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CHAPTER 30

AL-ROUM

(60 VERSES)

VERSES 1 – 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو - و الله يا أبا محمد- من أهل الجنة، لا أستثني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Ankabout (Chapter 29), and (Surah) Al-Roum (Chapter 30) during the twenty third night of the Month of Ramazan, he would be – by Allah^{azwj}, O Abu Muhammad – from the inhabitants of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah^{azwj}.¹

VERSE 1

الم {1}

Alif Lam Meem [30:1]

[ثُمَّ] قَالَ: وَ قَالَ الصَّادِقُ عِثَّمُ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» دَلٌّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ دَلٌّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ دَلٌّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيمُ] الْمَحْمُودُ فِي كُلِّ أَفْعَالِهِ.

Then he^{asws} (Imam Hassan Al-Askari^{asws} said: 'And Al-Sadiq^{asws} said: 'The 'Alif' is a letter from the letters of the Words of Allah^{azwj}. It is indicated by the 'Alif' upon your speech, 'Allah^{azwj}'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the Compeller to

¹ ثواب الأعمال: 109، مجمع البيان 8: 425.

the creatures altogether'; and it is indicated by the 'Meem' upon that He^{azwj} the Glorious, the Praised One in every Deed of His^{azwj}.²

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الأعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{asws}, said: 'The **"Alif Laam Meem"** is a letter from the letters of the Magnificent Name of Allah^{azwj}, abbreviated in the Quran, which the Prophet^{saww} and the Imam^{asws} composed. So whenever they^{asws} supplicate by it, it is Answered'.³

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله "الم" فقال في الألف ست صفات من صفات الله عزوجل،

And it is reported from Abu Is'haq Al-Sa'alby in his commentary from Ali^{asws} Bin Musa Al-Reza^{asws} that a questioner asked Ja'far^{asws} Ibn Muhammad Al-Sadiq^{asws} about His^{azwj} Words **"Alif Laam Meem"**. He^{asws} said: 'In **"Alif"** are six Attributes from the Attributes of Allah^{azwj} the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah^{azwj} Mighty and Majestic Initiated the whole of the creation, and **"Alif"** is the initial Letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He^{azwj} is Just and is not unfair, and **"Alif"** is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah^{azwj} is Alone and **"Alif"** is alone.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غني عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah^{azwj} and Allah^{azwj} is not connected to the creatures, and all of them are in need of Him^{azwj} and He^{azwj} is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected with it.

² Tafseer Imam Hassan Al Askari^{asws} – S 33

³ Tafseer Noor Al Saqalayn CH 2 – H 5

وهو منقطع عن غيره،

The "Cut off" – And He^{azwj} is cut-off from the others (and "**Alif**" is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفه " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

And Allah^{azwj} the Exalted is the Source of the attachment between His^{azwj} creatures, and its Meaning is "Harmonious" So, just as Allah^{azwj} Mighty and Majestic is the reason for the Harmony of the creatures, similar to that "**Alif**" is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.⁴

VERSES 2 - 6

غَلِبَتِ الرُّومُ {2}

The Romans are defeated [30:2]

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ {3}

In a nearby land, and they (Persians), after their victory, would be defeated [30:3]

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ {4}

Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4]

بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ {5}

With the Help of Allah. He Helps ones He so Desires to, and He is the Mighty, the Merciful [30:5]

وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {6}

A Promise of Allah! Allah will not Break His Promise, but most people do not know [30:6]

⁴ Tafseer Noor Al Saqalayn Ch 2 – H 9

The Apparent interpretation

ابنُ حُبَيْبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْمِ غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ

Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said:

I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: ***Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land, and they (Persians), after their victory, would be defeated [30:3].***

قَالَ فَقَالَ يَا أَبَا عُبَيْدَةَ إِنَّ هَذَا تَأْوِيلًا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ

O Abu Ubeyda! Surely, for this is an interpretation (which) no one knows ***except Allah, and those who are firmly rooted in knowledge [3:7]***, from the Progeny^{asws} of Muhammad^{saww}.

إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ وَ أَظْهَرَ الْإِسْلَامَ كَتَبَ إِلَى مَلِكِ الرُّومِ كِتَابًا وَ بَعَثَ بِهِ مَعَ رَسُولٍ يَدْعُوهُ إِلَى الْإِسْلَامِ وَ كَتَبَ إِلَى مَلِكِ فَارِسٍ كِتَابًا يَدْعُوهُ إِلَى الْإِسْلَامِ وَ بَعَثَهُ إِلَيْهِ مَعَ رَسُولِهِ

When Rasool-Allah^{saww} emigrated to Al-Medina and manifested Al-Islam, he^{saww} wrote a letter to the king of Rome and sent it to him along with a messenger inviting him to Al-Islam, and he^{saww} (also) wrote a letter to the king of Persia inviting him to Al-Islam, and he^{saww} sent it to him along with a messenger.

فَأَمَّا مَلِكُ الرُّومِ فَعَظَّمَ كِتَابَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَكْرَمَ رَسُولَهُ وَ أَمَّا مَلِكُ فَارِسٍ فَإِنَّهُ اسْتَحَفَّ بِكِتَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَرَّقَهُ وَ اسْتَحَفَّ بِرَسُولِهِ

As for the king of Rome, he respected the letter and honoured his^{saww} messenger, and as for the king of Persia, he belittled the letter of the Rasool Allah^{saww}, and tore it up and belittled his^{saww} messenger.

وَ كَانَ مَلِكُ فَارِسٍ يَوْمئِذٍ يُقَاتِلُ مَلِكِ الرُّومِ وَ كَانَ الْمُسْلِمُونَ يَهُوُونَ أَنْ يَغْلِبَ مَلِكُ الرُّومِ مَلِكَ فَارِسٍ وَ كَانُوا لِنَاجِيَّتِهِ أَرْجَى مِنْهُمْ لِمَلِكِ فَارِسٍ فَلَمَّا غَلَبَ مَلِكُ فَارِسٍ مَلِكَ الرُّومِ كَرِهَ ذَلِكَ الْمُسْلِمُونَ وَ اغْتَمُوا بِهِ

And it was so that the king of Persia in those days was at war with the king of Rome, and the Muslims were desirous that the king of Rome should overcome the king of Persia, and they were siding with him wishing (victory over) the king of Persia. So when the king of Persia overcame the king of Rome, the Muslims disliked that and were gloomy due to it.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ كِتَابًا فُرْأَنَّا الْمِ غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ يَعْنِي غَلَبَتْهَا فَارِسُ فِي أَدْنَى الْأَرْضِ وَ هِيَ الشَّامَاتُ وَ مَا حَوْلَهَا وَ هُمْ يَعْنِي وَ فَارِسُ مِنْ بَعْدِ غَلَبِهِمُ الرُّومِ سَيَعْلَبُونَ يَعْنِي يَغْلِبُهُمُ الْمُسْلِمُونَ فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ يَوْمئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ عَزَّ وَ جَلَّ

Therefore Allah^{azwj} Mighty and Majestic Revealed Quran (Verses) along with that letter: **Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land [30:3]** – Meaning, Persia has overcome it in a nearby land, and it is the Syrian lands and what surrounds it, **and they** meaning, and Persians, **after their victory** – over the Romans, **would be defeated [30:3]** – by the Muslims, **Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He** – the Mighty and Majestic, **Helps ones He so Desires to [30:5]**.

فَلَمَّا غَزَا الْمُسْلِمُونَ فَارِسَ وَ افْتَتَحُوهَا فَرِحَ الْمُسْلِمُونَ بِنَصْرِ اللَّهِ عَزَّ وَ جَلَّ

So when the Muslims carried out a military expedition against Persia and they conquered it, the Muslims rejoiced with the Help of Allah^{azwj} Mighty and Majestic’.

قَالَ قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي بَضْعِ سِنِينَ وَ قَدْ مَضَى لِلْمُؤْمِنِينَ سِنُونَ كَثِيرَةٌ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ فِي إِمَارَةِ أَبِي بَكْرٍ وَ إِمَّا غَلَبَ الْمُؤْمِنُونَ فَارِسَ فِي إِمَارَةِ عُمَرَ

He (the narrator) said, ‘I said, ‘Isn’t Allah^{azwj} Mighty and Majestic Saying: **Within a few years [30:4]**, although many years had passed by with Rasool-Allah^{saww}, and during the rule of Abu Bakr, and rather the Momineen overcame Persia during the rule of Umar?’

