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Muhammad Bin Ziyad, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73].** He^{asws} said: 'Those who are endowed with insight, they aren't with doubts'.⁶³

VERSE 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا {74}

And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]

علي بن إبراهيم، قال: حدثني محمد بن أحمد، قال: حدثني الحسن بن محمد بن سماعة، عن حماد، عن أبان بن تغلب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا، قال: «هم نحن أهل البيت».

Ali Bin Ibrahim said, 'Muhammad Bin Ahmad narrated to me, from Al-Hassan Bin Muhammad Bin Sama'at, from Hamaad, from Abaan Bin Taghlab who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74],** he^{asws} said: 'They^{asws} are us^{asws}, the People^{asws} of the Household'.⁶⁴

⁶³ الكافي 8: 178 / 199.

⁶⁴ تفسير القمي 2: 117.

محمد بن العباس، قال: حدثنا محمد بن القاسم بن سلام، عن عبيد بن كثير، عن الحسين بن نصر ابن مزاحم، عن علي بن زيد الخراساني، عن عبد الله بن وهب الكوفي، عن أبي هارون العبدي، عن أبي سعيد الخدري، في قول الله عز و جل: رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا، قال رسول الله (صلى الله عليه و آله) لجبرئيل (عليه السلام): مِنْ أَزْوَاجِنَا؟ قال: خديجة. قال: وَ ذُرِّيَّتِنَا؟ قال: فاطمة. قال: قُرَّةَ أَعْيُنٍ؟ قال: الحسن و الحسين. قال: وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. قال: علي بن أبي طالب.

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim Bin Salaam, from Ubeyd Bin Kaseer, from Al-Husayn Bin Nasr Ibn Mazahim, from Ali Bin Zayd Al-Khurasany, from Abdullah Bin Wahab Al-Kufy, from Abu Haroun Al-Abdy,

(It has been narrated) from Abu Saeed Al-Khudry, regarding the Words of Allah^{azwj} Mighty and Majestic: **'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]**, Rasool-Allah^{saww} said to Jibraeel^{as}: **'From our wives?'** He^{as} said: 'Khadeeja^{asws}'. He^{saww} said: **'and our offspring?'** He^{as} said: 'Fatima^{asws}'. He^{saww} said: **'delight of our eyes?'** He^{as} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}'. He^{saww} said: **'and Make us Imams for the pious?'** He^{as} said: 'Ali^{asws} Bin Abu Talib^{asws}'⁶⁵.

عنه، عن ابن فضال، عن علي بن عقبة، عن أبيه، عن سليمان بن خالد قال: كنت في محمل أقرأ إذ ناداني أبو عبد الله عليه السلام: اقرأ يا سليمان قال: ثم قرأت حتى انتهيت إلى قوله " والذين لا يشهدون الزور، وإذا مروا باللغو مروا كراما " فقال، هذه فينا،

From him, from Ibn Fazaal, from Ali Bin Uqba, from his father, from Suleyman Bin Khalid who said, 'I was in a (camel) loader reading (the Quran),

When Abu Abdullah^{asws} called out to me: 'Read, O Suleyman!' He (the narrator) said, 'Then I recited until I ended up to His^{azwj} Words: **And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72]**. So he^{asws} said: 'This is regarding us^{asws}'.

ثم قرأت " والذين إذا ذكروا بآيات ربهم لم يحروا عليها صما وعميانا " فقال: هذه فيكم إذا ذكرت فضلنا لم تشكوا،

Then I recited: **And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73]**. So he^{asws} said: 'This is regarding you all (Shias). When our^{asws} merits are mentioned, you do not doubt'.

ثم قرأت: " والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين: إلى آخر السورة " فقال: هذه فينا.

Then I recited: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]** – up to the end of the Chapter. So he^{asws} said: 'This is regarding us^{asws}'⁶⁶.

⁶⁵ تأويل الآيات 1: 385 / 2

⁶⁶ Al Mahaasin – V 1 Bk 4 – H 136

وعنه، قال: حدثنا محمد بن الحسين، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَ الَّذِينَ يُقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا**، قال: «أي هداة يهتدى بنا، و هذه لآل محمد (عليهم السلام) خاصة».

And from him (Sharaf Al Deen Al Najafy), 'It was narrated to us by Muhammad Bin Al Husayn, from Ja'far bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]** – i.e. Guides, Guiding through us^{asws}, and this (Verse) is for the Progeny^{asws} of Muhammad^{sawww} in particular'.⁶⁷

وعنه: عن محمد بن جمهور، عن الحسين بن محبوب، عن أبي أيوب الخزاز، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): **وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا**، قال: «لقد سألت ربك عظيماً، إنما هي: و اجعل لنا من المتقين إماماً و إيانا عنى بذلك». فعلى هذا التأويل تكون القراءة الأولى و اجعلنا للمتقين - يعني الشيعة - إماماً، أن القائلين هم الأئمة (عليهم السلام).

