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CHAPTER 27

AL-NAML

(93 VERSES)

VERSES 45 – 93

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 45 - 49

{45} وَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ

And We had Sent to Samood, their brother Salih (saying) that they should be worshipping Allah, but then they became two sects quarrelling with each other [27:45]

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {46}

He said: ‘O people! Why are you hastening the evil before the good? Why are you not seeking Forgiveness of Allah, perhaps you would be Mercied? [27:46]

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۗ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47}

They said, ‘We consider you and the ones with you as a bad omen’. He said: ‘Your bad omen is with Allah. But, you are a people (who are) being Tried’ [27:47]

{48} وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

And in the city there was a group of nine, making mischief in the land and they were not amending [27:48]

قَالُوا تَفَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ {49}

They said, 'Let us swear by Allah that we will attack him and his family at night, then we would saying to his guardian, 'We did not witness the destruction of his family, and we are truthful' [27:49]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: **وَ لَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَنِ احْبُثُوا صَالِحاً** **أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ**: «يقول: مصدق، و مكذب. قال الكافرون منهم: أ تشهدون أن صالحاً مرسل من ربه؟ و قال المؤمنون: إنا بالذي أرسل به مؤمنون. قال الكافرون منهم: إنا بالذي آمنتكم به كافرون،

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

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **And We had Sent to Samood, their brother Salih (saying) that they should be worshipping Allah, but then they became two sects quarrelling with each other [27:45]**, said: '(Among) them were the truthful and the liars. The Kafirs among them said, 'Are you testifying that Salih^{as} is a Mursil from his^{as} Lord^{azwj}?' And the Momineen said, 'It is Him^{azwj} Who Sent him^{as} to the Momineen'. The Kafirs among them said, 'It is the ones who believe in him^{as} that are the Kafirs'.

و قالوا: يا صالح اتنا بما تعدنا إن كنت من الصادقين. فجاءهم بناقة، فعقروها، و كان الذي عقروها أزرق، أحمر، ولد زنا».

And they said, 'O Salih^{as}! Send upon us (Punishment) if you^{as} are from the truthful'. So he^{as} came to them with a she-camel, but they slew it. And the one who slayed it was blue (eyed), red (faced), and of an adulterous birth (Qadaar).

و أما قوله: **لَمْ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ** فإِخْم سألوه قبل أن تأتيهم الناقة، أن يأتيهم بعذاب أليم، و أرادوا بذلك امتحانه، فقال: **يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ** يقول: بالعذاب قبل الرحمة.

And as for His^{azwj} Words: **Why are you hastening the evil before the good? [27:46]**, they had asked him^{as} to bring upon them the Punishment, before he^{as} had come to them with the she-camel, and they wanted to test him^{as} by that. **He said: 'O people! Why are you hastening the evil before the good? [27:46]** - meaning, the Punishment before the Mercy.

و أما قوله: **قَالُوا اطَّيَّرْنَا بِكَ وَ بِمَنْ مَعَكَ** فإِخْم أصابهم جوع شديد، فقالوا: هذا من شؤمك، و شؤم من معك - أصابنا هذا القحط، و هي الطيرة قال طائرؤكم عند الله يقول: خيركم، و شرکم، و شؤمكم من عند الله بل أنتم قوم تفتنون يقول تبتلون بالاختبار.

And as for His^{azwj} Words: **'We consider you and the ones with you as a bad omen' [27:47]**. They had been struck with extreme hunger, so they said, 'This is from your^{as} evil omens, and the evil from the one who is with you^{as} - that the drought has struck us, and it is the ill luck. **He said: 'Your bad omen is with Allah [27:47]**, meaning your betterment, and your evil, and your bad luck is from Allah^{azwj}, **But, you are a people being Tried'** - by being involved in the Test.

و أما قوله: **وَ كَانَ فِي الْمَدِينَةِ تَسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ** كانوا يعملون في الأرض بالمعاصي،

And as for His^{azwj} Words: **And in the city there was a group of nine making mischief in the land and they were not amending [27:48]** – they were doing deeds of disobedience in the land.

و أما قوله: تَقَاسَمُوا بِاللَّهِ أَي تَحَالَفُوا لِنَبِيِّنَا وَ أَهْلَهُ ثُمَّ لَتَعُولُنَّ أَي لِنَحْلِفُنَّ لِرُؤُوسِهِ مِنْهُمْ» مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَ إِنَّا لَصَادِقُونَ يَقُولُ: لِنَفْعَلُنَّ، فَأَتُوا صَالِحًا لَيْلًا لِيَقْتُلُوهُ، وَ عِنْدَ صَالِحٍ مَلَائِكَةٌ يَحْرُسُونَهُ، فَلَمَّا أَتَوْهُ قَاتَلَتْهُمْ الْمَلَائِكَةُ فِي دَارِ صَالِحٍ رَجَمًا بِالْحِجَارَةِ، فَأَصْبَحُوا فِي دَارِهِ مَقْتُلِينَ، وَ أَخَذَتْ قَوْمَهُ الرَّجْفَةَ، وَ أَصْبَحُوا فِي دَارِهِمْ جَائِعِينَ.

And as for His^{azwj} Words: **They said, 'Let us swear by Allah that we will attack him and his family at night, then we would saying to his guardian, 'We did not witness the destruction of his family, and we are truthful' [27:49]** – 'We will come to Salih^{as} at night and kill him'. And in the presence of Salih^{as} were Angels, Protecting him^{as}. So when they came to kill him^{as}, the Angels in the house of Salih^{as} pelted them with the stones. They had come in his^{as} house as murderers, and they were overtaken by the trepidation, and they came to be in their own houses, crouching (fearing the Punishment).¹

VERSES 50 - 53

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ {50}

And they plotted, and We Planned, and they were not perceiving [27:50]

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ {51}

So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51]

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ {52}

So, those were their houses, having fallen down due to their injustices. Surely, in that there is a Sign for a people who know [27:52]

وَأُنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {53}

And We Rescued those who believed and were fearing [27:53]

¹ تفسير القمي 2: 132

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَهْلَكَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated:

Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic does not Destroy a people at all until He^{azwj} Sends to them, before that, the Rasool^{as}.

فَيَحْتَجُّوهُ عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَعَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةَ عَشْرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُونَهَا وَ يَعْبُدُونَهَا وَ يَدْبَحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءِ نَاقَةَ عَشْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools^{as}), so Allah^{azwj} Sent Salih^{as} to them. He^{as} called them towards Allah^{azwj}. They did not respond and were insolent to him^{as}, and said, 'We will not believe you^{as} until you^{as} bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you^{as} are as you are alleging to be, a Prophet^{as}, a Rasool^{as}, so call upon your^{as} Lord^{azwj} for us until He^{azwj} Brings out for us from this solid rock a tame she-camel'. So Allah^{azwj} Brought it out as they had sought from him^{as}.

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمٌ شَرِبَهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَيْهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا عَدُّوا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah^{azwj} Blessed and Exalted Revealed unto him^{as}: "O Salih^{as}! Tell them that Allah^{azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day". And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night-time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So, that situation prevailed until such time as Allah^{azwj} so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا تَرْضَى أَنْ يَكُونَ لَنَا شَرْبَ يَوْمٍ وَ لَهَا شَرْبَ يَوْمٍ ثُمَّ قَالُوا مَنْ الَّذِي يَلِي قَتْلَهَا وَ نُجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرٌ أَشْقَرٌ أَرْزُقٌ وَ لَدُنِّي لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا

Then they rebelled against Allah^{azwj} and some of them walked towards the others and said, 'Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink'. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father

was unknown, called Qudaar, being a wretched one of all wretched ones of a sinister character, so they made up for him a reward for it.

فَلَمَّا تَوَجَّهَتِ النَّاظَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَفَعَدَ لَهَا فِي طَرِيقِهَا فَضْرَبَهَا بِالسَّيْفِ
ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئًا فَضْرَبَهَا ضَرْبَةً أُخْرَى فَفَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصَيْلَهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَعَى
ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

So when the she-camel headed towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمٌ صَالِحٌ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا شَرِكُهُ فِي ضَرْبَتِهِ وَ افْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ
مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ

And the people of Salih^{as} came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih^{as} saw that, he^{as} came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord^{azwj}?'

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَعَوْا وَ بَعَوْا وَ قَتَلُوا نَافَةَ بَعَثْنَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ
عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ هُمْ مِنْهَا أَعْظَمَ الْمُنْفَعَةِ فَعُلُّ هُمْ إِلَيَّ مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ
تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّلَاثِ

So Allah^{azwj} Blessed and Exalted unto Salih^{as}: "Your^{as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I^{azwj} will be Sending upon you all My^{azwj} Punishment after three days. So they were to repent and return (from their ways), I^{azwj} shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I^{azwj} will Send to them My^{azwj} Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ هُمْ يَا قَوْمَ إِلَيَّ رَسُولٌ رَبُّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ
لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ هُمْ ذَلِكَ كَانُوا أَعْيَى مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ إِنَّا بِمَا نَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ
[الصَّادِقِينَ] قَالَ يَا قَوْمَ إِنَّكُمْ تُصْبِحُونَ عَدَاً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّلَاثِ وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّلَاثِ وَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Salih^{as} came and said to them: 'O people! I^{as} am a Rasool^{as} of your Lord^{azwj}. He^{azwj} is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He^{azwj} would Forgive you all and Turn towards you (Mercifully)'. So when he^{as} said that to them they became more rebellious and treacherous than what they had been and said, 'O Salih^{as}! Let it come to us, what you^{as} are calling for

us, if you^{as} are from the Rasools^{as}, the truthful ones'. He^{as} said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَوُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُنَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Salih^{as} had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Salih^{as} and will not accept his^{as} words, even though they may be great'.

فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وَوُجُوهُهُمْ مُخْمَرَةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُنَاةُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا

So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Salih^{as} nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'.