فَقَالَ أَمْ لَمْ أَقُلْ لَكُمْ إِنَّ هَذَا تَأْوِيلًا وَ تَفْسِيرًا وَ الْقُرْآنُ يَا أَبَا عُبَيْدَةَ نَاسِخٌ وَ مَنْسُوخٌ أَمْ مَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ يَعْنِي إِلَيْهِ الْمَشِيئَةُ فِي الْقَوْلِ أَنْ يُؤَخَّرَ مَا قَدَّمَ وَ يُقَدَّمَ مَا أَخَّرَ فِي الْقَوْلِ إِلَى يَوْمِ يَحْتَمِ الْقَضَاءَ بِنُزُولِ النَّصْرِ فِيهِ عَلَى الْمُؤْمِنِينَ

So he^{asws} said: ‘Did I^{asws} not say to you that for this, there is an explanation and an interpretation? O Abu Ubeyda! The Quran (Verses) Abrogates and gets Abrogated. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **For Allah is the Command from before and from afterwards [30:4]**? Meaning, to Him^{azwj} is the Desire in the (final) Word, that He^{azwj} can Delay what is forward and Bring forward what is to be delayed in the (final) Word for the Ordainment of the Judgment, up to the Day of Judgment, with the Descent of the Help upon the Momineen with regards to it.

فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ يَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ أَيَّ يَوْمِ يَحْتَمِ الْقَضَاءَ بِالنَّصْرِ.

Thus, these are the Words of the Mighty and Majestic: **and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps ones He so Desires to [30:5]** – i.e. on the day the Judgment is Ordained (to occur) with the Help”.⁵

⁵ Al Kafi – H 14845

The Esoteric Interpretation

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن الحسن بن القاسم، قراءة، عن علي بن إبراهيم بن المولى، عن الفضيل بن إسحاق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية، عن علي (عليه السلام)، قال: «قوله عز و جل: الم غَلَبَتِ الرُّومُ هي فينا، و في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Al-Qasim, read it from Ali Bin Ibrahim Bin Al-Moala, from Al-Fazeyl Bin Is'haq, from Yaqoub Bin Shuayb, from Umran Bin Maysam, from Abayat,

'From Ali^{asws} having said: 'The Words of the Mighty and Majestic: **Alif Lam Meem [30:1] The Romans are defeated** – it is regarding us^{asws} and regarding the clan of Umayya'.⁶

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة) (عليها السلام)، قال: حدثني أبو المفضل محمد ابن عبد الله، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا إسحاق بن محمد بن سميع، عن محمد بن الوليد، عن يونس بن يعقوب، عن أبي عبد الله الصادق (عليه السلام)، في قول الله عز و جل: يَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ، قال: «في قبورهم بقيام القائم (عليه السلام)».

Abu Ja'far Muhammad Bin Jareer Al-Tabary in Masnad Fatima^{asws}, said, 'Abu Al-FazAl-Muhammad Ibn Abdullah narrated to me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Is'haq Bin Muhammad Bin Sami'e, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub,

'From Abu Abdullah Al-Sadiq^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: **and on that day the Momineen shall rejoice [30:4] With the Help of Allah. [30:5]**. He^{asws} said: '(Rejoice in their graves, due to the rising of Al-Qaim^{asws})'.⁷

The Human Hourie

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا عبد الله بن جعفر الحميري، عن يعقوب بن يزيد، قال: حدثنا الحسن بن علي بن فضال، عن عبد الرحمن بن الحجاج، عن سدير الصيرفي، عن الصادق جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): خلق نور فاطمة قبل أن تخلق الأرض و السماء».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Abdullah Bin Ja'far Al Humeiry, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Bin Fazal, from Abdul Rahman Bin Al Hajjaj, from Sadeyr Al Sayrafi,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'The Light of (Syeda) Fatima^{asws} was created before the creation of the earth and the sky'.

⁶ تأويل الآيات 1: 434 / 1

⁷ دلائل الإمامة: 248، بتابع المؤدة: 426

فقال بعض الناس: يا نبي الله، فليست هي إنسية؟ فقال (عليه السلام): فاطمة حوراء إنسية. قالوا: يا رسول الله، وكيف هي حوراء إنسية؟ قال: خلقها الله عز وجل من نور قبل أن يخلق آدم، إذ كانت الأرواح، فلما خلق الله عز وجل آدم عرضت على آدم.

So some of the people said, 'O Prophet^{saww} of Allah^{azwj}! Isn't she^{asws} a human being? He^{saww} said: 'Fatima^{asws} is a human Hourie'. They said, 'And how can she^{asws} be a human Hourie? He^{saww} said: 'Allah^{azwj} Mighty and Majestic Created her^{asws} from (His^{azwj}) Light before He^{azwj} Created Adam^{as}, when there were the spirits. So when Allah^{azwj} Mighty and Majestic Created Adam^{as}, He^{azwj} Displayed her^{asws} (Light) unto Adam^{as}.

قيل: يا نبي الله، وأين كانت فاطمة؟ قال: كانت في حقة تحت ساق العرش.

It was said, 'O Prophet^{saww} of Allah^{azwj}! And where was Fatima^{asws}? He^{saww} said: 'She^{asws} was in a receptacle (vessel) beneath the Base of the Throne'.

قالوا: يا نبي الله، فما كان طعامها؟ قال: التسييح، و التهليل، و التحميد، فلما خلق الله عز وجل آدم، و أخرجني من صلبه أحب الله عز وجل أن يخرجها من صلي، جعلها تفاحة في الجنة، و آتاني بها جبرئيل (عليه السلام)، فقال لي: السلام عليك و رحمة الله و بركاته، يا محمد.

They said, 'O Prophet^{saww} of Allah^{azwj}! So what was her^{asws} food?' He^{saww} said: The Glorification (*Tasbeeh*), and the Extollation (*Tahleel*), and the Praise (*Tahmeed*). So when Allah^{azwj} Mighty and Majestic Created Adam^{as}, and Extracted me^{saww} from his^{as} ribs, Allah^{azwj} Mighty and Majestic Loved it that He^{azwj} should Extract her^{asws} from my^{saww} ribs.

و آتاني جبرئيل (عليه السلام)، فقال لي: السلام عليك و رحمة الله و بركاته، يا محمد قلت: و عليك السلام و رحمة الله، حبيبي جبرئيل. فقال: يا محمد، إن ربك يقرئك السلام. قلت: منه السلام، و إليه يعود السلام.

And Jibraeel^{as} came to me and said: The greetings be upon you^{saww}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings!' I^{saww} said: 'And upon you^{as} be the greetings, and Mercy of Allah^{azwj}, my^{saww} beloved Jibraeel^{as}!' He^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings unto you^{saww}. I^{saww} said: 'From Him^{azwj} is the Greeting, and to Him^{azwj} the Greeting returns!'

قال: يا محمد، إن هذه التفاحة، أهداها الله عز وجل إليك من الجنة. فأخذتها، و ضممتها إلى صدري. قال: يا محمد، يقول الله جل جلاله: كلها.

He^{as} said: 'O Muhammad^{saww}! This is the apple from the Paradise Gifted to you^{saww} by Allah^{azwj} Mighty and Majestic'. So I^{saww} took it and pressed it to my^{saww} chest. He^{as} said: O Muhammad^{saww}! Allah^{azwj}, Majestic is His^{azwj} Majesty is Saying: "Eat it!"

ففلقتها، فرأيت نورا ساطعا، ففرغت منه، فقال: ما لك- يا محمد- لا تأكل؟ كلها و لا تخف، فإن ذلك النور للمنصورة في السماء، و هي في الأرض فاطمة.

So I^{saww} split it, and I^{saww} saw a shining Light. He^{as} said: What is the matter with you^{saww}, O Muhammad^{saww}, you^{saww} are not eating it? That is the Light of Al Mansoura (the Helped one) in the sky, and in the earth she^{asws} is Fatima^{asws}.

قلت: حبيبي جبرئيل، و لم سميت في السماء المنصورة، و في الأرض فاطمة؟ قال: سميت في الأرض فاطمة لأنها فطمت شيعتها من النار، و فطم أعداؤها من حبيها،

I^{saww} said, 'My^{saww} beloved Jibraeel^{as}! And why is she^{asws} named as Al Manoura (the Helped one) in the sky, and in the earth as Fatima^{asws}?' He^{saww} said: 'She^{asws} is named as Fatima^{asws} in the earth because she^{asws} would withdraw (فطم) her^{asws} Shias from the Fire, and withdraw her^{asws} enemies from her^{asws} love.

و هي في السماء المنصورة، و ذلك قوله عز و جل: وَ يَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَعْني نصر الله لمحبيها».

And in the sky she^{asws} is Al Mansoura (the Helped one), and these are the Words of the Mighty and Majestic: **and on that day the Momineen shall rejoice [30:4] With the Help of Allah [30:5]** – meaning the Help of Allah^{azwj} to the ones who love her^{asws},⁸

VERSE 7

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ {7}

They know the apparent life of the world, but they are oblivious of the Hereafter [30:7]

فِي مَجْمَعِ الْبَيَانَ وَ سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ: يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا فَقَالَ: الرَّجَزُ وَ النَّجْوَمُ.

In (the book) Majma Al Bayan –

'And Abu Abdullah^{asws} was asked about the Words of the Mighty and Majestic: **They know the apparent life of the world [30:7]**. So he^{asws} said: 'The 'Zajar' (good omen and the bad omen by the birds, and the stars)".⁹

VERSE 8

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8}

⁸ (Extract) معاني الآخبار: 53 / 396.