And from him, from Muhammad Bin Jamhour, from Al Husayn Bin Mahboub, from Abu Ayoub Al Khazaz, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '**and Make us Imams for the pious [25:74]**'. He^{asws} said: 'And your Lord^{azwj} has been asked for a great matter. But rather, it is: '**Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]** – and it means us^{asws} by that'. Thus, upon this interpretation would be the foremost recitation, **and Make us Imams for the pious [25:74]** – meaning Imams^{asws} of the Shias. The speakers are the Imams^{asws},⁶⁸

VERSES 75 & 76

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {75}

Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]

خَالِدِينَ فِيهَا ۗ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا {76}

Abiding eternally therein. Excellent is the abode and the resting place [25:76]

⁶⁷ تأويل الآيات 1: 25 / 384.

⁶⁸ تأويل الآيات 1: 26 / 384.

(تحفة الإخوان) عن ابن مسعود، و ام سلمة زوجة النبي (صلى الله عليه و آله) - في حديث - قال له: «يا ابن مسعود، إن أهل الغرف العليا لعلي بن أبي طالب (عليه السلام)، و شيعته المتولون له، المتبرعون من أعدائه، و هو قوله تعالى: **أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ يُلْقَوْنَ فِيهَا كَلِمَةً وَ سَلَامًا عَلَىٰ أَذَى الدُّنْيَا**».

Tohfat Al-Ikhwan,

(It has been narrated) from Ibn Masoud, and Umm Salma^{ra}, wife of the Prophet^{saww} – in a Hadeeth – he^{saww} said to him: ‘O Ibn Masoud! The ones deserving of the chambers are Ali^{asws} Bin Abu Talib^{asws} and his^{asws} Shias, the ones who befriended him^{asws}, and disavowed from his^{asws} enemies, and these are the Words of the Exalted: **Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]** – (patient) upon the harm of the world’.⁶⁹

(كشف الغمة) لعلي بن عيسى: عن ثابت، عن الباقر (عليه السلام) في قوله تعالى: **أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ**، قال: «الغرفة: الجنة بما صبروا على الفقر و مصائب الدنيا».

Kashf Al-Ghumma of Ali Bin Isa, from Saibt,

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the Exalted: **Those would be Recompensed with chambers for what they had been patient upon [25:75]** – upon the poverty and the difficulties of the world’.⁷⁰

VERSE 77

قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا {77}

Say: ‘My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77]

الطبرسي: روى العياشي بإسناده عن بريد بن معاوية العجلي، قال: قلت لأبي جعفر (عليه السلام): كثرة القراءة أفضل، أم كثرة الدعاء؟ قال: «كثرة الدعاء أفضل» و قرأ هذه الآية.

Al-Tabarsy – It has been reported from Al-Ayyashi, by his chain from Bureyd Bin Muawiya Al-Ajaly who said,

‘I said to Abu Ja’far^{asws}, ‘Is frequent recitation (of the Quran) better, or the frequency of the supplication?’ He^{asws} said: ‘The frequency of the supplications’. And he^{asws} recited this Verse (25:77)’.⁷¹

⁶⁹ تحفة الإخوان: 117.

⁷⁰ كشف الغمة 2: 132

⁷¹ مجمع البيان 7: 285

For more detailed Ahadeeth on supplication refer to Al Kafi V 2 The Book of Supplications - [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication(1).pdf)

الشيخ في (أماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا عبد الله بن أبي داود السجستاني، قال: حدثنا إبراهيم بن الحسن المقسمي الطرسوسي، قال: حدثنا بشر بن زاذان، عن عمر بن صبيح، عن جعفر بن محمد، عن آبائه، عن علي بن أبي طالب (عليهم السلام)، أنه قال: و قال علي (عليه السلام): «أربع للمرء، لا عليه: الإيمان، و الشكر، فإن الله تعالى يقول: مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَ آمَنْتُمْ، و الاستغفار، فإنه قال: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ، و الدعاء، فإنه قال: قُلْ مَا يَعْزُبُا بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا».