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسَوَّدَةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَنَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُنَاةُ مِنْهُمْ قَدْ أَنَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken of for you all'. So, the rebellious ones from among them said, 'Let it come upon us what Salih^{as} had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جِبْرَائِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرَخَةً حَرَقَتْ تِلْكَ الصَّرِخَةَ أَسْمَاعُهُمْ وَ فَلَقَتْ قُلُوبُهُمْ وَ صَدَعَتْ أَكْبَادُهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَخَطُّوا وَ تَكَفَّوْا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَصَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel^{as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{azwj} Destroyed it. They had all died in their

homes and on their beds. Then Allah^{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.²

VERSES 54 - 58

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ {54}

And Lut, when he said to his people: 'You are committing the immoralities and you can see? [27:54]

أَأْتِيَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ جَاهِلُونَ {55}

And you are coming to the men lustfully from besides the women? But, you are a people acting ignorantly [27:55]

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ {56}

But there was no response from his people except they said, 'Expel the family of Lut from your town, these are people who are clean!' [27:56]

فَأَجْبَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ {57}

So, We Delivered him and his family except for his wife. We Determined her to be from the remaining ones [27:57]

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۚ فَسَاءَ مَطَرُ الْمُنذَرِينَ {58}

And We Rained upon them a rain, and evil was the rain of the warned ones [27:58]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَرِيدَ وَهُوَ فَرْقَدٌ عَنْ أَبِي يَرِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ حَيْفَةً

² Al Kafi – H 14662 (Extract)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Sent four Angels (to Prophet Ibrahim^{as}) for the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as} and they had obscured their faces. They greeted him^{as}. He^{as} did not recognise them and saw them as good persons. So he^{as} said (to himself^{as}), 'No one shall attend to them except for myself personally', and he^{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he^{as} placed it in front of them, **But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from the [11:70].**

فَلَمَّا رَأَى ذَلِكَ جِبْرَائِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِِبْرَاهِيمُ (عليه السلام) لَّهُمْ فِيمَا دَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face and from his^{as} head. Ibrahim^{as} recognised him^{as}. He^{as} said: 'You^{as} are he^{as}!' He^{as} said: 'Yes', and his^{as} wife passed by and he^{as} gave her^{as} the good news of Is'haq^{as}, and after Is'haq^{as} of Yaqoub^{as}. So she^{as} said what Allah^{azwj} has Stated, and they^{as} answered her^{as} with what is in the Mighty Book. So Ibrahim^{as} said to them: 'What have you^{as} come for?' They^{as} said to him^{as}: 'For the destruction of the people of Lut^{as}'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he^{as} said to them^{as}: 'Suppose there were a hundred Momineen among them, would you^{as} destroy them?' Jibraeel^{as} said: 'No'. He^{as} said: 'If there were fifty?' He^{as} said: 'No'. He^{as} said, 'If there were thirty?' He^{as} said; No'. He^{as} said: 'If there were twenty?' He^{as} said: 'No'. He^{as} said: 'if there were ten?' He^{as} said; 'No'. He^{as} said: 'If there were five?' He^{as} said: 'No'. He^{as} said: 'If there was one?' He^{as} said: 'No'. **He said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32].** Then they^{as} left.

وَ قَالَ الْحُسَيْنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَقْبِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتُوا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَوْا هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ

And Al-Hassan Al-Askari^{asws} Abu Muhammad^{asws} said, and I (the narrator) don't know whether it is the speech except that it has been preserved as such: 'And these are the Words of Allah^{azwj} Mighty and Majestic: **he pleaded to Us for the people of Lut [11:74].** So they^{as} came to Lut^{as} while he^{as} was in his^{as} farm near the city, and they^{as} greeted him^{as} while they^{as} had obscured their^{as} faces. So when he^{as} saw them

to be as good persons clad in white turbans and white robes, he^{as} said to them^{as}: 'Lodging?' They^{as} said: 'Yes'. So he^{as} led them^{as} and they^{as} walked behind him^{as}.

فَنَدِمَ عَلَىٰ عَرَضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا نَعَجَلُ عَلَيْهِمْ حَتَّىٰ يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

But he^{as} regretted having offered lodging to them^{as} and said (to himself^{as}): 'What shall I^{as} do when I^{as} come to my^{as} people and I recognise them?' So he^{as} turned towards them^{as} and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. And Jibraeel^{as} had said: 'We^{as} will not make haste against them until he^{as} testifies by three testimonies'. So Jibraeel^{as} said (to himself^{as}): 'This is one testimony'.

ثُمَّ مَشَىٰ سَاعَةً ثُمَّ التَّفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَىٰ فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَّفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ ثَلَاثَةٌ

Then they^{as} walked for a while, then he^{as} turned towards them and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are two'. Then they^{as} went, so when they reached the gate of the city, he^{as} turned towards them^{as} and said; 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَهُ حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعَقَتْ فَلَمْ يَسْمَعُوا فَدَخَّخَتْ فَلَمَّا رَأَوْا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَىٰ الْبَابِ فَانزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

Then he^{as} entered (the city) and they^{as} entered with him^{as}. So when his^{as} wife saw them^{as} of good built she climbed on top of the roof of the house and whistled to the people. But when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He^{as} has such people with him^{as} that I have not seen such beauty ever better than theirs.

فَجَاءُوا إِلَىٰ الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَاهُمْ لُوْطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي صَيفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطَهَرُ لَكُمْ فَدَعَاهُمْ إِلَىٰ الْحَلَالِ

They came to the door, so when Lut^{as} saw them, he^{as} said: 'O people! Fear Allah^{azwj} and do not harass regarding my^{as} guests. Is there no man with guidance among you? **These are my (Community's) daughters - they are purer for you [11:78].** He^{as} thus called them to the Permissible (sexual relationships)'.

فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّىٰ دَخَلُوا الْبَيْتَ

They said: 'You have known there is not right for us regarding your (community's) daughter, and you know what we want [11:79] He said: 'If only there was strength for me against you, or a recourse to a strong support'

[11:80]. So Jibrael^{as} said (to himself^{as}): 'If only he^{as} knew how much strength he^{as} had'. So they spoke a lot until they^{as} entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرَائِيلُ يَا لَوْ طُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرَائِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرَائِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِكُمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{asws} said: 'Jibrael^{as} shouted: 'O Lut^{as}! Call them to enter the house'. So when they entered, Jibrael^{as} pointed by his^{as} finger around them, so their eyesight was lost and it is His^{azwj} Words: **but We Blinded their eyes [54:37].** Then Jibrael^{as} called out: 'We^{as} have been Sent to destroy you all'. So he^{as} said: 'O Jibrael^{as}, hurry up'. So he^{as} said: **Their appointed time is the morning; is not the morning near? [11:81].**

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مِنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ افْتَلَعَهَا جِبْرَائِيلُ بِمِخْنَاخِيهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَحَابٍ.

He^{asws} said; 'So he (Jibrael^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibrael^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.³

VERSES 59 - 61

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ {59}

Say: 'The Praise is for Allah and greetings be upon His servants, those He Chose. Is Allah better or what they are associating? [27:59]

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِبَلٍ لَكُمْ قَوْمٌ يَعْدِلُونَ {60}

Or, One Who Created the skies and the earth, and Sent down for you water from the sky? Then We Grow by it gardens with delight. It was not for you that you should be growing the trees. Is there a god along with Allah? But they are a people equating (others with Allah) [27:60]

³ Al Kafi – H 14953

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلالَهَا أَنْهَارًا وَجَعَلَ لَهَا رِوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ
 أَلِلَّهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {61}

Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, and Made mountains for it, and Made a barrier to be between the two seas? Is there a god along with Allah? But, most of them do not know [27:61]

علي بن إبراهيم، قُلِ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى قَالَ: هم آل محمد (عليهم السلام)،

Ali Bin IBrahim said,

'Regarding: **'The Praise is for Allah and greetings be upon His servants, those He Chose [27:59]** – They^{asws} are the Progeny^{asws} of Muhammad^{saww},⁴

شرف الدين النجفي، قال: روى علي بن أسباط، عن إبراهيم الجعفري، عن أبي الجارود، عن أبي عبد الله (عليه السلام)، قوله: أَلِلَّهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ، قال: «أي إمام هدى مع إمام ضلال في قرن واحد».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Ali Bin Asbaat, from Ibrahim Al-Ja'fary, from Abu Al-Jaroud,

(It has been narrated) from Abu Abdullah^{asws}, regarding His^{azwj} Words: **Is there a god along with Allah? But, most of them do not know [27:61]**, he^{asws} said: 'i.e., An Imam^{asws} of Guidance along with an imam of misguidance, in one generation'.⁵

ابن شهر آشوب: عن أنس بن مالك، قال: لما نزلت الآيات الخمس في طس: أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا انتفض علي (عليه السلام) انتفاض العصفور، فقال له رسول الله (صلى الله عليه و آله): «مالك، يا علي؟» قال: «عجبت – يا رسول الله – من كفرهم، و حلم الله تعالى عنهم»

Ibn Shehr Ashub, from Anas Bin Malik who said,

'When the five Verses in 'Ta Seen' (Chapter 27) were Revealed, from: **Or, One Who Made the earth to be a resting place [27:61]**, Ali^{asws} rose up like the rising up of the sparrow. So Rasool-Allah^{saww} said to him^{asws}: 'What is the matter with you^{asws}, O Ali^{asws}?', He^{asws} said: 'I^{asws} am surprised – O Rasool-Allah^{saww} – from their denial, and the Forbearance of Allah^{azwj} the Exalted towards them'.

فمسحه رسول الله (صلى الله عليه و آله) بيده، ثم قال: «أبشر، فإنه لا يبغضك مؤمن، و لا يجبك منافق، و لولا أنت لم يعرف حزب الله».

Rasool-Allah^{saww} (affectionately) wiped his^{saww} (hand) upon him^{asws}, then said, 'Receive glad tidings, for a Momin will not hate you^{asws}, and a hypocrite will not love

⁴ تفسير القمي 2: 129

⁵ تأويل الآيات 1: 401 / 2

you^{asws}, even had it not been for you^{asws}, the Party of Allah^{azwj} would not be recognised' (except through you^{asws}).⁶

VERSE 62

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِعَلِيمٍ
 قَلِيلًا مَا تَذَكَّرُونَ {62}

Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62]

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي السَّنَةِ الْمَذْكُورَةِ بِالْمَوْضِعِ الْمَذْكُورِ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْحَارِثِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ ابْنِ عَقْدَةَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَكَمِ عَنِ الْمَسْعُودِيِّ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy, in the mentioned year, at the mentioned place, from Al Saeed Al Walid, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqda, from Ja'far Bin Muhammad, from his father, from Ibrahim Bin Al Hakam, from Al Masoudy, from Al Haris Ibn Haseyra, from Imran Bin Al Haseyn who said,

كُنْتُ أَنَا وَ عَمْرُ بْنُ الْخَطَّابِ جَالِسَيْنِ عِنْدَ النَّبِيِّ ص وَ عَلِيٍّ ع جَالِسِينَ إِلَى حَنْبِهِ إِذْ قَرَأَ رَسُولُ اللَّهِ ص أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ قَلِيلًا مَا تَذَكَّرُونَ

'I and Umar Bin Al-Khattab were seated in the presence of the Prophet^{saww}, and Ali^{asws} was seated by his^{saww} side, when Rasool-Allah^{saww} recited [27:62] **O One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!**

قَالَ فَانْتَفَضَ عَلِيُّ ع انْتِفَاضَ الْعُصْفُورِ فَقَالَ لَهُ النَّبِيُّ ص مَا شَأْنُكَ تَجْرَعُ وَ اللَّهُ يَقُولُ أَمْ مِنْ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ فَقَالَ لَهُ النَّبِيُّ لَا تَجْرَعُ فَوَ اللَّهُ لَا يُجِبُكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا كَافِرٌ مُنَافِقٌ.