⁹ H 6 – تفسير نور الثقلين، ج4، ص: 171

Or do they not reflect within themselves? Allah did not Create the skies and the earth and what is between the two except with the Truth, and for a specified term, and surely most of the people are deniers of the meeting with their Lord [30:8]

عنه، عن حماد بن عمر والنصيبي، عن السرى بن خالد، عن أبي عبد الله (ع) عن آباءه، عن النبي صلى الله عليه وآله، قال لعلي (ع): يا علي أنت مع الحق والحق معك.

From him, from Hamaad Bin Umar and Al Nasaybi, from Al Sary Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww}, said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are with the Truth, and the Truth is with you^{asws},¹⁰

قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَصْفَهَائِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ السُّلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ

He said, 'My father narrated to us, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Ja'far Bin Al Hassan Bin Ubeydullah Bin Musa Al Abasy, from Muhammad Bin Ali Al Salmi, from Abdullah Bin Muhammad Bin Aqeel,

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: فِي عَلِيٍّ عِ حِصَالٌ لَوْ كَانَتْ وَاحِدَةً مِنْهَا فِي جَمِيعِ النَّاسِ لَأَكْتَفَوْا بِهَا فَضْلاً

From Jabir Bin Abdullah Al-Ansary who said, 'I have heard Rasool-Allah^{saww} saying regarding Ali^{asws} of such qualities that if one of these were to be regarding the entirety of the people, they would have sufficed with it as a merit'.

مِنْهَا قَوْلُهُ ص عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

From these are his^{saww} words: 'Ali^{asws} is with the Truth and the Truth is with Ali^{asws}. They will not be separating until they return unto me^{saww} at the Fountain"¹¹

¹⁰ Al Mahaasin – V 1 Bk 1H 47

¹¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 32

VERSE 9

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ
لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {9}

Or, do they not travel in the land? Then they would see how was the end-result of those from before them. They were stronger than them in prowess, and they dug up the ground and built it more than what they are building, and their Rasools did come to them with the clear proofs. So, Allah was not unjust to them, but they were unjust to their own selves [30:9]

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

In the book Al-Khisaal – ‘And Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} the Exalted: **Or, do they not travel in the land? [30:9]**, so he^{asws} said: ‘Its Meaning is, ‘Do they not look into the Quran?’¹²

VERSE 10

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ {10}

Then evil was the end result of those who were evil, because they belied the Signs of Allah and used to mock them [30:10]

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 sucesors^{asws}, all of them^{asws}’,¹³

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».

¹² Tafseer Noor Al Saqalayn – CH 30 H 8

¹³ (Extract) تفسير القمي 1: 199.

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}!'¹⁴

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}!'¹⁵

VERSES 11 - 14

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ {11}

Allah Began the creation, then He will Repeat it, then to Him you will be returning [30:11]

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ {12}

And on the Day the Hour would be Established, the criminals will be in despair [30:12]

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ {13}

And there will not happen to be for them any intercession from their associates, and they will be denying their associates [30:13]

وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُونَ {14}

And on the Day the Hour would be Established, on that Day they would be separated from each other [30:14]

¹⁴ تفسير القمي 1: 309.

¹⁵ (Extract) الكافي 1: 161 / 3

في كتاب الخصال عن علي عليه السلام قال: قال رسول الله صلى الله عليه واله: تقوم الساعة يوم الجمعة بين صلاة الظهر والعصر.

In the book Al-Khisaal,

(It has been narrated) from Ali^{asws} having said that Rasool-Allah^{saww} said: 'The Hour would be Established on the day of Friday between the Salats of Al Zohr and Al Asr'.¹⁶

وعن أبي لبابة بن عبد المنذر قال: قال رسول الله صلى الله عليه واله: ان يوم الجمعة سيد الايام إلى قوله: وما من ملك مقرب ولا سماء ولا أرض ولا رياح ولا جبال ولا بر ولا بحر الا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

And from And from Abu Lababa Bin Abdul Munzar who said,

'Rasool-Allah^{saww} said: 'The day of Friday is the chief of the days' – until he^{saww} said: 'And there is none from the Angels of Proximity, nor a sky, nor an earth, nor a wind, nor a mountain, nor a dry land, nor an ocean except that they pity the day of Friday as the Hour shall be Established during it'.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

VERSES 15 & 16

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15}

So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]

¹⁶ Tafseer Noor Al Saqalayn – CH 30 H 9

¹⁷ Tafseer Noor Al Saqalayn – Ch 30 H 11

¹⁸ (Extract) تفسير القمي 2: 395.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ {16}

And as for those who committed Kufr and belied Our Signs and the meeting of the Hereafter, so they would be brought over to be in the Punishment [30:16]

في مجمع البيان (في روضة بحرون) قيل: يلذذون بالسماع عن يحيى بن أبي كثير الاوزاعي اخبرنا أبو الحسن عبد الله بن محمد بن أحمد البيهقي قال: أخبرنا جدى الامام أبو بكر أحمد بن الحسين البيهقي قال: حدثنا أبو سعيد عبد الملك بن أبي عثمان الزاهد قال: أخبرنا أبو الحسين علي بن بندار قال: أخبرنا جعفر بن محمد بن الحسن القرباني قال: حدثنا سليمان بن عبد الرحمان الدمشقي قال حدثنا خالد بن يزيد بن أبي مالك عن أبيه عن خالد بن معدان عن أبي - أمانة الباهلي ان رسول الله صلى الله عليه واله قال: ما من عبد يدخل الجنة الا ويجلس عند رأسه و عند رجله ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الانس والجن، وليس بمزمار الشيطان، ولكن بتمجيد الله وتقديسه.

In Majma Al-Bayaan, Al-from Yahya Bin Abu Kaseer Al-Awzai'e, from Abu Al-Hassan Abdullah Bin Muhammad Bin Ahmad Al-Bayhaqi, from Abu Bakr Ahmad Bin Al-Husayn Al-Bayhaqi, from Abu Saeed Abdul Malik Bin Abu Usmaan Al-Zahid, from Abu Al-Husayn Ali Bin Bandaar, from Ja'far Bin Muhammad Bin Al-Hassan Al-Qurbany, from Suleyman Bin Abdul Rahman Al-Damashqy, from Khalid Bin Yazeed Bin Abu Malik, from his father, from Khalid Bin Ma'dan, from Abu Amama Al-Bahily,

'From Rasool-Allah^{saww} having said regarding: **they would be in a Garden, being delighted [30:15]**: 'There is none from the servants who would be Entering the Paradise, except that he would be seated near to his head and near to his feet two maiden Houries singing to him with the best voice ever heard by the human beings and the Jinn. And this is not by the flute of Satan^{la}, but with the Glorification of Allah^{azwj} and the Extolling His^{azwj} Holiness'.¹⁹

VERSE 17

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ {17}

Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]

عنه بهذا الاسناد، قال: قال أبو عبد الله (ع): قال الحسن بن علي بن أبي طالب (ع): جاء نفر إلى رسول الله صلى الله عليه وآله فقالوا في حديث سأله عنه طويلا: يا محمد وأخبرنا لاي شئ وقت الله الصلوة في خمس مواقيت على أمتك في ساعات الليل والنهار؟ - قال النبي صلى الله عليه وآله: إن الشمس إذا صارت في الجو عند زوال الشمس لها حلقة تدخل فيها، فإذا دخلت فيها زالت، فسبح كل شئ ما دون العرش لوجه ربى، وهى الساعة التى يصلى فيها على ربى،

From him, by this chain, said,

¹⁹ Tafseer Noor Al Saqalayn – CH 30 H 13

'Abu Abdullah^{asws} said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: 'A number of persons came to Rasool-Allah^{sawww}, so they spoke in a lengthy discussion in which they asked him^{sawww}, 'O Muhammad^{sawww}! And inform us, for which thing did Allah^{azwj} Prescribe five timings for the *Salats* upon your^{sawww} community, during the times of the night and the day?' The Prophet^{sawww} said: 'When the sun come to be in the atmosphere when it sets, there is a loop in which it enters. So when it enters into it, it sets. So, everything which is beneath the Throne Glorifies for the Sake of my^{sawww} Lord^{azwj}, and it is the time in which my^{sawww} Lord^{azwj} is Prayed to.

فافترض الله على وعلى أمتي فيها الصلوة، وقال: " أقم الصلوة لدلوك الشمس إلى غسق الليل " وهى الساعة التى يؤتى فيها بجهنم يوم القيامة، فما من مؤمن وفق له فى تلك الساعة أن يقوم أو يسجد أو يركع إلا حرم الله جسده على النار،

Thus, Allah^{azwj} Obligated the *Salats* therein upon me^{sawww} and upon my^{sawww} community, and Said: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. And it is the time in which they will bring the Hell on the Day of Judgement. So there is none from a Momin who stands, or does Sajdah, or Ruku in accordance to it, except that Allah^{azwj} Forbids his body unto the Fire.