Al Sheikh in his (book) Amaali, said, 'A group narrated to us, from Abu Al Mufazzal, from Abdullah Bin Abu Dawood Al Sijistany, from Ibrahim Bin Al Hassan Al Muqasmy, from Bishr Bin Zazan, from Umar Bin Sabeeh,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'And Ali^{asws} said: 'For are for the person, not against him – The Eman, and the Gratefulness, for Allah^{azwj} the Exalted is Saying: **Allah will not Deal out your Punishment if you are grateful and believe [4:147]**; and the seeking of Forgiveness, for He^{azwj} Said: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**; and the supplication, for He^{azwj} Says: **Say: 'My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77]**'.⁷²

⁷² الأماالي 2: 107.

Appendix

وعنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو أحمد عميد الله بن الحسين بن إبراهيم العلوي النصيبي ببغداد، قال: حدثني محمد بن علي بن حمزة العلوي، قال: حدثني أبي، قال: حدثني الحسن بن زيد بن علي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) عن سن جدنا علي بن الحسين (عليهما السلام)،

And from him (Al Sadouq), said, 'It was informed to us by a group, from Abu Al Mufazzal, from Abu Ahmad Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy Al Nuseybi at Baghdad, from Muhammad Bin Al iBin Hamza Al Alawy, from my father,

'From Al-Hassan Bin Zayd son of Ali^{asws} (Bin Al-Husayn^{asws} who said, 'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} about a Sunnah of our grandfather^{asws} Ali^{asws} Bin Al-Husayn^{asws}.

فقال: «أخبرني أبي، عن أبيه علي بن الحسين (عليه السلام)، قال: كنت أمشي خلف عمي الحسن و أبي الحسين (عليهما السلام) في بعض طرقات المدينة، في العام الذي قبض فيه عمي الحسن (عليه السلام)، و أنا يومئذ غلام قد ناهزت الحلم، أو كدت،

So he^{asws} said: 'My^{asws} father^{asws} informed me^{asws}, from his^{asws} father Ali^{asws} Bin Al Husayn^{asws} having said: 'I^{asws} was walking behind my^{asws} uncle^{asws} Al-Hassan^{asws}, and my^{asws} father^{asws} Al-Husayn^{asws} in one of the streets of Al-Medina, in the year in which my^{asws} uncle^{asws} Al-Hassan^{asws} passed away, and I^{asws} was a young boy on that day who had almost reached adulthood.

فلقيهما جابر بن عبد الله، و أنس بن مالك الأنصاريان في جماعة من قريش و الأنصار، فما تمالك جابر حتى أكب على أيديهما و أرجلهما يقبلهما، فقال له رجل من قريش كان نسيبا لمروان: أ تصنع هذا- يا أبا عبد الله- و أنت في سنك هذا و موضعك من صحبة رسول الله (صلى الله عليه و آله)؟ و كان جابر قد شهد بدرًا.

So they^{asws} were met by Jabir Bin Abdullah and Anas Bin Malik, the two Helpers, among a group of Quraysh and the Helpers. Jabir could not control himself until he leapt upon their^{asws} hands and their^{asws} feet kissing these. So a man from Quraysh, who was a son-in-law of Marwan, said to him, 'You are doing this, O Abu Abdullah, and you are in this age of yours and your position from the companionship of Rasool-Allah^{saww}?' And it was so that Jabir had witnessed (the battle of) Badr.

فقال له: إليك عني، فلو علمت- يا أبا قريش- من فضلها و مكانها ما أعلم لقبلت ما تحت أقدامهما من التراب.

He (Jabir) said to him, 'To you, from me, if only you knew, O brother of Quraysh, of their^{asws} merits and their^{asws} statuses what I know, you would have kissed what is beneath their^{asws} feet, from the dust'.

ثم أقبل جابر على أنس بن مالك، فقال: يا أبا حمزة، أخبرني رسول الله (صلى الله عليه و آله) فيهما بأمر ما ظننته أن يكون في بشر. قال له أنس: و ما الذي، أخبرك، يا أبا عبد الله؟

Then Jabir turned towards Anas Bin Malik, and he said, 'O Abu Hamza! Rasool-Allah^{saww} informed me regarding these two^{asws} with a matter which I did not think that it would happen to be in any person'. Anas said to him, 'And what is that which he^{saww} informed you, O Abu Abdullah?'