He (the narrator) said, 'Ali^{asws} stood up like the standing up of the sparrow. The Prophet^{saww} said to him^{asws}: 'What is your^{asws} matter which affects you^{asws} so?' He^{asws} said: 'Why should I^{asws} not be so affected, and Allah^{azwj} is Saying that He^{saww} will be Making us^{asws} to be Caliphs in the earth?' The Prophet^{saww} said to him^{asws}: 'Do not

⁶. المناقب 2: 125.

panic, for by Allah^{azwj}, no one will love you^{asws} except for a Momin, and no one would hate you^{asws} except for a hypocrite'.⁷

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن صالح بن عقبة، عن أبي عبد الله (عليه السلام)، قال: «نزلت في القائم من آل محمد (عليهم السلام)، هو و الله المضطر، إذا صلى في المقام ركعتين، و دعا الله فأجاب، و يكشف السوء، و يجعله خليفة في الأرض» و هذا مما ذكرنا أن تأويله بعد تنزيهه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Salih Bin Uqba,

'Abu Abdullah^{asws} has said: 'It was Revealed regarding Al-Qaim^{asws} from the Progeny^{asws} of Muhammad^{saww}. By Allah^{azwj}! He^{asws} is the distressed one. When he^{asws} prays two Cycles (of salat) in Al-Maqam (of Ibrahim^{as}), and supplicates to Allah^{azwj}, so He^{azwj} would Answer him^{asws}, and He^{azwj} would Remove the evil (from the face of the earth), and Make him^{asws} to be a Caliph in the earth. And this is from what we^{asws} have mentioned from its explanation, after its Revelation'.⁸

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، قال: «إن القائم (عليه السلام) إذا خرج، دخل المسجد الحرام، فيستقبل القبلة، و يجعل ظهره إلى المقام، ثم يصلي ركعتين، ثم يقوم، فيقول: يا أيها الناس، أنا أولى الناس بآدم. يا أيها الناس، أنا أولى الناس بإبراهيم. يا أيها الناس، أنا أولى الناس بإسماعيل، يا أيها الناس، أنا أولى الناس بمحمد (صلى الله عليه و آله).

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibrahim Bin Abdul Hameed,

'Abu Abdullah^{asws} has said: 'When Al-Qaim^{asws} rises, he^{asws} would enter the Sacred Masjid, and he^{asws} would be facing towards the Qiblah, and make his^{asws} back to be to Al-Maqam (of Ibrahim^{as}), then he^{asws} would be praying two cycles of Salat, then he^{asws} would be standing, and he^{asws} would be saying: 'O you people! I^{asws} am the closest of the people with Adam^{as}. O you people! I^{asws} am the closest of the people with Ibrahim^{as}. O you people! I^{asws} am the closest of the people with Ismail^{as}. O you people! I^{asws} am the closest of the people with Muhammad^{saww}.

ثم يرفع يديه إلى السماء، و يدعو، و يتضرع، حتى يقع عليه وجهه، و هو قوله عز و جل: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يُكْشِفُ السُّوءَ وَ يُجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَدْكُرُونَ».

Then he^{asws} would raise his^{asws} hands to the sky, and he^{asws} would supplicate, and cry out until he^{asws} falls down upon his^{asws} face (in Sajdah). And these are the Words of the Mighty and Majestic: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be**

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 15

⁸ تفسير القمي 2: 129.

Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62]⁹

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع، قال: حدثني غير واحد، عن منصور بن يونس بزرج، عن إسماعيل ابن جابر، عن أبي جعفر محمد بن علي (عليهما السلام): «و هو و الله المضطر الذي يقول الله فيه: **أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يُكَشِفُ السُّوءَ وَ يُجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ فِيهِ نَزَلَتْ وَ لَهُ**».

Muhammad Bin Ibrahim Al-Nu'mani said, 'Ahmad Bin Muhammad Bin Saeed informed us, from Muhammad Bin Al-AI-Taymali, from Muhammad Bin Ismail Bin Bazi'e, from someone else, from Mansour Bin Yunus Bazraj, from Ismail Ibn Jabir,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'And he^{asws} (Al-Qaim^{asws}) by Allah^{azwj} is the distressed one (المضطر) regarding whom Allah^{azwj} is Saying: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].** It was regarding him^{asws} that is Revealed, and for him^{asws} (Al-Qaim^{asws})'.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said:

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at Al-Qaim^{asws}, with his^{asws} back against Al-Hajar (The Black Stone), then he^{asws} adjures to Allah^{azwj} of his^{asws} rights, then he^{asws} is saying: 'O you people! The one who disputes with me^{asws}, regarding Allah^{azwj}, so (beware) I^{asws} am the closest with Allah^{azwj}. O you people! The one who disputes with me^{asws} regarding Adam^{as}, so I^{asws} am the closest with Adam^{as}'.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me^{asws} regarding Noah^{as}, so I am the closest with Noah^{as}. O you people! The one who disputes with me regarding Ibrahim^{as}, so I^{asws} am the closest with Ibrahim^{as}. O you people! The one who disputes with me regarding Musa^{as}, so I^{asws} am the closest with Musa^{as}. O you people! The one, who disputes with me^{asws} regarding Isa^{as}, so I^{asws} am the closest with Isa^{as}.

⁹ تأويل الآيات 1: 402 / 5
¹⁰ (Extract) لغيبة: 181 / 30

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me^{asws} regarding Rasool-Allah^{saww}, so I^{asws} am the closest with Rasool-Allah^{saww}. O you people! The one who disputes with me^{asws} regarding the Book of Allah^{azwj}, so I^{asws} am the closest with the Book of Allah^{azwj}. Then he^{asws} would end up to the Al-Maqam (of Ibrahim^{as}) so he^{asws} would pray two Cycles (of Salat), and adjure to Allah^{azwj} of his^{asws} rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ،

Then Abu Ja'far^{asws} said: 'By Allah^{azwj}! He^{asws} (Al-Qaim^{asws}) is the restless one (المضطر) in the Book of Allah^{azwj}, regarding His^{azwj} Words: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلا، فمن كان ابتلي بالمسير واطى، و من لم يتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

It would so happen that the first one who will pledge allegiance to him^{asws} would be Jibraeel^{as}, then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-Al-Momineen^{asws}: 'They would be missing from their beds'.¹¹

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

News from Amir-Al-Momineen^{asws} about the appearance of the Imam Al-Mahdi^{asws}

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة

'Amir Al-Momineen^{asws} said: 'And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

فيدخلونها فيسرفون فيها في القتل والنواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الثائر بدم أبيه.

¹¹ تفسير القمي 2: 205

So they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{asws} sons^{asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{asws} know his^{asws} name, and how old he^{asws} will be on that day, and his^{asws} signs. And he^{asws} will be from the sons^{asws} of my^{asws} son^{asws} Al-Husayn^{asws} who will be killed by your son Yazeed, and he^{asws} will avenge the blood of his^{asws} father^{asws}.

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا بريا عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فرعوا فلا فوت وأخذوا من مكان قريب)

He^{asws} will go to Mecca, and the commander of the army (opposing him^{asws}) will kill a pure man from my^{asws} sons at a place with stones of oil (Ahjaar Al-Zayt). Then that army will travel to Mecca, and I^{asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. So when they enter Al-Bayda, the earth will spread out and Allah^{azwj} will Make it to swallow them up. Allah^{azwj} Mighty and Majestic has Said: ***And if you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].***

قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقبل الله وجهه من قبل قفاه.

He^{asws} said: '(The ground will shift) from underneath their feet – and there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركابهم.

And Allah^{azwj} will Send a people for Al-Mahdi^{asws}. He^{azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{azwj}, I^{asws} know their names, and the name of their Emir (leader), and where their rides will stop.

فيدخل المهدي الكعبة ويكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

Then Al-Mahdi^{asws} will enter the Kaabah, and he^{asws} will be crying and Praying. Allah^{azwj} Mighty and Majestic has Said: ***Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62]. This is exclusively for us^{asws}, the People^{asws} of the Household.***¹²

¹² Kitaab Sulaym Bin Qays Al Hilali – H 25

VERSES 63 - 66

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ بِعَلِيِّكُمْ أَلَيْسَ اللَّهُ بِتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {63}

Or, One Who Guides you in multiple darkness of the land and the sea, and One Who Sends the winds as glad tidings before His Mercy. Is there a god along with Allah? Exalted is Allah Exalted from what they are associating [27:63]

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِعَلِيِّكُمْ أَ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {64}

Or, One Who Initiates the creation, then Repeats it, and One Who Sustains you from the skies and the earth. Is there a god along with Allah? Say: 'Come with your proof if you were truthful [27:64]

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {65}

Say: 'The ones in the skies and earth do not know the unseen except Allah, and they are not aware when they would be Resurrected' [27:65]

بَلِ ادَّارِكْ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلِ لَهُمْ فِي شَكٍّ مِنْهَا ۗ بَلِ هُمْ مِنْهَا عَمُونَ {66}

But, does their knowledge reach into the Hereafter? But, they are in doubt from it. But, they are blind from it [27:66]

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز و جل عما يصفون، سبحانه و بحمده، ليس نحن شركاءه في علمه و لا في قدرته، بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك و تعالى: قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

Al-Tabarsy, in Al-Ihtijaj, said,

'And from what has come out about the Master of the Era^{asws} (صاحب الزمان), a letter in response to the extremists, an answer to the letter written to him^{asws} by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he^{asws} said: 'O Muhammad Bin Ali! Allah^{azwj} Mighty and Majestic is more Exalted than what they are ascribing Him^{azwj} to be. Glory be to Him^{azwj} and with His^{azwj} Praise. We^{asws} are neither associates in His^{azwj} Knowledge, nor in His^{azwj} Power. But, no one knows the unseen apart from Him^{azwj},

just as He^{azwj} Blessed and Exalted has Said in the Decisive (Verse) of His^{azwj} Book **'The ones in the skies and earth do not know the unseen except Allah [27:65].**

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل،

And I^{asws}, and all of my^{asws} forefathers from the former ones, Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and others from the Prophets^{as}, and from the later ones, Muhammad Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and other from the past from the Imams^{asws} up until my^{asws} days, and ending with my^{asws} time, are servants of Allah^{azwj} Mighty and Majestic'.¹³

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: بَلِ ادَّارِكُ عِلْمُهُمْ فِي الْآخِرَةِ يَقُولُ: «علموا ما كانوا جهلوا في الدنيا».

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: **But, does their knowledge reach into the Hereafter? But, they are in doubt from it. But, they are blind from it [27:66]**, he^{asws} said: 'They will come to know what they were ignorant of in the world'.¹⁴

VERSES 67 - 74

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ {67}

And those who commit Kufr say, 'Is it so, when we and our forefathers have become dust, we would be Brought out?' [27:67]

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {68}

We have been promised this before, us and our forefathers. Surely, these are only stories of the former ones' [27:68]

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {69}

Say: 'Travel in the land and see how was the end result of the criminals' [27:69]

¹³ (Extract) الاحتجاج: 473.

¹⁴ تفسير القمي 2: 132.