وأما صلوة العصر فهى الساعة التى أكل آدم من الشجرة فأخرجه الله من الجنة، وأمر ذريته بهذه الصلوة إلى يوم القيامة واختارها لامتى، فهى أحب الصلوات إلى الله، وأوصاني ربي أن أحفظها من بين الصلوات،

As for Al-Asr *Salat*, so it is the time in which Adam^{as} ate from the tree, therefore Allah^{azwj} Exited him from the Paradise, and Commanded his^{as} offspring with these *Salats* up to the Day of Judgement, and Chose these for my^{sawww} community. Thus, these are the most Beloved of the *Salats* to Allah^{azwj}, and my^{sawww} Lord^{azwj} Advised me^{sawww} that I^{sawww} should protect these from between the *Salats*.

وأما صلوة المغرب فهى الساعة التى تاب الله على آدم، وكان بين ما أكل من الشجرة وبين ما تاب عليه ثلاث مائة سنة من أيام الدنيا، ويوم من أيام الآخرة ألف سنة، وكان ما بين العصر إلى العشاء، فصلى آدم ثلاث ركعات، ركعة لخطيئته، وركعة لخطيئة حواء، وركعة لتوبته،

And As for the Magrib *Salats*, so it is the time in which Allah^{azwj} Turned to Adam^{as} (with Mercy), and there was in between him^{as} eating from the tree, and Allah^{azwj} Turning to him^{as}, three hundred years from the days of the world, and a thousand years from the days of the Hereafter, and what is in between Al-Asr to Al-Isha. So, Adam^{as} prayed three Cycles, and one Cycle for his^{as} error, and one Cycle for the error of Hawwa^{as}, and one Cycle for his^{as} repentance.

فافترض الله هذه الثلاث الركعات على أمتى، وهى الساعة التى يستجاب فيها الدعاء، ووعدني ربي أن يستجيب لمن دعاه فيها بالدعاء، وهى الصلوة التى أمرني ربي بما فقال: سبحان الله حين تمسون وحين تصبحون،

Therefore, Allah^{azwj} Obligated these three Cycles upon my^{sawww} community, and it is the time in which Allah^{azwj} Answers the supplication. And my^{sawww} Lord^{azwj} has Promised me^{sawww} that He^{azwj} will Answer the one who supplicates with the supplication. And these are the *Salats*

which my^{saww} Lord^{azwj} has Commanded me^{saww} with, so Allah^{azwj} Said: **Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:17].**

وأما صلوة العشاء الاخرة، فان للقبر ظلمة، وليوم القيامة ظلمة، أمرني الله وأمتي بهذه الصلوة في ذلك الوقت لينور القبر والصراف، وما من قدم مشت إلى صلوة العتمة إلا حرم الله صاحبها على النار، وهي الصلوة التي اختارها الله للمرسلين قبلي،

And as for the Isha *Salat*, the last one, so it is for the darkness of the grave, and for the darkness of the Day of Judgement. Allah^{azwj} Commanded me^{saww} and my^{saww} Community with these *Salats* during that time in order to Lighten up the grave and the Bridge. And there are none from the feet which walked to the *Salat* in the darkness, except that Allah^{azwj} would forbid its owner upon the Fire. And it is the *Salat* which Allah^{azwj} has Chosen for the Mursil Prophets^{as} before me^{saww}.

وأما صلوة الفجر، فان الشمس إذا طلعت تطلع على قرني شيطان، فأمرني الله أن أصلي في ذلك الوقت صلوة الفجر، قبل طلوع الشمس من قبل أن يسجد لها الكفار، فتسجد أمتي لله، وسرعتها أحب إلى الله، وهي الصلوة التي تشهد لها ملائكة الليل وملائكة النهار،

And as for Al-Fajr *Salat*, so when the sun emerges, so does a Satan^{la}. So Allah^{azwj} Commanded me^{saww} that I^{saww} should pray in that time, Al-Fajr *Salat*, before the emergence of the sun, before the Infidel prostrates to it. So my^{saww} community prostrates to Allah^{azwj} and hastens to be Loved by Allah^{azwj}. And it is the *Salat* which the Angels of the night and the Angels of the day witness.

قالوا: صدقت يا محمد.

They said, 'You^{saww} have spoken the truth, O Muhammad^{saww}!²⁰

The Verses for supplication

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَلَّيْتَ الْمَغْرِبَ وَالْعِدَاةَ فُكِّلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جَذَامٌ وَلَا بَرَصٌ وَلَا جُنُونٌ وَلَا سَبْعُونَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you pray the Magrib *Salat* and the morning ones, so say, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. There is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent',

²⁰ Al Mahaasin – V 2 Bk 1 H 63

seven times, for the one who says it, he would neither be hit by the leprosy, nor vitiligo, nor insanity, nor seventy types from the types of afflictions’.

قَالَ وَ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ مَرَّتَيْنِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَ جَاءَ
بِالنَّهَارِ بِرَحْمَتِهِ وَ نَحْنُ فِي عَافِيَةٍ وَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ أَحْرَ الْحُسْرِ وَ عَشْرَ آيَاتٍ مِنَ الصَّافَّاتِ وَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا
يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He^{asws} said: ‘And you should be saying when it is morning and evening, ‘The Praise is for the Splitter of the morning’, twice, ‘The Praise is for Allah^{azwj} Whom Removed the night by His^{azwj} Power and Came with the day by His^{azwj} Mercy and we are in good health’. And recite the Verse of the Chair (Ayat Al-Kursy -2:255), and the end (last Verse) of (Surah) Al-Hashr (Chapter 59), and ten Verses from (Surah) Al-Saffat (Chapter 37), and: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And peace be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]’.**

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ
يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19].

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَّحْتَ رَحْمَتَكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي وَعَيْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي
وَ ارْحَمْنِي وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

Glorious, Holy is the Lord of the Angels and the Spirit! Your^{azwj} Mercy precedes Your^{azwj} Anger. There is no god except You^{azwj}. Glory be to You^{azwj}! I have done evil and been unjust to myself, therefore Forgive (my sins) for me and be Merciful to me, and Turn towards me, You^{azwj} are the Oft-Turning, the Merciful”.²¹

VERSE 18 - 20

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ {18}

And for Him is the Praise in the skies and the earth, and at sunset, and when you come up to midday [30:18]

²¹ Al Kafi V 2 – The Book Of Supplication CH 48 H 20

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ
{19}

He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19]

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ {20}

And from His Signs is that He Created you from soil, then you are human beings, scattered (far and wide) [30:20]

و في (نوح البيان): في معنى الآية، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «يخرج المؤمن من الكافر، و الكافر من المؤمن».

And in Nahj Al Bayan –

In the meaning of the Verse, from Abu Ja'far^{asws}: 'He^{azwj} Extracts the *Momin* from the *Kafir*, and the *Kafir* from the *Momin*'.²²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) بَعَثَ جِبْرَائِيلَ (عليه السلام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبِضَ بِيَمِينِهِ قَبْضَةً بَلَعَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُلِّ سَمَاءٍ تُرْبَةً وَ قَبِضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُضْوَى

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent Jibraeel^{as} during the beginning time from the day of Friday. So he^{as} grabbed a handful in his^{as} right hand, his^{as} handful reaching from the seventh sky to the sky of the world; and he^{as} took some dust from every sky. And he^{as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَقَّتَيْنِ فَدَرَا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصِّدِّيقُونَ وَ الْمُؤْمِنُونَ وَ السُّعْدَاءُ وَ مَنْ أُرِيدُ كَرَامَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

²² تفسير القتيبي 1: 211.

Then, Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Word (Kalimat-Allah^{azwj}) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He^{azwj} Said to those in his right hand: "From you would be the Rasools^{as}, and the Prophets^{as}, and the successors^{as}, and the truthful ones, and the *Momineen*, and the fortunate ones, and the ones who want its prestige". Thus, it Obligated upon them what He^{azwj} Said, just as He^{azwj} Said it to be.

وَقَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَالْمُشْرِكُونَ وَالْكَافِرُونَ وَالطَّوَاعِغِثُ وَمَنْ أُرِيدُ هَوَانَهُ وَشِقْمَوْتَهُ فَوَجِبَ لَهُمْ مَا قَالَتْ كَمَا قَالَ

And He^{azwj} Said to those in its left hand: "From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness". Thus, it Obligated for them what He^{azwj} Said just as He^{azwj} Said it to be.

ثُمَّ إِنَّ الطَّيْنَتَيْنِ خُلِطَتَا جَمِيعًا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ وَالنَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَإِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَتَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah^{azwj} Mighty and Majestic: ***Surely, Allah is the Splitter of the seed and the stone [6:95]***. So the 'seed' is the clay of the *Momineen* (plural of *Momin*) upon which Allah^{azwj} Cast His^{azwj} Love; and the 'stone' is the clay of the *Kafirs* which is distanced from every goodness. And rather, it is named as the 'Al-Nawa' from the reason that it is away from every goodness and remote from it.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ وَالْمَيِّتُ الَّذِي يُخْرِجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يُخْرِجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَالْمَيِّتُ الْكَافِرُ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَكَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah^{azwj} Mighty and Majestic Said: ***He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death [30:19]***.