قال علي بن الحسين، فانطلق الحسن و الحسين (عليهما السلام)، و وقفت أنا أسمع محاورة القوم، فأنشأ جابر يحدث، قال: بينا رسول الله (صلى الله عليه و آله) ذات يوم في المسجد، و قد خف «1» من حوله، إذ قال لي: يا جابر، ادع لي حسنا و حسيناً و كان (صلى الله عليه و آله) شديد الكلف بهما، فانطلقت، فدعوتهما، و أقبلت أحمل مرة هذا، و هذا مرة، حتى جفته بهما،

Ali^{asws} Bin Al-Husayn^{asws} said: 'So Al-Hassan^{asws} and Al-Husayn^{asws} went away, and I^{asws} paused listening to the dialogue of the group. Then Jabir started a discussion. He said, 'One day Rasool-Allah^{saww} was in the Masjid, and the people had lessened around him^{saww}, when he^{saww} said to me: 'O Jabir! Call Hassan^{asws} and Husayn^{asws} for me^{saww}!' And he^{saww} used to intensely love them^{asws} both. So I went and called them^{asws}, and I carried this one^{asws}, and I carried this one^{asws}, and came with them^{asws} both.

فقال لي و أنا أعرف السرور في وجهه لما رأى من محبتي لهما، و تكريمي إياهما، قال: أ تحبهما، يا جابر؟ قلت: و ما يمنعني من ذلك- فذاك أبي و امي- و أنا أعرف مكانهما منك! قال: أ فلا أخبرك عن فضلتهما؟ قلت: بلى، بأبي أنت و امي.

He^{saww} said to me, and I recognised the joy in his^{saww} face when he^{saww} saw my love for them^{asws}, and my honouring them^{asws} both: 'Do you love them^{asws}, O Jabir?' I said, 'And what prevents me from that, may my father and my mother be sacrificed for you^{asws}, and I recognise their^{asws} position from you^{saww}?' He^{saww} said: 'Shall I^{saww} inform you about their^{asws} merit?' I said, 'Yes, may my father and my mother be sacrificed for you^{saww}!'

قال: إن الله تعالى لما أحب أن يخلقني، خلقتني نطفة بيضاء طيبة، فأودعها صلب أبي آدم (عليه السلام)، فلم يزل ينقلها من صلب طاهر إلى رحم طاهر، إلى نوح و إبراهيم (عليهما السلام)، ثم كذلك إلى عبد المطلب،

He^{saww} said: 'When Allah^{azwj} the Exalted Loved to Create me^{saww}, He^{azwj} Created me^{saww} as a white goodly seed, then Deposited it in the rib of my^{saww} father^{as} Adam^{as}. Then He^{azwj} did not Cease to Transfer it from a pure rib to a pure womb, up to Noah^{as} and Ibrahim^{as}. Then, like that to Abdul Muttalib^{asws}.

فلم يصبني من دنس الجاهلية شيء، ثم افترت تلك النطفة شطرين: إلى عبد الله، و أبي طالب، فولدني أبي، فحتم الله بي النبوة، و ولد علي فحتمت به الوصية،

Thus, nothing from the filth of the ignorance affected me^{saww}. Then He^{azwj} Separated that seed into two parts – to Abdullah^{asws} and Abu Talib^{asws}. So my^{saww} father^{as} begot me^{saww}, and Allah^{azwj} Ended the Prophet-hood with me^{saww}. And Ali^{asws} was came, so the successorship was Ended with him^{asws}.

ثم اجتمعت النطفتان مني و من علي، فولدنا الجهر و الجهير، الحسنين، فحتم الله بهما أسباط النبوة، و جعل ذريتي منهما، و أمرني بفتح مدينة- أو قال: مدائن- الكفر.

Then the two seeds gathered from me^{saww} and from Ali^{asws}, so we^{asws} begot 'Al Jahr and Al Jaheyr, Al Hassaneyn (Al Hassan^{asws} and Al Husayn^{asws}), so Allah^{azwj} Ended the grandsons of the Prophet-hood with them^{asws}, and Made my^{saww} offspring to be from them^{asws}, and Commanded me^{saww} with the conquest of Medina' – or said: 'City of Al Kufr'.

و من ذرية هذا- و أشار إلى الحسين (عليه السلام)- رجل يخرج في آخر الزمان يملأ الأرض عدلاً بعد ما ملئت جوراً، فهما طهران مطهران، و هما سيّدا شباب أهل الجنة، طوبى لمن أحبهما، و أباهما، و أمهما، و ويل لمن حادهم و أبغضهم».

And from the offspring of this one^{asws}, – and he^{saww} gestured towards Al Husayn^{asws} – there would be a man^{asws} at the end of the times who would fill the earth with justice after it had been filled with tyranny. Therefore, these two^{asws} are pure, Purified, and they are the Chiefs of the inhabitants of the Paradise. Beatitude is for the one who loves them^{asws}, and their^{asws} father^{asws}, and their^{asws} mother^{asws}! And woe be unto the one who is bad to them^{asws} and hates them^{asws}.⁷³

⁷³ الأمالي 2: 113.