وَلَا تَحْزَنَ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ {70}

And neither grieve for them nor come to be in straitness from what they are plotting [27:70]

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {71}

And they are saying, 'When would this threat be if you were truthful?' [27:71]

قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ {72}

Say: 'It may happen to be close by, that which you are hastening' [27:72]

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {73}

And surely, your Lord is with Grace upon the people, but most of them are not thankful [27:73]

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {74}

And surely, your Lord Knows what their chests are concealing and what they are manifesting [27:74]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى!؟

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'¹⁵

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففتته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟»

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'¹⁶

في كتاب الخصال: وسئل الصادق عليه السلام عن قول الله تعالى: أو لم يسيروا في الارض قال معناه اولم ينظروا في القرآن

In the book Al-Khisaaal– 'And it was asked of Al-Sadiq^{asws} about the Words of Allah^{azwj} the Exalted: **Say: 'Travel in the land [27:69]**, he^{asws} said: 'Its Meaning is – Why don't you look into the Quran? (To see how was the end of the criminals).'¹⁷

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.¹⁸

VERSE 75

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ {75}

And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]

عن الحسين بن خالد، قال: سألت أبا الحسن (عليه السلام) عن قول الله: في كتابٍ مُبينٍ؟ قال: «في إمام مبين».

¹⁶ تفسير العياشي 2: 89 / 296.

¹⁷ Tafseer Noor Al Saqalayn – Ch 27 H 98

¹⁸ (Extract) تفسير القمي 2: 395.

From Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj}: **'in a Clarifying Book [27:75]** The Imam^{asws} said: 'In a clarifying Imam^{asws},¹⁹

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{asws} said: 'And as for the: **Clarifying Book [27:75]**, so it is Amir-Al-Momineen^{asws}.

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

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

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

فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التي اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Rasools^{as} before but Allah^{azwj} has Made all of that to be for us^{asws} in the Mother of the Book.

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

Allah^{azwj} Says in His^{azwj} Book: **And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]**. Then the Mighty and

¹⁹ (Extract) تفسير العياشي 1: 29 / 361

Majestic Said: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].*** So we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things.²⁰

VERSES 76 - 79

إِنَّ هَذَا الْقُرْآنَ يُقْصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ {76}

Surely, this Quran Narrates to the Children of Israel most of what they are differing in [27:76]

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ {77}

And it is a Guidance and a Mercy for the Momineen [27:77]

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ {78}

Surely, your Lord will Judge between them with His Judgement, and He is the Mighty, the Knowing [27:78]

فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ {79}

Therefore rely upon Allah; you are upon the clear Truth [27:79]

The differing of the Children of Israel

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع: إِتَمَّا أَنْزِلَتْ آيَةُ لِأَنَّ قَوْمًا مِنَ الْيَهُودِ، وَ قَوْمًا مِنَ النَّصَارَى جَاءُوا إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ اقْضِ بَيْنَنَا. فَقَالَ ص قُصُّوا عَلَيَّ قِصَّتَكُمْ.

And Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: ‘But rather, the Verse was Revealed because a group from the Jews, and a group from the Christians came over to Rasool-Allah^{saww}, and they said, ‘O Muhammad^{saww}!’ Judge between us’. So Rasool-Allah^{saww} said: ‘Relate your stories.

فَقَالَتِ الْيَهُودُ: نَحْنُ الْمُؤْمِنُونَ بِاللَّهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ، وَ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ مِنَ الدِّينِ وَ الْحَقِّ. وَ قَالَتِ النَّصَارَى: بَلْ نَحْنُ الْمُؤْمِنُونَ - بِاللَّهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ - وَ لَيْسَتْ هَؤُلَاءِ الْيَهُودُ عَلَى شَيْءٍ مِنَ الْحَقِّ وَ الدِّينِ.

²⁰ Basaair Al Darajaat – P 3 CH 1 H 3 (Extract)

The Jews said, 'We are the believers in the God, the One, the Wise, and (we) are His^{azwj} friends, and the Christians aren't upon anything from the Religion and the Truth'. And the Christians said, 'But, we are the believers in the God, the One, the Wise, and (we) are His^{azwj} friends, and these Jews aren't upon anything from the Truth and the Religion'.

فَقَالَ رَسُولُ اللَّهِ ص: كُلُّكُمْ مُخْطِئُونَ - مُبْطِلُونَ فَاسِئُونَ عَنْ دِينِ اللَّهِ وَ أَمْرِهِ. فَقَالَتِ الْيَهُودُ: كَيْفَ نَكُونُ كَافِرِينَ - وَ فِينَا كِتَابُ اللَّهِ التَّوْرَةُ نَقْرُؤُهُ وَ قَالَتِ النَّصَارَى: كَيْفَ نَكُونُ كَافِرِينَ - وَ فِينَا كِتَابُ اللَّهِ الْإِنْجِيلُ نَقْرُؤُهُ

So Rasool-Allah^{saww} said: 'All of you are erring, and falsifying, and are corrupting about the Religion of Allah^{azwj} and His^{azwj} Command'. The Jews said, 'How can we happen to be Kafirs and among us is the Book of Allah^{azwj}, the Torah, we are reading it?' And the Christians said, 'How can we happen to be *Kafirs* and among us is the Book of Allah^{azwj}, the Evangel, we are reading it?'

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّكُمْ خَالَفْتُمْ أَيُّهَا الْيَهُودُ وَ النَّصَارَى كِتَابَ اللَّهِ وَ لَمْ تَعْمَلُوا بِهِ، فَلَوْ كُنْتُمْ عَامِلِينَ بِالْكِتَابَيْنِ - لَمَا كَفَرْتُمْ بَعْضُكُمْ بَعْضًا بِغَيْرِ حُجَّةٍ، لِأَنَّ كُتُبَ اللَّهِ أَنْزَلَهَا شِفَاءً مِنَ الْعَمَى، وَ بَيَانًا مِنَ الضَّلَالَةِ، يَهْدِي الْعَامِلِينَ بِهَا إِلَى صِرَاطٍ مُسْتَقِيمٍ، كِتَابُ اللَّهِ إِذَا لَمْ تَعْمَلُوا بِهِ كَانَ وَبَالًا عَلَيْكُمْ، وَ حُجَّةُ اللَّهِ إِذَا لَمْ تَنْفَادُوا لَهَا - كُنْتُمْ لِلَّهِ عَاصِينَ وَ لَسَخَطِهِ مُتَعَرِّضِينَ.

So Rasool-Allah^{saww} said: 'You are opposing, O you Jews and Christians, the Book of Allah^{azwj} and are not acting by it. So if you had been acting with the two Books, you would not have (accused) each other of *Kufr* without a proof, because the Books, Allah^{azwj} Reveals these as a healing from the blindness, and as a clarification from the straying. He^{azwj} Guides the ones acting by it to the Straight Path. A Book of Allah^{azwj}, when you are not acting by it, would bear evil results upon you all, and a proof of Allah^{azwj}, when you are not driven to it, you would be disobedient to Allah^{azwj}, and be exposed to His^{azwj} Wrath'.²¹

VERSES 77 - 81

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {80}

You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80]

وَمَا أَنْتَ بِهَادِي الْعُمَى عَنْ ضَلَالَتِهِمْ ۗ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {81}

Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 325

The Blind

و عنه، قال: حدثنا أبو محمد جعفر بن علي بن أحمد الفقيه القمي الإيلاقي (رضي الله عنه)، قال: أخبرنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري، قال: حدثني من سمع الحسن بن محمد النوفلي ثم الهاشمي، عن الرضا (عليه السلام) أنه قال لعمران الصابي: «إياك و قول الجهال من أهل العمى و الضلال الذين يزعمون أن الله تعالى موجود في الآخرة للحساب و الثواب و العقاب، و ليس بموجود في الدنيا للطاعة و الرجاء، و لو كان في الوجود لله عز و جل نقص و احتضام لم يوجد في الآخرة أبدا،

And from him, from Abu Muhammad Ja'far Bin Ali Bin Ahmad Al Faqeeh Al Qummi Al Iyaaqi, from Abu Muhammad Al Hassan Bin Muhammad Bin Ali Bin Sadaqat Al Qummi, from Abu Amro Muhammad Bin Amro Bin Abdul Aziz Al Ansaryy, from the one who heard Al Hassan Bin Muhammad Al Nowfaly, then Al Hashimy,

(It has been narrated) from Al-Reza^{asws} having said to Imran Al-Saaby: 'Beware of the speech of the ignoramuses from the blind people and the straying ones who are claiming that Allah^{azwj} the Exists in the Hereafter for the Reckoning and the Reward and the Punishment, and is Non-existent in the world for the obedience and the hope. And had there been a deficiency and injustice in the Existence of Allah^{azwj} Mighty and Majestic, He^{azwj} would not have Existed in the Hereafter ever.

و لكن القوم تاهوا و عموا و صموا عن الحق من حيث لا يعلمون، يعني أعمى عن الحقائق الموجودة، و قد علم ذوو الأبواب أن الاستدلال على ما هناك لا يكون إلا بما هنا،

But, the people got lost, and become blind and deaf from the Truth from where they were not knowing. It Means the blindness from the realities of the Existence, and the ones with the intellect have known that the evidence upon what is over there, does not come to be except with what is over here.

و من أخذ علم ذلك برأيه، و طلب وجوده و إدراكه عن نفسه دون غيرها، لم يزد من علم ذلك إلا بعدا، لأن الله تعالى جعل علم ذلك خاصة عند قوم يعقلون و يعلمون و يفقهون».

And the one who takes that knowledge by his own opinion, and seeks His^{azwj} existence and realisation from himself, apart from elsewhere, it would not increase him in anything from that knowledge except for remoteness from it, because Allah^{azwj} the Exalted Made that Knowledge especially to be in the possession of a people^{asws}, who are wise, and knowing, and understanding'.²²

²² عيون أخبار الرضا (عليه السلام) 1: 175 / 1، التوحيد: 1 / 438

The Signs of Allah^{azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}.'²³

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than [asws]'²⁴

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}.'²⁵

The Submitters

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابى عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمين ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent'.²⁶

²³ (Extract) تفسير القمى 1: 199.

²⁴ تفسير القمى 1: 309.

²⁵ (Extract) الكافي 1: 1/161 3

²⁶ Basaair Al Darajaat – P 10 Ch 20 H 4

حدثنا احمد بن محمد بن العباس بن معروف عن عبد الله بن يحيى عن ابن اذينة عن ابي بكر الحضرمي قال سمعت ابا عبد الله عليه السلام يقول يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء يقولون هذا ينقاد اما والله لو علموا كيف كان اصل الخلق ما اختلفوا اثنان.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Yahya, from Ibn Azina, from Abu Bakr Al-Hazramy who said:

'I heard Abu Abdullah^{asws} say: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent. They are saying that this is submission. But, by Allah^{azwj}, if they knew how was the origin of the creation, no two (people) would have differed'.²⁷

حدثنا بعض اصحابنا عمن روى عن ثعلبة بن ميمون عن زرارة بن حمران قال كان يجالسنا رجل من اصحابنا فلم يكن يسمع بحديث الا قال سلموا حتى لقب فكان كلما جاء قالوا قد جاء سلم

It has been narrated to us by one of our companions, from Tha'albat Bin Maymoun, from Zarara Bin Hamraan who said:

'We used to be seated with a man from our companions. Never did he hear a Hadith except that he used to say, 'Submit to it', to the extent that he was titled as such, for every time he came, we said, 'The submitter (to the Hadeeth) has come'.