So the 'living' is the *Momin* whose clay is extracted from the clay of the *Kafir*; and the 'dead' who is extracted from the living, he is the *Kafir* who comes out from the clay of the *Momin*. Thus the 'living' is the *Momin*, and the 'dead' is the *Kafir*, and these are the Words of the Mighty and Majestic: ***or the one who was dead then We Revived him [6:122]***. So his death was the mixture of his clay along with the clay of the *Kafir*, and his life was when Allah^{azwj} Mighty and Majestic Separated between the two by His^{azwj} Word (Kalimat-Allah^{azwj}).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَجَلَّ الْحَيَّ مِنَ الْمَيِّتِ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَيُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah^{azwj} Mighty and Majestic Extracts the *Momin* during the birth from the darkness after his entry into it - to the light, and He^{azwj} Extracts the *Kafir* from the light towards the darkness after his entry into the light; and these are the Words of the Mighty

and Majestic: **to warn one who was alive, and the Word to be proven true upon the Kafirs [36:70]**.²³

في الكافي أحمد بن مهراّن عن محمد بن عليّ عن موسى بن سعدان عن عبد الرحمان بن الحجاج عن ابي ابراهيم عليه السلام في قول الله عزوجل: (يجي الارض بعد موتها) قال: ليس يجيها بالقطر، ولكن يبعث الله رجالا فيحيون العدل فتحي الارض لاهياء العدل، ولقائمة العدل فيه أنفع في الارض من القطر أربعين صباحا.

In Al-kafi – Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa’dan, from Abdul Rahman Bin Al-Hajaj,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic: **and Revives the earth after its death [30:19]**, said: ‘Its Revival is not by the drops (of rain), but Allah^{azwj} Sends men^{asws}, so they^{asws} revive the justice. Thus the revival of the earth is the revival of the justice, and the establishment of the justice in it is more beneficial in the earth than the drops (of rain) for forty mornings’.²⁴

VERSE 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21}

And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ صَاحِبَتِي هَلَكَتْ وَ كَانَتْ لِي مُوَافَقَةً وَ قَدْ هَمَمْتُ أَنْ أَتَزَوَّجَ فَقَالَ لِي أَنْظِرْ أَيْنَ تَضَعُ نَفْسَكَ وَ مَنْ تُشْرِكُهُ فِي مَالِكَ وَ تُطْلِعُهُ عَلَى دِينِكَ وَ سِرِّكَ فَإِنْ كُنْتَ لَا بُدَّ فَأَعْلًا فَبِكْرًا تُنْسَبُ إِلَى الْحَيْرِ وَ إِلَى حُسْنِ الْخُلُقِ

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

‘I said to Abu Abdullah^{asws}, ‘My female companion died and she was compatible for me and I have thought about getting married’. So he^{asws} said to me: ‘Consider where you are placing yourself and the one you are associating in your wealth, and aspiring to be upon your Religion, and your secrets. So, if it was inevitable to do, so (get married to) a virgin who has been linked to goodness, and to good mannerisms.

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

²⁴ Tafseer Noor Al Saqalayn – CH 30 H 20

وَ اعْلَمُ أَنَّهُنَّ كَمَا قَالَ . أَلَا إِنَّ النِّسَاءَ خُلِقْنَ شَتَّى فَمِنْهُنَّ الْعَنِيمَةُ وَ الْعَرَامُ وَ مِنْهُنَّ الْهَلَالُ إِذَا تَجَلَّى لِصَاحِبِهِ وَ مِنْهُنَّ الظَّلَامُ فَمَنْ يَظْفَرُ بِصَاحِبِهِنَّ يَسْعُدُ وَ مَنْ يُعْبَرُ فَلَيْسَ لَهُ انْتِقَامُ

And know that they (women) are as just as if has been said, 'Indeed! The women are of various etiquettes – so from them is the beneficial, and the loss maker, and from them is the crescent shining for her companion, and from them is the darkness. So the one who succeeds with a righteous one would be fortunate, and the one who is cheated so it is not for him that he takes revenge.

هُنَّ ثَلَاثٌ فَأَمْرَاءٌ وُلُودٌ وَ دُودٌ تُعِينُ زَوْجَهَا عَلَى دَهْرِهِ لِدُنْيَاهُ وَ آخِرَتِهِ وَ لَا تُعِينُ الدَّهْرَ عَلَيْهِ وَ امْرَأَةٌ عَقِيمَةٌ لَا دَاثَ جَمَالٍ وَ لَا خُلُقٍ وَ لَا تُعِينُ زَوْجَهَا عَلَى خَيْرٍ وَ امْرَأَةٌ صَخَابَةٌ وَ لَاجَةٌ هَمَّازَةٌ تَسْتَقِيلُ الْكَثِيرَ وَ لَا تَقْبَلُ الْيَسِيرَ .

They are three (types) – A child bearing woman of cordiality and supportive of her husband all the time for his world and his Hereafter, and she does not spend time against him; and a sterile (barren) woman, not with any beauty nor manners, and she does not assist her husband upon goodness; and a vociferous (loud) woman, a fault-finder, belittling the lot, and not accepting the little'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّمَا امْرَأَةٌ تَصَدَّقَتْ عَلَى زَوْجِهَا بِمَهْرِهَا قَبْلَ أَنْ يَدْخُلَ بِهَا إِلَّا كَتَبَ اللَّهُ لَهَا بِكُلِّ دِينَارٍ عِتْقَ رَقَبَةٍ قِيلَ يَا رَسُولَ اللَّهِ فَكَيْفَ بِأَهْلِيهِ بَعْدَ الدُّخُولِ قَالَ إِنَّمَا ذَلِكَ مِنَ الْمَوَدَّةِ وَ الْأَلْفَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Whichever woman who donates upon her husband with her dower before he copulates with her, Allah^{azwj} would Write for her (the reward of) the emancipation of a neck for each Dinar'. It was said, 'O Rasool-Allah^{saww}! So how would it be with her gifting it after the copulation?' He^{saww} said: 'But rather, that is from the cordiality and the kindness'.²⁶

VERSE 22

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ {22}

And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 3 H 3

²⁶ Al Kafi – V 5 – The Book of Marriage Ch 47 H 15

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْإِمَامِ فَوَضَّ اللَّهُ إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ رَجُلًا سَأَلَهُ عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا وَ سَأَلَهُ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرَ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَأَمْنٌ أَوْ أُعْطِيَ بِغَيْرِ حِسَابٍ وَ هَكَذَا هِيَ فِي قِرَاءَةِ عَلِيٍّ (عليه السلام)

Ahmad Bin Idrees and Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Imam^{asws}. 'Has Allah^{azwj} Authorise to him^{asws} just as He^{azwj} had Authorised to Suleyman^{as} Bin Dawood^{asw}?' So he^{asws} said: 'Yes'. And that is, that a man had asked him^{asws} a question, so he^{asws} had answered him with regards to it. And another man asked him that very question, so he^{asws} answered him with other than the answer of the first one. Then another one asked him^{asws}, so he^{asws} answered him with other than the answer of the two former ones. Then he^{asws} said: '**This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**, and it is like this in the recitation of Ali^{asws}'.

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا

I said, 'May Allah^{azwj} Keep you^{asws} well. When you^{asws} answered that person with this answer, did you^{asws} know him?' He^{asws} said: 'Glory be to Allah^{azwj}, have you not heard the Words of Allah^{azwj} in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**? And they^{asws} are the Imams^{asws}, and they^{asws} are with the Way, not coming out of it, ever'.

ثم قال نعم ان الامام إذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

Then he^{asws} said: 'Yes, the Imam^{asws}, if he^{asws} looks at a man, he^{asws} recognises him even if he^{asws} hears his speech from behind a wall. He^{asws} recognises him, and recognises what he is, because Allah^{azwj} Says: **And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely in that are Signs for the learned [30:22]**, for they^{asws} are the knowledgeable ones, and they^{asws} do not listen to anything from the humans, but they^{asws} recognise whether he is a rescued one or a perished one. That is the reason why he^{asws} answers them by what he^{asws} answers them with'.²⁷

في كتاب علل الشرايع باسناده إلى عبد الله بن يزيد بن سلام انه سأل رسول الله صلى الله عليه واله فقال فأخبرني عن آدم لم سمى آدم؟ قال: لانه خلق من طين الارض وأديمها، قال: فأدم خلق من الطين كله أو من طين واحد؟ قال: بل من الطين كله، ولو خلق من طين واحد لما عرف الناس بعضهم بعضا، وكانوا على صورة واحدة،

²⁷ Basaair Al Darajaat – P 7 CH 17 (Rare) H 1

In the book Al-Ilal-Al-Sharai'e, by his chain going up to Abdullah Bin Yazeed Bin Salaam, who says:

Rasool-Allah^{saww} was asked: 'Inform me about Adam^{as}, why was he^{as} called Adam^{as}?' He^{saww} said: 'Because he^{as} was Created from the clay of the earth, and its crust (أديمها)'. He said, 'So, was Adam^{as} Created from all the clays or from one clay?'

He^{saww} said: 'But, from all the clays. And had he^{as} been Created from one clay, the people would not have been able to recognise each other, and they would have been of one image (looked alike)'.

قال: فلهم في الدنيا مثل؟ قال: التراب فيه ابيض وفيه أخضر وفيه أشقر وفيه اغبر وفيه احمر وفيه ازرق وفيه عذب وفيه ملح وفيه خشن وفيه لين وفيه أصهب، فلذلك صار الناس فيهم لين وفيهم خشن وفيهم أبيض وفيهم اصفر واحمر واصهب واسود على الوان التراب.

He said, 'So is there an example for them in the world?' He^{saww} said: 'The soil in which there is white, and in it is green, and in it is the paleness, and in it is the dustiness, and in it is the redness, and in it is the blueness, and in it is the sweetness, and in it is the saltiness, and in it is the roughness, and in it is the softness, and in it is brownish. So due to that the people came to be as such. So among them are the soft, and among them are the rough, and among them are white, and among them are yellow, and red, and white, and black as per the colours of the dust'.²⁸

VERSE 23

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ
{23}

And from His Signs is your sleeping at night and the day, and your seeking His Grace. Surely there are Signs in that for a people who listen [30:23]

حدثنا الحسن بن علي النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله انا معاصر الانبياء تام عيوننا ولا تنام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said:

²⁸ Tafseer Noor Al Saqalayn – Ch 30 H 22

'Abu Ja'far^{asws} having said that: 'Rasool-Allah^{saww} said: 'The group of the Prophets^{as}, only their^{as} eyes sleep, but their^{as} hearts do not, and we^{saww} see behind us^{saww} just as we^{saww} see in front of us^{saww}.²⁹

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وسأله عن النوم على كم وجه هو ؟

In Uyoon Al-Akhbaar in a chapter which has come

(It has been narrated) from Al-Reza^{asws} from the news of the Syrian and what he asked from Amir-al-Momineen^{asws} in a group, at Al-Kufa – in a lengthy Hadeeth, and in it is – a he asked him^{asws}, 'About the sleep, how many aspects is it upon?'

فقال أمير المؤمنين عليه السلام صلوات الله عليه: النوم على أربعة اصناف: الانبياء تنام على أفقيتها مستقبلة وأعينها لا تنام متوقعة لوحى ربها عزوجل، والمؤمنون ينامون على يمينهم مستقبلين القبلة، والملوك وأبناءها على شمائلها ليستمرأوا ما يأكلون وابليس واخوانه وكل مجنون وذو عاهة ينامون على وجوههم منبطحين.

So Amir-Al-Momineen^{asws} said: 'The sleep is of four types – The Prophets^{as} sleep upon their^{as} backs , and their hearing does not sleep, expecting the Revelation of their^{as} Lord^{azwj} Mighty and Majestic. And the Momineen sleep on their right, facing the Qiblah. And the kings and their sons sleep upon their left in order to enjoy what they have eaten. And Iblees^{la} and his^{la} brothers, and every insane person, and ones with deformities are sleeping upon their faces down'.³⁰

VERSE 24

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {24}

And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds, so He Revives the earth by it after its death. Surely there are Signs in that for a people using their intellects [30:24]

في الكافي أحمد بن مهران عن محمد بن علي عن موسى بن سعدان عن عبد الرحمان بن الحجاج عن ابي ابراهيم عليه السلام في قول الله عزوجل: (يجي الارض بعد موتها) قال: ليس يحييها بالقطر، ولكن يبعث الله رجالا فيحيون العدل فتحيي الارض لاحياء العدل، ولاقامة العدل فيه أنفع في الارض من القطر أربعين صباحا.

²⁹ Basaair Al Darajaat – P 9 Ch 1 H 8

³⁰ Tafseer Noor Al Saqalayn – Ch 30 H 37

In Al-kafi – Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa’dan, from Abdul Rahman Bin Al-Hajaj,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic: **and Revives the earth after its death [30:24]**, said: ‘Its Revival is not by the drops (of rain), but Allah^{azwj} Sends men^{asws}, so they^{asws} revive the justice. Thus the revival of the earth is the revival of the justice, and the establishment of the justice in it is more beneficial in the earth than the drops (of rain) for forty mornings’.³¹

VERSE 25

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ {25}

And from His Signs is standing of the sky and the earth by His Command. Then when He will Call you with a Call from the earth, then you will be coming out [30:25]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدَّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) فَاسْتَأْذَنَنِي فَأَذِنَ لِي فَدَخَلْتُ فَسَأَلَهُ عَنِ الْحَلَالِ وَالْحَرَامِ ثُمَّ قَالَ لَهُ أَفْتَقِرُّ أَنَّ اللَّهَ مَحْمُولٌ

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

‘Abu Qurra the narrator asked me if I could take him to see Abu Al-Hassan Al-Reza^{asws}. So I sought permission for him and he^{asws} permitted it for me. So he came over and asked him^{asws} about the Permissible and the Prohibitions, then said to him^{asws}, ‘So do you^{asws} acknowledge that Allah^{azwj} is carried?’

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) كُلُّ مَحْمُولٍ مَفْعُولٌ بِهِ مُضَافٌ إِلَى غَيْرِهِ مُحْتَجَّجٌ وَالْمَحْمُولُ اسْمٌ نَقِصٌ فِي اللَّفْظِ وَالْحَامِلُ فَاعِلٌ وَهُوَ فِي اللَّفْظِ مَدْحَةٌ وَكَذَلِكَ قَوْلُ الْقَائِلِ فَوْقَ وَتَحْتَ وَ أَعْلَى وَ أَسْفَلَ وَ قَدْ قَالَ اللَّهُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ لَمْ يَقُلْ فِي كُتُبِهِ إِنَّهُ الْمَحْمُولُ

So Abu Al-Hassan^{asws} said: ‘Every carried is performed with as an addition to something else, needy, and the carried is deficient regarding the word, and the carrier is the performer, and he is praiseworthy regarding the word; and similar to that are the words of the speaker, ‘Above’, and ‘Under’, and ‘Higher’, and ‘Lower’; and Allah^{azwj} has Said: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**, and did not Say in His^{azwj} Books that He^{azwj} is the carried One.

³¹ Tafseer Noor Al Saqalayn – CH 30 H 20

بَلْ قَالَ إِنَّهُ الْحَامِلُ فِي الْبَرِّ وَالْبَحْرِ وَالْمُمْسِكُ السَّمَاوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَالْمَحْمُولُ مَا سِوَى اللَّهِ وَ لَمْ يُسْمَعْ أَحَدٌ آمَنَ بِاللَّهِ وَ عَظَمَتِهِ قَطُّ قَالَ فِي دُعَائِهِ يَا مَحْمُولُ

But He^{azwj} Said that He^{azwj} is the Carrier in the land and the sea and the Upholder of the skies and the earth lest they decline; and the carried is what is besides Allah^{azwj}, and it is not heard from anyone who believes in Allah^{azwj} and His^{azwj} Magnificence at all that he says in his supplication, 'O Carried One!'

قَالَ أَبُو قُرَّةَ فَإِنَّهُ قَالَ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ وَ قَالَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ

Abu Qurra said, 'But He^{azwj} Says: **and eight shall carry above them the Throne of the your Lord on that Day [69:17]**, and He^{azwj} Said: **Those who are carrying the Throne [40:7]!**'

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) الْعَرْشُ لَيْسَ هُوَ اللَّهُ وَ الْعَرْشُ اسْمٌ عَلِيمٌ وَ قُدْرَةٌ وَ عَرْشٌ فِيهِ كُلُّ شَيْءٍ

So Abu Al-Hassan^{asws} said: 'The Throne, it is not Allah^{azwj}, and the 'Throne' is a name of 'Knowledge and Power', and the Throne, in it is everything.

ثُمَّ أَضَافَ الْحَمْلَ إِلَى غَيْرِهِ خَلَقَ مِنْ خَلْقِهِ لِأَنَّهُ اسْتَعْبَدَ خَلْقَهُ بِحَمْلِ عَرْشِهِ وَ هُمْ حَمَلُهُ عَلَيْهِ وَ خَلَقُوا يُسَبِّحُونَ حَوْلَ عَرْشِهِ وَ هُمْ يَعْمَلُونَ بِعِلْمِهِ وَ مَلَائِكَةٌ يَكْتُبُونَ أَعْمَالَ عِبَادِهِ وَ اسْتَعْبَدَ أَهْلَ الْأَرْضِ بِالطَّوَّافِ حَوْلَ بَيْتِهِ وَ اللَّهُ عَلَى الْعَرْشِ اسْتَوَى كَمَا قَالَ

Then He^{azwj} Supplemented the carriers to others He^{azwj} Created from His^{azwj} creatures because He^{azwj} Enslaved His^{azwj} by the carriers of His^{azwj} Throne (الْعَرْشِ), and they^{asws} carry His^{azwj} Knowledge, and creatures are Glorifying Him around His^{azwj} Throne (الْعَرْشِ), and they are performing by His^{azwj} Knowledge, and the Angels are recording the deeds of His^{azwj} servants, and the people of the earth are worshipping by the *Tawaaf* around His^{azwj} House (Kabah), and Allah^{azwj} is Even upon the Throne (الْعَرْشِ), Even just as He^{azwj} Said.