فدخل حمران وزرارة على ابي جعفر عليه السلام فقال ان رجلا من اصحابنا إذا سمع شيئا من احاديثكم قالوا سلموا حتى لقب وكان إذا جاء قالوا سلم

So, Hamran and Zarara came up to Abu Ja'far^{asws} and said, 'There is a man from our companions, when he hears anything from your^{asws} Ahadeeth, he says, 'Submit to it', to the extent that he has been titled as such so that whenever he comes, they said, 'The submitter (to the Hadeeth) has come'.

فقال أبو جعفر عليه السلام قد افلح المسلمون ان المسلمين هم النجباء.

Abu Ja'far^{asws} said: 'The submitters (to the Hadeeth) are victorious, and that the submitters (to the Hadeeth) are the ones who are the excellent'.²⁸

VERSES 82 - 84

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ {82}

²⁷ Basaair Al Darajaat – P 10 Ch 20 H 5

²⁸ Basaair Al Darajaat – P 10 Ch 20 H 17

And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83}

And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَرَمْ تَحِيطُوا بِهَا عِلْمًا أَمْ دَاكُنتُمْ تَعْمَلُونَ {84}

Until when they come, He will say: "Did you belie My Signs while you had no comprehensive knowledge of them? Or what was it that you did?" [27:84]

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub –

From Al-Reza^{asws} regarding the Words of the Exalted: **We will Bring out to them a walker from the earth [27:82]**, he^{asws} said (that is): 'Ali^{asws} Bin Abu Talib^{asws}'²⁹

قال محمد بن العباس (ر): حدثنا جعفر بن محمد الحلبي عن عبد الله بن محمد الزيات، عن محمد بن عبد الحميد، عن مفضل بن صالح عن جابر بن (يزيد) ، عن أبي عبد الله الجدلي قال: دخلت على علي عليه السلام يوما فقال: أنا دابة الارض.

Muhammad Bin Al Abbas said, 'It was narrated to us by Ja'far Bin Muhammad Al Halby, from Abdullah Bin Muhammad Al Zayaat, from Muhammad bin Abdul Hameed, from Mufazzal Bin Saiih, from Jabir Bin Yazeed, from Abu Abdullah A9 Jadly who said,

'I went over to Ali^{asws} one day, and he^{asws} said: 'I^{asws} am the walker of the earth!'³⁰

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الدائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي.

And from what I said was, 'O Amir-Al-Momineen^{asws}, inform me about the Fountain of Rasool-Allah^{saww}, is it in the world or it is in the Hereafter?' He^{asws} said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He^{asws} said: 'I^{asws} will, by these hands of mine^{asws}. So, my^{asws} friends will come near it, and my^{asws} enemies will be turned back from it'.

²⁹ المناقب 3: 102

³⁰ Taweel Al Ayaat Al Zaahira – H 7

قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

I said, 'O Amir-Al-Momineen^{asws}, the Words of Allah^{azwj}: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82]**, what is the creature?' He^{asws} said: 'O Abu Al-Tufayl, refrain from this!'

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتنكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض.

I said, 'O Amir-Al-Momineen^{asws}, inform me about it, may I be sacrificed for you^{asws}'. He^{asws} said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is a necessity for the earth for it to be tranquil'.

قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟

I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn''. I said, 'O Amir-al-Momineen^{asws}, who is he?'

قال: الذي قال الله عز وجل: (ويتلوه شاهد منه)، والذي (عنده علم الكتاب)، والذي (جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

He^{asws} said: 'The one about whom Allah^{azwj} Mighty and Majestic has Said: **and a witness from him recites it [11:17], and one with whom is Knowledge of the Book [13:43], And the one who comes with the Truth and ratifies him, they are the pious [39:33]**, it is I^{asws}, and all of the people were Kafirs apart from me^{asws}, and him^{saww}'.

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميت له لك. يا أبا الطفيل، والله لو دخلت على عامة شعيتي الذين بهم أقاتل، الذين أقرؤا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني،

I said, 'O Amir-al-Momineen^{asws}, name him for me'. He^{asws} said; 'I^{asws} have named him for you. O Abu Al-Tufayl, by Allah^{azwj}, if the general public of the Shias who have fought by my^{asws} side come to me^{asws}, those that have accepted to be obedient to me^{asws}, and call me^{asws} Amir-al-Momineen^{asws}, and consider it lawful to fight against the one who opposes me^{asws}'.

فحدثهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وبعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصاة حق قليلة، أنت وأشباهك من شعيتي.

So if I^{asws} were to narrate to them for months some of what I^{asws} know from the truth regarding the Book which Jibraeel^{as} descended with upon Mohammed^{saww}, and some of what I^{asws} heard from Rasool-Allah^{saww}, they will disperse from me^{asws} until there will remain only a few of the truthful ones, you and those like you from my^{asws} Shias’.

ففرغت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون.

I panicked and said, ‘O Amir-al-Momineen^{asws}, I and those like me, we will disperse from you^{asws}, or will we remain steadfast with you^{asws}?’ He^{asws} said: ‘No, but you will remain steadfast’.

ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان.

Then he^{asws} turned towards me and said: ‘Our^{asws} matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a Mursil Prophet^{as}, or a Momin whose heart was Tested by Allah^{azwj} for the Eman.

يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالا وجهالا، إلا من عصمه الله بنا أهل البيت.

O Abu Al-Tufayl, when Rasool-Allah^{saww} passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah^{azwj} Protected through us^{asws}, the People^{asws} of the Household’.³¹

حدثنا احمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن عبد الرحمن بن سيابة عن عمران بن ميثم عن عباية الاسدي قال دخلت على امير المؤمنين عليه السلام وانا خامس خمسة اصغر القوم فسمعتة يقول حدثني اخي رسول الله صلى الله عليه وآله انه خاتم الف نبي وانا خاتم الف وصي وكلفت ما لم يكلفوا

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Rahman Bin Sayaaba, from Umran Bin Maysam, from Abaaya Al-Asad who said:

‘I came to Amir-al-Momineen^{asws} and I was the fifth youngest of the five people. I heard him^{asws} say: ‘My^{asws} brother Rasool-Allah^{saww} narrated to me^{asws} that he^{saww} is the seal of a thousand Prophets^{as} and I^{asws} am the seal of a thousand successors^{as}, and was mandated to do a task that they had not been mandated to do’.

قلنا ما انصفك القوم يا امير المؤمنين قال ليس حيث تذهب يابن اخ اني لاعلم الف كلمة ما يعلمها غيري وغير محمد صلى الله عليه وآله يقرون منها اية في كتاب الله وإذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا باياتنا لا يوقنون

We asked, ‘What is your^{asws} justice to the people, O Amir-al-Momineen^{asws}?’ He^{asws} said: ‘Where are you heading (with this), O son of a brother. I^{asws} know a thousand

³¹ Kitab Sulaym Bin Qays Al Hilali – A Historical Journey

words, which apart from me^{asws} and apart from Rasool-Allah^{saww} do not know. You can recognise from it a Verse in the Book of Allah^{azwj}: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82].**³²

محمد بن يعقوب: عن محمد بن يحيى، و أحمد بن محمد، جميعا، عن محمد بن الحسن، عن علي بن حسان، قال: حدثني أبو عبد الله الرياحي، عن أبي الصامت الحلواني، عن أبي جعفر (عليه السلام)، قال: قال امير المؤمنين انا قسيم الجنة والنار لا يدخلها داخل الا على احد قسمين وانا الفاروق الاكبر وانا الامام لمن بعدى والمؤدى عنمن كان قبلي ولا يتقدمني احد الا احمد صلى الله عليه وآله واني واياه لعلى سبيل واحد الا انه هو المدعو باسمه

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, and Ahmad Bin Muhammad altogether, from Muhammad Bin Al-Hassan, from Ali Bin Hisan, from Abu Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany,

'Abu Ja'far^{asws} having said: 'Amir-al-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I^{asws} am the Great Differentiator (*Farouq Al-Akbar*). And I^{asws} am the Imam^{asws} of those who will come after me^{asws}, and leading the ones who came before me^{asws}, and no one precedes me^{asws} except for Ahmad^{saww}, and I^{asws} and him^{saww} are on one path, except that he^{saww} is the one called by his^{saww} name.

ولقد اعطيت الست علم المنايا والبلايا والوصايا والانصاب وفصل الخطاب واني لصاحب الكرات ودولة الدول واني لصاحب العصا والميسم والدابة التي تكلم الناس.

And I^{asws} have been given the six – knowledge of the deaths (*Manaaya*), and the afflictions (*Balaaya*), and the Testaments (*Wasaaya*) and the lineage (*Ansaab*) and the decisive speech (*Faslul Khitaab*). And I^{asws} am the Master of the spheres, and the nation of the nations. And I^{asws} am the owner of the Staff, and the features (*Al-Maysam*), and the walker that the people talk about'.³³

وقال: حدثنا علي بن أحمد بن حاتم، عن إسماعيل بن إسحاق الراشدي عن خالد بن مخلد، عن عبد الكريم بن يعقوب الجعفي، عن جابر بن يزيد، عن أبي عبد الله الجدي قال: دخلت على علي بن أبي طالب فقال: ألا احديثك ثلاثا قبل أن يدخل علي وعليك داخل؟ قلت: بلى. قال: أنا عبد الله وأنا دابة الارض صدقها وعدلها وأخو نبيها،

And he (Sharaf Al Deen Al Najafi) said, 'Ali Bin Ahmad Bin Hatim narrated to us, from Ismail Bin Is'haq Al Rashidy, from Khalid Bin Makhlad, from Abdul Kareem Bin Yaqoub Al Ju'fy, from Jabir Bin Yazeed, from Abu Abdullah Al Jady who said,

'I went over to Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} said: 'Shall I^{asws} narrate to you of three things before a comer comes over to me^{asws} and you?' I said, 'Yes'. He^{asws} said: 'I^{asws} am a servant of Allah^{azwj}, and I^{asws} am the walker of the earth, and it's verifier, and its justice, and brother^{asws} of its Prophet^{saww}.

³² Basaair Al Darajaat – P 6 Ch 18 H 7

³³ الكافي 1: 153/3.

ألا اخبرك بأنف المهدي وعينيه؟ قال: قلت: بلى. قال: فضرب بيده إلى صدره فقال: أنا.

Shall I^{asws} inform you of the nose (pride) of Al-Mahdi^{asws} and his^{asws} eyes?' He (the narrator) said, 'I said, 'Yes'. So he^{asws} struck his^{asws} hand upon his^{asws} own chest, and he^{asws} said: 'I^{asws} am!'³⁴

وقال: حدثنا أحمد بن محمد بن الحسن الفقيه، عن أحمد بن عبيد بن ناصح، عن الحسين بن علوان، عن سعد بن طريف، عن الأصمغ بن نباتة قال: دخلت على أمير المؤمنين عليه السلام وهو يأكل خبزاً وخلاً وزيتاً فقلت: يا أمير المؤمنين قال الله عز وجل * (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم أن الناس كانوا بآياتنا لا يوقنون) * فما هذه الدابة؟ قال: هي دابة تأكل خبزاً وخلاً وزيتاً

And he (Sharaf Al Deen Al Najafy) said, 'It was narrated to us by Ahmad Bin Muhammad Bin Al Hassan, the jurist, from Ahmad Bin Ubeyd Bin Nasih, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbag Bin Nubara who said,

'I went over to Amir Al-Momineen^{asws} and he^{asws} was eating bread, and curry, and oil. So I said, 'O Amir Al-Momineen^{asws}! Allah^{azwj} Mighty and Majestic Says: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82].** So what is this walker?' He^{asws} said: 'It is the walker eating bread, curry, and oil'.³⁵

وقال أيضاً: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس ابن عبد الرحمان، عن سماعة بن مهران، عن الفضل بن الزبير، عن الأصمغ بن نباتة قال: قال لي معاوية: يا معشر الشيعة تزعمون أن علياً عليه السلام دابة الأرض؟ فقلت: نحن نقول، واليهود يقولون.