وَ الْعَرْشُ وَ مَنْ يَحْمِلُهُ وَ مَنْ حَوْلَ الْعَرْشِ وَ اللَّهُ الْحَامِلُ لَهُمُ الْحَافِظُ لَهُمُ الْمُمْسِكُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ وَ فَوْقَ كُلِّ شَيْءٍ وَ عَلَى كُلِّ شَيْءٍ وَ لَا يُقَالُ مَحْمُولٌ وَ لَا أَسْفَلَ قَوْلًا مُفْرَدًا لَا يُوصَلُ بِشَيْءٍ فَيَفْسُدُ اللَّفْظُ وَ الْمَعْنَى

And (as for) the Throne (الْعَرْشِ) and the ones who are carrying it, and the ones around the Throne (الْعَرْشِ), and Allah^{azwj} is the Carrier of them, the Preserver of them, the Upholder, the Standing One upon every soul, and above everything, and upon everything, and He^{azwj} cannot be called 'The Carried One', nor by a lower solitary word, nor can He^{azwj} be arrived to anything. So it would spoil the word and the meaning'.

قَالَ أَبُو قُرَّةَ فَتَكْذِبُ بِالرَّوَايَةِ الَّتِي جَاءَتْ أَنَّ اللَّهَ إِذَا غَضِبَ إِذَا غَضِبَ إِذَا عَرَفَ غَضَبَهُ أَنَّ الْمَلَائِكَةَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَجِدُونَ ثِقْلَهُ عَلَى كَوَاهِلِهِمْ فَيَخِرُّونَ سُجَّدًا فَإِذَا ذَهَبَ الْغَضَبُ حَفَّ وَ رَجَعُوا إِلَى مَوَاقِفِهِمْ

Abu Qurra said, 'So you^{asws} are belying the report which have come that Allah^{azwj}, when He^{azwj} is Angry, rather His^{azwj} Anger is recognised. The Angels who are carrying the Throne

(العُزْش) are finding its weight upon their shoulders, so they fall down prostrate. So when the Anger subsides, it becomes lighter, and they return to their places’.

فَقَالَ أَبُو الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَخْبَرَنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مُنْذُ لَعَنَ إِبْلِيسَ إِلَى يَوْمِكَ هَذَا هُوَ غَضَبَانُ عَلَيْهِ فَمَتَى رَضِي وَ هُوَ فِي صِفَتِكَ لَمْ يَزَلْ غَضَبَانُ عَلَيْهِ وَ عَلَى أَوْلِيَائِهِ وَ عَلَى أَتْبَاعِهِ كَيْفَ تَجْتَرِئُ أَنْ تَصِفَ رَبَّكَ بِالتَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ أَنَّهُ يَجْرِي عَلَيْهِ مَا يَجْرِي عَلَى الْمَخْلُوقِينَ

So Abu Al-Hassan^{asws} said: ‘Inform me^{asws} about Allah^{azwj} Blessed and Exalted, since He^{azwj} Cursed Iblees^{la} up to this day of yours, He^{azwj} is Angry upon him^{la}, so when is He^{azwj} Pleased, and He^{azwj} is in your description, does not cease to be Angry upon him^{la} and upon his^{la} followers. How can you be so audacious that you are describing your Lord^{azwj} with the alteration from a state to a state, and that it flows upon Him^{azwj} what flows upon the creatures?

سُبْحَانَهُ وَ تَعَالَى لَمْ يَزُلْ مَعَ الرَّائِلِينَ وَ لَمْ يَتَغَيَّرْ مَعَ الْمُتَغَيَّرِينَ وَ لَمْ يَتَبَدَّلْ مَعَ الْمُتَبَدِّلِينَ وَ مَنْ دُونَهُ فِي يَدِهِ وَ تَدْبِيرِهِ وَ كُلُّهُمْ إِلَيْهِ مُخْتَاَجٌ وَ هُوَ غَنِيٌّ عَمَّنْ سِوَاهُ .

Glorious is He^{azwj} and Exalted, not declining along with the decliners, and does not alter with the altering ones, and does not change with the changing ones, and the ones besides Him^{azwj} are in His^{azwj} Hands, and His^{azwj} Management, and all of them are needy to Him^{azwj}, and He^{azwj} is Needless from the ones besides Him^{azwj}.³²

VERSES 26 - 28

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَّهُ قَانِتُونَ {26}

And for Him are the ones in the skies and the earth. All are humbly obedient to him [30:26]

وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {27}

And He is the One Who Began the creation, then He will Repeat it, and it is easy for Him. And for Him are the Exalted Examples in the skies and the earth, and He is the Mighty, the Wise [30:27]

³² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 20 H 2

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ
{28}

He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, fearing them as you fear yourselves? Like that do We Details the Signs for a people using their intellects [30:28]

The Exalted Examples

في عيون الاخبار باسناده إلى ياسر الخادم عن أبي الحسن على بن موسى الرضا عليهما السلام قال: قال رسول الله صلى الله عليه واله لعلي عليه السلام: يا علي أنت حجة الله وأنت باب الله وأنت الطريق إلى الله، وأنت النبا العظيم وأنت الصراط المستقيم، وأنت المثل الاعلى.

In Uyoon Al-Akhbar, by his chain going up to Yaasir Al-Khadim,

From Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are the Divine Authority of Allah^{azwj}, and you^{asws} are the Door of Allah^{azwj}, and you^{asws} are the Road to Allah^{azwj}, and you^{asws} are the Magnificent News, and you^{asws} are the Straight Path, and you^{asws} are the Exalted Example'.³³

وفي عيون الاخبار ايضا في الزيارة الجامعة لجميع الائمة عليهم السلام المنقولة عن الجواد عليه السلام: السلام على ائمة الهدى إلى قوله: وورثة الانبياء والمثل الاعلى.

And in Uyoon Al-Akhbar as well as in Al-Ziyarat Al-Jame'a of all the Imams^{asws} are the words from Al-Jawwad^{asws} having said: 'Peace be upon the Imams^{asws} of Guidance' – until his^{asws} words – 'And the inheritors of the Prophets^{as} and the Exalted examples'.³⁴

Background Report

علي بن إبراهيم، قال: إنه كان سبب نزولها أن قريشا و العرب كانوا إذا حجوا يلبنون، و كانت تلبيتهم: لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد و النعمة لك و الملك لا شريك لك، و هي تلبية إبراهيم (عليه السلام) و الأنبياء،

Ali Bin Ibrahim said,

³³ Tafseer Noor Al Saqalayn – Ch 30 H 45

³⁴ Tafseer Noor Al Saqalayn - Ch 30 HH 46

'The Reason for its Revelation is that the Quraysh and the Arabs, when they used to go on Pilgrimage, were Exclaiming their Answerings (Talbiyya), and their 'Talbiyya' was – 'At Your^{azwj} service our Allah^{azwj} at Your^{azwj} service! There is not associate for Your^{azwj}, at Your^{azwj} service! Surely the Praise, and the Favours are to You^{azwj}, and the Kingdom. There is not associate for You^{azwj}, at Your^{azwj} service!' And this used to be the 'Talbiyya' of Ibrahim^{as} and the Prophets^{as}.

فجاءهم إبليس في صورة شيخ، فقال: ليست هذه تلبية أسلافكم. قالوا: و ما كانت تليبتهم؟ قال: كانوا يقولون: لبيك اللهم لبيك، لبيك لا شريك لك إلا شريك هو لك،

So Iblees^{la} came to them in the image of an old man, so he^{la} said, 'This is not the way of the 'Talbiyya' of your ancestors'. They said, 'And what used to be their 'Talbiyya'?' He^{as} said, 'They were saying, "At Your^{azwj} service our Allah^{azwj} at Your^{azwj} service! There is not associate for Your^{azwj} except for Your^{azwj} partner, he is for You^{azwj}'.

فنفرت قريش من هذا القول، فقال لهم إبليس: على رسلكم حتى آتي على آخر كلامي. فقالوا: ما هو؟ فقال: إلا شريك هو لك، تملكه و ما يملك، ألا ترون أنه يملك الشريك و ما ملكه؟ فرضوا بذلك، و كانوا يلبون بهذا قريش خاصة.