And he (Sharaf Al Deen Al Najafy) said as well, 'It was narrated to us by Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Ibn Abdul Rahman, from Sama'at Bin Mihran, from Al Fal Bin Al Zubeyr, from Al Asbag Bin Nubara who said,

'Muawiya said to me, 'O group of Shias! Are you alleging that Ali^{asws} is the walker of the earth?' I said, 'We are saying so, and the Jews (as well) are saying so'.

قال: فأرسل إلى رأس الجالوت فقال له: ويحك تجدون دابة الأرض عندكم مكتوبة؟ فقال: نعم. فقال: ماهي؟ فقال: رجل. فقال: أتدري ما اسمه؟ قال: نعم، اسمه إيليا

He (the narrator) said, 'So he (Muawiya) sent for Ra'as Al-Jalout (a Chief Rabbi) and said to him, 'Woe be unto you! Are you finding the walker of the earth having been written with you?' He said, 'Yes'. He (Muawiya) said, 'What is it?' He said, 'A man'. He said, 'Do you know what his name is?' He said, 'Yes, his name is Elia'.

قال: فالتفت إلي فقال: ويحك يا أصمغ! ما أقرب إيليا من عليا.

³⁴ Taweel Al Ayaat Al Zaahira – H 11

³⁵ Taweel Al Ayaat Al Zaahira – H 9

He (the narrator) said, 'So he (Muawiya) turned towards me, and he said, 'Woe be unto you, O Asbagh! How close is Elia to Ali^{asws}!'³⁶

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «انتهى رسول الله (صلى الله عليه وآله) إلى أمير المؤمنين (عليه السلام) وهو نائم في المسجد، وقد جمع رملا و وضع رأسه عليه، فحركه برجليه، ثم قال له: قم، يا دابة الأرض،

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

'Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came up to Amir-al-Momineen^{asws} and he^{asws} was in the Masjid, and he^{asws} had gathered a pile of sand and placed his^{asws} head upon it. So he^{saww} moved him^{asws} with his^{saww} leg, then said to him^{asws}: 'O Walker of the earth!'

فقال رجل من أصحابه: يا رسول الله، أيسمي بعضنا بهذا الاسم؟ فقال: لا والله، ما هو إلا له خاصة، وهو الدابة التي ذكرها الله تعالى في كتابه و إذا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ.

So a man from his^{saww} said, 'O Rasool-Allah^{saww}! Can some of us name each other by this name?' He^{saww} said: 'No, by Allah^{azwj}! It is only for him^{asws} especially, and he^{asws} is the Walker whom Allah^{azwj} the Exalted has Mentioned in His^{azwj} Book: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82].**

ثم قال: يا علي، إذا كان آخر الزمان، أخرجك الله في أحسن صورة، و معك ميسم، تسم به أعداءك».

Then he^{saww} said: 'O Ali^{asws}! When it will be the end of the times, Allah^{azwj} Will Bring you^{asws} forth in a beautiful face, and with you^{asws} would be a brand with which you^{asws} will be branding your^{asws} enemies'.

فقال الرجل لأبي عبد الله (عليه السلام): إن العامة تزعم أن قوله: وَ يَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا، عنى في القيامة،

So a man said to Abu Abdullah^{asws}, 'The general Muslims are alleging that His^{azwj} Words: **And on the Day We will Gather batches from every community [27:83]** - it means during the Day of Judgement'.

فقال أبو عبد الله (عليه السلام): «أ فيحشر الله من كل امة فوجا، و يدع الباقيين؟! لا، و لكنه في الرجعة، و أما آية القيامة فهي: وَ حَشَرْنَا لَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا».

So Abu Abdullah^{asws} said: 'Will Allah^{azwj} Gather from every nation a party, and leave the rest? No! But it would be during the Return (الرجعة). And as for the Verse

³⁶ Taweel Al Ayaat Al Zaahira – H 10

regarding the Day of Judgement, so it is: **We will Gather them, so We will not Leave anyone of them [18:47].**³⁷

وعنه، قال: حدثني أبي، قال: حدثني ابن أبي عمير، عن المفضل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا، قال: «ليس أحد من المؤمنين قتل إلا و يرجع حتى يموت، و لا يرجع إلا من محض الإيمان محضاً، و من محض الكفر محضاً».

And from him who said, 'My father narrated to me, from Ibn Abu Umeyr, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **And on the Day We will Gather batches from every community [27:83]**, he^{asws} said: 'There is none from the Momineen who had been killed except that he would return until he dies (a natural death), and there will not return any except the one with purely pure Eman, and purely pure Kufur'.³⁸

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانَ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّيَّاحِيُّ عَنْ أَبِي الصَّامِتِ الْحُلَوَّانِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَضَّلُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مَا جَاءَ بِهِ أَخَذُ بِهِ وَ مَا نَهَى عَنْهُ أَنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ الْفَضْلُ لِمُحَمَّدٍ (صلى الله عليه وآله)

Muhammad Bin Yahya and Ahmad Bin Muhammad altogether, from Muhammad Bin Al Hassan, from Ali Bin Hassan who said, 'Abu Abdullah Al Riyyahi narrated to me, from Abu Al Samit Al Hulwany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A merit of Amir Al-Momineen^{asws} is that whatever he^{asws} came with, (you) take by it, and whatever he^{asws} forbade from, refrain from it. It flows for him^{asws} from the obedience after Rasool-Allah^{saww}, what flowed for Rasool-Allah^{saww}. And the merit is for Muhammad^{saww}.

الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ وَ الْمُتَفَضَّلُ عَلَيْهِ كَالْمُتَفَضَّلِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرْكَ بِاللَّهِ

The one (trying to be) in front of him^{asws} is like the one (trying to be) in front of Allah^{azwj} and His^{azwj} Rasool^{saww}; and the one (trying to be more) meritorious (take a lead) over him^{asws} is like the one (trying to be more) meritorious upon Rasool-Allah^{saww}, and the rejecter upon him^{asws} regarding a small (matter) or big, would be upon the limits of the Shirk (Association) with Allah^{azwj}.

فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مِنْ بَعْدِهِ وَ جَرَى لِلْأُمَّةِ (عليهم السلام) وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ عَزَّ وَ جَلَّ

³⁷ تفسير القمي 2: 130.

³⁸ تفسير القمي 2: 131.

أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَةً عَلَى سَبِيلِ هُدَاهُ لَا يَهْتَدِي هَادٍ إِلَّا يَهْدَاهُمْ وَ لَا يَضِلُّ خَارِجٌ مِنَ الْهُدَى إِلَّا بِتَفْصِيرٍ عَنْ حَقِّهِمْ

So if Rasool-Allah^{saww} is a Door of Allah^{azwj} Which one cannot come to Him^{azwj} except from it, and His^{azwj} Way which the one who travels it arrives to Allah^{azwj} Mighty and Majestic. It was like for Amir Al-Momineen^{asws} from after him^{saww}, and it flowed for the Imams^{asws}, one after one. Allah^{azwj} Mighty and Majestic Made them^{asws} to be a pivot of the earth lest it shakes with its inhabitants, and pillars of Al-Islam, and the connection to the Way of His^{azwj} Guidance. No guide can guide except by their^{asws} guidance, nor would one stray outside from the guidance except by being deficient in their^{asws} rights.

أَمَنَاءُ اللَّهِ عَلَى مَا أَهْبَطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ يَجْرِي لِأَحْرِهِمْ مِنَ اللَّهِ مِثْلَ الَّذِي جَرَى لِأَوْلِيهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

They^{asws} are the Trustees of Allah^{azwj} upon what came down from a Knowledge, or an excuse, or a warning, and are the Eloquent Divine Authority upon the ones in the earth. It flows for the last of them^{asws} from Allah^{azwj} similar to which flowed for their^{asws} first one, and no one would arrive to that except by the Assistance of Allah^{azwj}.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنَا فَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَى حَدِّ قَسَمِي وَ أَنَا الْقَارِوُفُ الْأَكْبَرُ وَ أَنَا الْإِمَامُ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنِّي وَ إِيَّاهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمَدْعُوُّ بِاسْمِهِ

And Amir Al-Momineen^{asws} said: 'I^{asws} am 'Allah^{azwj}'s Distributor' of Paradise and the Fire. None can enter it except upon a limit of my^{asws} distribution, and I^{asws} am the Great Differentiator, and I^{asws} am the Imam^{asws} of the ones after me and the communicator on behalf of the ones who were before me^{asws}. No one precedes me except Ahmad^{saww}, and I^{asws} and him^{saww} are upon one way, except that he^{saww} is the one called by his^{saww} name.

وَ لَقَدْ أُعْطِيتُ السِّتَّ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ الْوَصَايَا وَ فَضْلَ الْخُطَابِ وَ إِنِّي لَصَاحِبُ الْكَرَاتِ وَ دَوْلَةِ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ الدَّابَّةِ الَّتِي تُكَلِّمُ النَّاسَ .

And I^{asws} have been Given six – Knowledge of the deaths, and the tribulations, and the successorship, and decisive sermons, and I^{asws} am the owner of the spheres and a state of the states, and I^{asws} am the owner of the Staff and the Branding iron, and the: **walker [27:82]**, who would be speaking to the people'.³⁹

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 14 H 3

VERSES 85 - 87

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ {85}

And the Word will occur against them due to their being unjust, so they would not be speaking [27:85]

أَمْ يَرَوْنَ أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنْوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ
{86}

Are they not seeing that We Made the night for them to rest during it, and the day with visibility? Surely in that there are Signs for a believing people [27:86]

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلٌّ أَتَوْهُ
دَاخِرِينَ {87}

And the Day it would be Blown into the Trumpet, so they will (all) panic, ones in the skies and ones in the earth, except one Allah so Desires, and all shall come to Him abased [27:87]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ كَلَّ أَتَوْهُ دَاخِرِينَ، قال: «صاغرين».

And (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 all shall come to Him abased [27:87]**, he^{asws} said: 'Belittled'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْخَدَّاءِ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عُرْلاً بُهْمًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوفُهُمُ النُّورُ وَ يَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their

⁴⁰ تفسير القمي 2: 133.

isolation, bare, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَجُمُونَ دُونَهَا فَيُئْمِنُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرْقُهُمْ وَ تَضَيِّقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجِبَارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَالِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجِبَارِ

He^{asws} said: 'The Compeller^{azwj} Blessed and Exalted will Attend to them from above His^{azwj} Throne in the shadow of the Angels, and He^{azwj} would Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'.

قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِرٌ

He^{asws} said: 'So the last of them would hear it just as the first of them'. He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So during that, **The Kafirs would be saying, 'This is a difficult day!'** [54:8].

قَالَ فَيُشْرِفُ الْجِبَارُ عَزَّ وَ جَلَّ الْحُكْمَ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحُكْمَ الْعَدْلُ الَّذِي لَا يَجُوزُ الْيَوْمَ أَحْكُمَ بَيْنَكُمْ بَعْدِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ

He^{asws} said: 'So the Compeller^{azwj} Mighty and Majestic would Attend to be the Judge over them, and He^{azwj} will Say to them: "I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{azwj} Presence today.

أَخْذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أَثِيبُ عَلَى الْهَيَاتِ وَ لَا يَجُوزُ هَذِهِ الْعُقُوبَةُ الْيَوْمَ عِنْدِي ظَلَمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبِطُهَا صَاحِبُهَا وَ أَنْبِيئُهُ عَلَيْهَا وَ أَخْذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

I^{azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in

My^{azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَاطْلُبُوا مِظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيدًا

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{azwj} am a Witness for you against them, and I^{azwj} am sufficient as a Witness!”

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَاذِمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مِظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا

He^{asws} said: ‘So they will recognise each other and seize the opportunity, and not one would remain for whom there would be anything from the unjust one any right except that he would claim for it’.

قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَسْتَدُّ حَاهُمْ وَ يَكْتُرُ عَرْفُهُمْ وَ يَسْتَدُّ عَمَّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَنَوْنَ الْمَخْلَصَ مِنْهُ
بِتَرْكِ مِظَالِمِهِمْ لِأَهْلِهَا

He^{asws} said: ‘They would do that for as long as Allah^{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones’.

قَالَ وَ يَطْلُبُ اللَّهُ عَزَّ وَ جَلَّ عَلَىٰ جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ اسْمِعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمِظَالِمِكُمْ

He^{asws} said: ‘And Allah^{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{azwj} Blessed and Exalted which the last of them would hear as well as the first of them: ‘O group of creatures, listen intently to the Caller of Allah^{azwj} Blessed and High, and listen to what Allah^{azwj} Blessed and Exalted is Saying to you all: ‘I^{azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{azwj} will Take it for you from the one who was unjust to you’.

قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسَلِكِهِمْ وَ تَزَاهُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مِظَالِمَهُمْ رَحَاءً أَنْ يَتَخَلَّصُوا بِمَا هُمْ فِيهِ وَ يَبْقَىٰ بَعْضُهُمْ يَقُولُ يَا رَبِّ مِظَالِمُنَا أَكْبَرُ مِنْ أَنْ نَهَبَهَا

He^{asws} said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’. He^{asws} said: ‘So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, ‘O Lord^{azwj}, our rights are greater than us being able to forego them’.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَّاتِ جَنَّاتِ الْفِرْدَوْسِ قَالَ فَيَأْتِيهِ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطْلَعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَبْيَةِ وَالْحَدَمِ قَالَ فَيُطْلَعُهُ عَلَيْهِمْ فِي حِقَافَةِ الْقَصْرِ الْوَصَائِفِ وَالْحَدَمِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْزُقُوا رُؤُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُؤُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He^{asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of Al-Firdows?' He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Command him to display from Al-Firdows a castle of silver with whatever is inside it from the construction and the servants'. He^{asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{asws} said: 'So a Caller would Call out from the Presence of Allah^{azwj} Blessed and Exalted: "O group of creatures! Raise your heads and look at this castle'. He^{asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَمَّا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلَّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَا يَجُوزُ إِلَى جَنَّتِي الْيَوْمَ ظَالِمٌ وَلَا يَجُوزُ إِلَى نَارِي الْيَوْمَ ظَالِمٌ وَلَا لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيْهَا الْخَلَائِقِ اسْتَعِدُّوا لِلْحِسَابِ

He^{asws} said: 'So a Caller will Call out from the Presence of Allah^{azwj}: "O group of creatures! This is for everyone forgives a Believer'. He^{asws} said: 'So all of them would be forgiving except for a few'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Say: "There is no Permission to My^{azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Reckoning'.

قَالَ ثُمَّ يُحْلَى سَبِيلَهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضًا حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَالْجَبَّارُ تَبَارَكَ وَتَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَابُّ وَنُصِبَتِ الْمَوَازِينُ وَأُحْضِرَ التَّيْبُونُ وَالشُّهَدَاءُ وَهُمْ الْأَيْمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَدَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He^{asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{azwj} Blessed and Exalted would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{as}, and the witnesses^{asws}, and these would be the Imams^{asws} would be present. Each Imam^{asws} testifying over the people of his^{asws} era, having stood among them by the Command of Allah^{azwj} Mighty and Majestic, and called them to the Way of Allah^{azwj}.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيْ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَهُوَ مِنْ أَهْلِ النَّارِ

He^{asws} said: 'So a man from Quraysh said to him^{asws}, 'O son^{asws} of the Rasool^{saww} Allah^{azwj}, if there is a Momin man who has a claim against Kafir man, which thing would be taken from the Kafir, and he is from the inhabitants of the Fire?'

قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَاباً بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلَمَةٍ

He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his Kufr in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُوْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ

He^{asws} said: 'So the Qurayshi said to him^{asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He^{asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He^{asws} said: 'The Qurayshi said to him^{asws}: 'If the oppressor does not have any good deeds to his credit?' He^{asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.⁴¹

VERSE 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ {88}

And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud, being the Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing [27:88]

علي بن إبراهيم: إِذَا الشَّمْسُ كُوِّرَتْ، قال: تصير سوداء مظلمة وَإِذَا التُّجُومُ انْكَدَرَتْ قال: يذهب ضوءها وَإِذَا الْجِبَالُ سُيِّرَتْ، قال: تسير، كما قال الله: وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ،

Ali Bin Ibrahim (Tafseer Qummi) –

⁴¹ الكافي 8: 79 / 104

When the sun is Wrapped up [81:1], he^{asws} said: 'It would become black and dark
And when the stars are Dimmed [81:2], he^{asws} said: 'Their illumination would go
out, **And when the mountains pass away [81:3]** - He^{asws} said: 'These would
become just as Allah^{azwj} has Said: **And you see the mountains, you reckon them
to be solid, and these shall pass away as the passing away of the cloud
[27:88]**.⁴²

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: أَتَقَنُّ كُلَّ شَيْءٍ أَحْسَنَ كُلِّ شَيْءٍ خَلَقَهُ».

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} (having said): 'His^{azwj} Words: **Made everything thoroughly
[27:88]** – Made excellent, everything He^{azwj} Created'.⁴³

VERSES 89 & 90

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ {89}

**One who comes with the good deed, for him would be better than it, and they
would be secure from the panic of that Day [27:89]**

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {90}

**And one who comes with the evil deed, they would be thrown upon their faces
into the Fire. Will you be Recompensed except for what you had been doing?
[27:90]**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ وَ مَنْ يُفْتَرِفْ حَسَنَةً نَرِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرِيدُهُ وَلَايَةٌ مِنْ مَضَى مَنْ
النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأُولِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimir, from Jabir, who has narrated the following:

'Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And one who
earns good, We will Increase the good for him [42:23]**, said; 'The one who
befriends the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows
their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past
from the Prophets^{as} and the former Momineen until their Wilayah arrives to Adam^{as},
and these are the Words of Allah^{azwj}: **One who comes with the good deed, for him
would be better than it [27:89]**.

⁴² تفسير القمّي 2: 407

⁴³ تفسير القمّي 2: 133

يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ عَلَيْهِ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **‘Whatever recompense I ask you for, so it is for yourselves [34:47].** He^{saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.⁴⁴

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو بن أبي شيبعة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها،

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

He (the narrator) said, ‘I heard Abu Ja’far^{asws} say initiating from him^{asws}: ‘When Allah^{azwj} Wants to Prove to His^{azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be weak in its descent.

فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت، - يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور،

When the inhabitants of the sky of the world will see that, they will say, ‘Our Lord^{azwj} is coming.’ The Caller will Say: ‘No! It is still coming’ – meaning His^{azwj} Command – until the whole of the sky descends, becoming one with the other, and it will be weak in its descent. Then the Command of Allah^{azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah^{azwj} return all affairs (Commands).

ثم يأمر الله مناديا ينادي: يَا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ».

Then Allah^{azwj} will Command the Caller to call out: **O communities of Jinn and the Humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with Authorisation [55:33].**

⁴⁴ الكافي 8: 574 / 379.

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟»

He (the narrator) said, 'And he^{asws} wept, until when he^{asws} was calm, I said, 'May Allah^{azwj} Make me to be your^{asws} sacrifice, O Abu Ja'far^{asws}, and where will be Rasool-Allah^{saww} and the Amir-al-Momineen^{asws} and their^{asws} Shias?'

فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كتابان من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفرح الناس و لا يفرحون»

Abu Ja'far^{asws} said: 'The Rasool-Allah^{saww} and Ali^{asws} and their^{asws} Shias would be on the dunes of musk and saffron, on pulpits of Light. The people will grieve and they will not, and the people will panic and they will not.'

ثم تلا هذه الآية من جاء بالحسنة فله خير منها و هم من فرح يومئذ آمنون. «فالحسنة: ولاية علي (عليه السلام)»

Then he^{asws} recited this Verse: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].** As for this "good deed", it is the Wilayah of Ali^{asws}.

ثم قال: لا يحزنهم الفزع الأكبر و تلقاهم الملائكة هذا يومكم الذي كنتم توعدون. قوله تعالى: بسطان أي بحجة.

Then he^{asws} said: **The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].** The Word of the Exalted: **Authorisation [55:33]**, it means, with the Divine Authority^{asws} 45

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْزَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) دَخَلَ أَبُو عَبْدِ اللَّهِ الْجَدِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ (عليه السلام) يَا أَبَا عَبْدِ اللَّهِ أَلَا أُخْبِرُكَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَحٍ يَوْمَئِذٍ آمِنُونَ. وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكَبَّتْ وَجْهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'Abu Abdullah Al-Jadly came over to Amir Al-Momineen^{asws}, so he^{asws} said: 'O Abu Abdullah! Shall I^{asws} inform you with the Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90].**

45 تفسير القمي 2: 77 و 345

قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْتُ فِدَاكَ فَقَالَ الْحُسَيْنَةُ مَعْرِفَةُ الْوَلَايَةِ وَ حُبُّنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ انْكَارُ الْوَلَايَةِ وَ بُعْضُنَا أَهْلَ الْبَيْتِ
ثُمَّ قَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ .

He said, 'Yes, O Amir Al-Momineen^{asws}, may I be sacrificed for you^{asws}'. So he^{asws} said: 'The good deeds the recognition of the Wilayah and our^{asws} love of the People^{asws} of the Household, and the evil deed is the denial of the Wilayah and us^{asws}, hatred of the People^{asws} of the Household'. Then he^{asws} recited these Verses'.⁴⁶

وعنه، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني أبو غالب أحمد بن محمد الزراري، قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن هشام بن سالم، عن عمار بن موسى الساباطي، قال: قلت لأبي عبد الله (عليه السلام): إن أبا امية يوسف بن ثابت حدث عنك أنك قلت: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».«

And from him, from Muhammad Bin Muhammad, from Abu Ghalib Ahmad Bin Muhammad Al-Zarary, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin mahboub, from Hisham Bin Salim, from Amaar Bin Musa Al-Sabity who said,

'I said to Abu Abdullah^{asws}, 'Abu Ameet Yusuf Bin Sabit narrated from you^{asws}, that you^{asws} said: 'A deed does not adversely affect if it is with the Eman, nor does a deed benefit if it is with the Kufr'.

فقال: «إنه لم يسألني أبو امية عن تفسيرها، إنما عنيت بهذا أنه من عرف الإمام من آل محمد (صلى الله عليه و آله) و تولاه، ثم عمل لنفسه بما شاء من عمل الخير، قبل منه ذلك، و ضوعف له أضعافا كثيرة، فانتفع بأعمال الخير مع المعرفة، فهذا ما عنيت بذلك.

So he^{asws} said: 'Abu Ameet did not ask me^{asws} about its explanation. But rather, what I^{asws} meant by this was that the one who recognises the Imam^{asws} from the Progeny^{asws} of Muhammad and befriends him^{asws}, then he can act for himself whatsoever he so desires from the good deeds, these would be Accepted from him, and be Increased for him with a lot of increase. Thus, he would benefit from the good deeds with the recognition. So this is what I^{asws} meant by that.

و كذلك لا يقبل الله من العباد الأعمال الصالحة التي يعملونها إذا تولوا الإمام الجائر، الذي ليس من الله تعالى.»

And similar to that, Allah^{azwj} would not Accept the righteous deeds from the servant which he performed, if he were to befriend the unjust Imam, who is not from Allah^{azwj} the Exalted'.

فقال له عبد الله بن أبي يعفور: أليس الله تعالى قال: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فِرْعَ يَوْمَئِذٍ آمِنُونَ فكيف لا ينفع العمل الصالح من تولى أئمة الجور؟

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 14

So Abdullah Bin Abu Ya'four said to him^{asws}, 'Does not Allah^{azwj} the Exalted Say: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**, so how can he not benefit from the righteous deeds if he were to befriend the unjust Imam?'

فقال أبو عبد الله (عليه السلام): «و هل تدري ما الحسنه التي عنها الله تعالى في هذه الآية؟ هي معرفة الإمام، و طاعته:

So Abu Abdullah^{asws} say: 'And do you know what the good deed is which Allah^{azwj} the Exalted has Meant in this Verse? It is the recognition of the Imam^{asws}, and being obedient to him^{asws}.

و قد قال الله عز و جل: وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُخْرَجُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ، و إنما أراد بالسَّيِّئَةِ إنكار الإمام الذي هو من الله تعالى».

And Allah^{azwj} Mighty and Majestic Says: **And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]**. And what it Intended by the evil deed is the denial of the Imam^{asws} who is from Allah^{azwj} the Exalted'.

ثم قال أبو عبد الله (عليه السلام): «من جاء يوم القيامة بولاية إمام جائر ليس من الله، و جاء منكرا لحقنا، جاحدا لولايتنا، أكبه الله تعالى يوم القيامة في النار».

Then Abu Abdullah^{asws} said: 'The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah^{azwj}, and comes having denied our^{asws} rights, having fought against our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire on the Day of Judgement'.⁴⁷

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، عن الحسين بن سعيد، عن أبيه، عن أبان بن تغلب، عن فضيل بن الزبير، عن أبي داود السبيعي، عن أبي عبد الله الجدي، قال: قال لي أمير المؤمنين (عليه السلام): «يا أبا عبد الله، هل تدري ما الحسنه التي من جاء بها فله خير منها، و هم من فرع يومئذ آمنون و من جاء بالسَّيِّئَةِ فكبت وجوههم في النار؟». قلت: لا.

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Al-Husayn Bin Saeed, from his father, from Aban Bin Taghlab, from Fazeyl Bin Al-Zubeyr, from Abu Dawood Al-Asabi'y, from Abu Abdullah Al-Jadaly who said,

'Amir-al-Momineen^{asws} said to me: 'O Abu Abdullah! Do you know what is the good deed which if one were to come with it, so for him would be good from it, and he would be from ones in security from the terror on that Day, and the one who would come with the evil deeds, so his face would be flung upon his face in the Fire?' I said, 'No'.

قال: «الحسنه مودتنا أهل البيت، و السيئه عداوتنا أهل البيت».

⁴⁷ الأُمالي 2: 31

He^{asws} said: 'The good deed – it is cordiality with us^{asws}, the People^{asws} of the Household. And the evil deed – it is being inimical to us^{asws}, the People^{asws} of the Household?'⁴⁸

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن بشار، عن علي بن جعفر الحضرمي، عن جابر الجعفي، أنه سأل أبا جعفر (عليه السلام) عن قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْعٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ، قال: «الحسنة ولاية علي (عليه السلام)، و السيئة عداوته و بغضه».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashaar, from Ali Bin Ja'far Al-Hazramy,

(It has been narrated) from Jabir Al-Ju'fy who asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90]**, he^{asws} said: 'The good deed is the Wilayah of Ali^{asws}, and the evil deed is being inimical to him^{asws}, and being hateful to him^{asws}'⁴⁹.

وعنه، قال: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم، قال: أخبرنا أبو عثمان سعيد ابن محمد البحيري، عن جده أحمد بن محمد، قال: حدثنا جعفر بن سهل، قال: حدثنا أبو زرعة عثمان بن عبد الله القرشي، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «يا علي، لو أن امتي صاموا حتى صاروا كالأوتاد، و صلوا حتى صاروا كالحنايا، ثم أبغضوك، لأكبهم الله على مناخرهم في النار».

And from him, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim, from Abu Usman Saeed Ibn Muhammad Al-Baheyri, from his grandfather Ahmad Bin Muhammad, from Ja'far Bin Sahl, from Abu Zar'at Usman Bin Abdullah Al-Qarshy, from Ibn Lahiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'O Ali^{asws}! If my community were to Fast until they become like pegs, and pray Salat until they become like the folded (paper), then they hate you^{asws}, Allah^{azwj} would Fling them upon their noses into the Fire'⁵⁰.

حدثنا محمد بن احمد الشيباني رضى الله عنه قال: حدثنا محمد بن هارون الصوفي قال: حدثنا عبد الله موسى الجبال الطبري قال: حدثنا محمد بن الحسين الخشاب قال: حدثنا محمد بن محسن عن يونس بن ظبيان قال: قال الصادق جعفر ابن محمد عليه السلام: ان الناس يعبدون الله عزوجل على ثلاثة أوجه: فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع،

Muhammad Bin Ahmad Al Sahybani narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abdullah Musa Al Habaal Al Tabary, from Muhammad Bin Al Husayn Al Khashaab, from Muhammad Bin Mohsin, from Yunus Bin Zibyan,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'The people are worshipping Allah^{azwj} Mighty and Majestic upon three perspectives – So a group are worshipping

⁴⁸ تأويل الآيات 1: 16 / 410

⁴⁹ تأويل الآيات 1: 20 / 411

⁵⁰ مجمع البيان 7: 371.

Him^{azwj} in coveting His^{azwj} Rewards, so that is the worshipping of the greedy ones and it is the greed.

وآخرون يعبدونه خوفا من النار فتلك عبادة العبيد وهي رهبة،

And the others are worshipping Him^{azwj} out of fear from the Fire, so that is the worship of the slaves, and it is the fright.

ولكني اعبدته حبا له عزوجل فتلك عبادة الكرام وهو الامن لقوله عزوجل: (وهم من فزع يؤميد آمنون قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم)

But, I^{asws} worship Him^{azwj} out of love for Him^{azwj} Mighty and Majestic, so that is the worship of the honourable ones, and it is the safety, due to His^{azwj} Words: **and they would be secure from the panic of that Day [27:89] Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3:31].**

فمن أحب الله عزوجل أحبه الله، ومن أحبه الله عزوجل كان من الأمنين.

So the one who loves Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Love him, and the one whom Allah^{azwj} Mighty and Majestic Loves, would be from the secure ones'.⁵¹

وعنه، بالإسناد المذكور: عن أبي عبد الله (عليه السلام)، قال: «الحسنة ولاية أمير المؤمنين (عليه السلام)».

And from him, by the mentioned chain,

'From Abu Abdullah^{asws} having said: '(The Words): **the good deed [27:89]** - is the Wilayah of Amir Al-Momineen^{asws}'.⁵²

VERSES 91 - 93

إِنَّمَا أُمرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ وَأُمرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {91}

But rather, I am Commanded that I should worship the Lord of this city, Who Sanctified it, and all things are for Him. And I am Commanded that I should be from the submitters [27:91]

⁵¹ Illal Al Sharaie – V 1 Ch 9 H 8

⁵² تأويل الآيات 1: 19 /411

وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ
{92}

And that I should recite the Quran. Therefore, one who goes aright, so rather he goes aright for his own self, and one who strays, then say: 'But rather, I am from the warners' [27:92]

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93}

And say: 'The Praise is for Allah. He will Show you His Signs, so you will recognise them, and your Lord is not heedless from what you are doing' [27:93]

علي بن إبراهيم، قال الله عز و جل: وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ - إلى قوله تعالى - سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا قال: الآيات أمير المؤمنين، و الأئمة (عليهم السلام)، إذا رجعوا، يعرفهم أعداؤهم إذا رأوهم،

Ali Bin Ibrahim -

Allah^{azwj} Mighty and Majestic Said: **And I am Commanded that I should be from the submitters [27:91]** - up to His^{azwj} Words: **He will Show you His Signs, so you will recognise them**, said, 'The Signs are Amir-ul-Momineen^{asws} and the Imams^{asws}, when they^{asws} return. Their^{asws} enemies would recognise them^{asws} when they see them^{asws}.

و الدليل على أن الآيات هم الأئمة، قول أمير المؤمنين (عليه السلام): «و الله، ما لله آية أكبر مني» فإذا رجعوا إلى الدنيا، يعرفهم أعداؤهم إذا رأوهم في الدنيا.

And the evidence upon that, that the Signs are the Imams^{asws}, are the words of Amir-al-Momineen^{asws}: 'By Allah^{azwj}! There is not Sign of Allah^{azwj} greater than me^{asws}'. So when they^{asws} return to the world, their enemies would recognise them^{asws} when they see them^{asws} in the world'.⁵³

The Signs of Allah^{azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

⁵³ تفسير القمي 2: 131

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}.'⁵⁴

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام):
«ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws}.'⁵⁵

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}.'⁵⁶

⁵⁴ (Extract) تفسير القمّي 1: 199.

⁵⁵ تفسير القمّي 1: 309.

⁵⁶ (Extract) الكافي 1: 3 / 161.