The Quraysh alienated from this speech, so Iblees^{la} said to them, 'Due to your slowness, I^{la} have come to another of my^{la} speech'. So they said, 'What is it?' So he^{la} said, 'Except Your^{azwj} partner, he is for You^{azwj}. You^{azwj} Own him, and what he owns'. Are you not seeing that He^{azwj} Owns the partner, and whatever he owns?' So they were happy with that, and used to do 'Talbiyya' with this, especially the Quraysh.

فلما بعث الله رسوله أنكر ذلك عليهم، و قال: «هذا شرك» فأنزل الله: صَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ، أي ترضون أنتم فيما تملكون أن يكون لكم فيه شريك؟ فإذا لم ترضوا أنتم أن يكون لكم فيما تملكون شريك، فكيف ترضون أن تجعلوا لي شريكا فيما أملك؟

So when Allah^{azwj} Sent His^{azwj} Rasool^{saww}, he^{saww} prohibited that to them and said: 'This is Association (Shirk)!' Then Allah^{azwj} Revealed: ***He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, [30:28]*** - i.e., are you happy regarding what you are possessing (slaves), if there is a partner for you with regards to it? So, if you are not happy that there should become a partner for you regarding what you own, then how would I^{azwj} be happy that you are making for Me^{azwj} a partner regarding what I^{azwj} Own?³⁵

³⁵ تفسير القتي 2: 154

VERSES 29 & 30

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۖ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ {29}

But, those who are unjust follow their whims without knowledge; so who can guide the one Allah Lets to stray? And for them there are no helpers [30:29]

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {30}

Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation. That is the Religion of the Custodian, but most people do not know [30:30]

The Upright Religion

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا قَالَ هِيَ الْوَلَايَةُ .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **Then set your face for the upright Religion [30:30]**. He^{asws} said: 'It is the Wilayah'.³⁶

وعنه، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن محمد بن سنان، عن حماد بن عثمان الناب، و خلف بن حماد، عن الفضيل بن يسار، و ربيعي بن عبد الله، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا، قال: «قم في الصلاة، و لا تلتفت يمينا و لا شمالا».

And from him, who said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hamaad Bin Usmaan Al-nab, and Khalaf Bin Hamaad, from Al-Fazeyl Bin Yasaar, and Rabi'e Bin Abdullah,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **Then set your face for the upright Religion [30:30]**, he^{asws} said: 'Stand for the Salat, and do not pay attention to the right nor to the left'.³⁷

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 35

³⁷ تفسير القمي 2: 154.

الشيخ في (التهديب): بإسناده عن علي بن الحسن الطاطري، عن محمد بن أبي حمزة، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفاً، قال: «أمره أن يقيم وجهه للقبلة ليس فيه شيء من عبادة الأوثان، خالصاً مخلصاً».

Al Sheykh in (the book) Al Tahzeeb, by his chain from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamz, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{asws}. He (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Then set your face for the upright Religion [30:30]**. He^{asws} said: 'He^{azwj} Commanded him^{saww} that he^{saww} should set his^{saww} face towards the Qiblah wherein isn't anything from the worshipped idols, purely, sincerely'.³⁸

The Religion of the Custodian

شرف الدين النجفي: و روى علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ ذَلِكَ دِينُ الْقَيِّمَةِ، قال: «هو ذلك دين القائم (عليه السلام)».

Sharaf Al-Deen Najafy, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **That is the Religion of the Custodian [30:30]**, he^{asws} said: 'It is the Religion of Al-Qaim^{asws}'.³⁹

The nature of the human being

عنه، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن زرارة قال: سألت أبا عبد الله (ع) عن قول الله: " فطرة الله التي فطر الناس عليها " قال: فطروا على التوحيد.

From him, from Al Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **the nature of Allah which He has Natured the people upon [30:30]**? He^{asws} said: 'Natured upon the *Tawheed* (Oneness of Allah^{azwj})'.⁴⁰

عنه، عن أبيه، عن علي بن النعمان، عن عبد الله بن مسكان، عن زرارة قال: سألت أبا جعفر (ع) عن قول الله عزوجل: " فطرة الله التي فطر الناس عليها "؟ - قال: فطروهم على معرفة أنه ربهم ولو لا ذلك لم يعلموا إذا سئلوا من ربهم ولا من رازقهم

³⁸ التهديب 2: 42 / 123.

³⁹ (تأويل الآيات 2: 831 / 2)

⁴⁰ Al Mahaasin – V 1 Bk 5 H 222

From him, from his father, from Ali Bin Al No'man, from Abdullah Bin Muskaan, from Zarara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]?** He^{asws} said: 'Natured them upon the recognition that He^{azwj} is their Lord^{azwj}, and had it not been for that, they would not have known when asked, who their Lord^{azwj} is, and who their Sustainer is'.⁴¹

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، ما تلك الفطرة؟

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**, what is that nature?'

قال: «هي الإسلام، فطرهم الله حين أخذ ميثاقهم على التوحيد، قال: أَلَسْتُ بِرَبِّكُمْ؟ قالوا: بلى، و فيه المؤمن و الكافر».

He^{asws} said: 'It is Al-Islam. Allah^{azwj} Natured them when He^{azwj} Took their Covenant upon the 'Tawheed', Said: **"Am I not your Lord?" They said, 'Yes, we testify' [7:172]**, and among them was the *Momin* and the *Kafir* (as well).⁴²

الطبرسي في (جوامع الجامع) في معنى الآية: قوله (عليه السلام): «كل مولود يولد على الفطرة، حتى يكون أبواه هما اللذان يهودانه و ينصرانه».

Al-Tabarsy, in Jawame'a Al-Jaami'a regarding the Meaning of the Verse are his^{asws} words: 'Every birth is born upon the nature, until his two parents make him to be a Jew or a Christian'.⁴³

العياشي: عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام)، قال: «كانت شريعة نوح (عليه السلام) أن يعبد الله بالتوحيد، و الإخلاص، و خلع الأنداد، و هي الفطرة التي فطر الناس عليها».

Al Ayyashi, from Ismail Al Ju'fy,

'From Abu Ja'far^{asws} having said: 'It was the Code (Shari'a) of Noah^{as} that he^{as} would worship Allah^{azwj} with the Tawheed, and the sincerity, and shun the idols, and it is the nature which the people are Natured upon.⁴⁴

⁴¹ Al Mahaasin – V 1 Bk 5 H 224

⁴² الكافي 2 / 10 : 2

⁴³ جوامع الجامع: 359.

⁴⁴ التهذيب 2 : 123 / 42.

The extent of Tawheed

قال: حدثنا الحسين بن علي بن زكريا، قال: حدثنا الهيثم بن عبد الله الرماني، قال: حدثنا علي ابن موسى الرضا (عليه السلام)، عن أبيه، عن جده عن محمد بن علي (عليهم السلام)، في قوله: فَطَرَتِ اللَّهُ النَّاسَ عَلَيَّهَا، قال: «هي: لا إله إلا الله محمد رسول الله (صلى الله عليه و آله)، علي أمير المؤمنين ولي الله، إلى هاهنا التوحيد».

(Ali Bin Ibrahim) said, 'Al-Husayn Bin Ali Bin Zakariyya narrated to us, from Al-Haysam Bin Abdullah Al-Ramany,

'From Ali^{asws} Ibn Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Muhammad^{asws} Bin Ali^{asws} regarding His^{azwj} Words: **the nature of Allah which He has Natured the people upon [30:30]**, said: 'It is – There is no god except for Allah^{azwj}, and Muhammad^{saww} is His^{azwj} Rasool^{saww}, and Ali^{asws} Amir Al-Momineen^{asws} is a Guardian of Allah^{azwj} – up to here is the 'Al-Tawheed'.⁴⁵

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قوله عزوجل فطرة الله التي فطر الناس عليها قال فقال على التوحيد ومحمد رسول الله صلى الله عليه وآله وعلى امير المؤمنين عليه السلام

Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has said:

Abu Abdullah^{asws}, regarding the Statement of the Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**, having said: 'Upon the *Tawheed*, and Muhammad is a Rasool^{saww} of Allah^{saww}, and Ali^{asws} is the Emir of the Momineen.'⁴⁶

VERSES 31 - 38

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {31}

Turn to Him, and fear Him and establish the Salat and do not become from the associators, [30:31]

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۗ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {32}

From those who divided their religion and became sects, each party rejoicing in what they had with them [30:32]

⁴⁵ تفسير القمي 2: 154.

⁴⁶ Basaair Al Darajaat – P 1 Ch 10 H 7

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ {33}

And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33]

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {34}

In order to commit Kufr with what We Gave them. Therefore, enjoy yourselves, for soon you will come to know [30:34]

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ {35}

Or, did We Send down a (Divine) Authority, so he spoke of what they were associating with Him? [30:35]

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۗ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ
{36}

And when We Make people taste Mercy, they rejoice with it, and if an evil befalls them due to what their own hands had sent forward, then they despair [30:36]

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ
{37}

Or, do they not see that Allah Extends the sustenance to ones He so Desires to and Straitens? Surely in there are Signs in that for a people who believe [30:37]

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {38}

Therefore, give to the near of kin his due, and (to) the needy and the wayfarer. That is better for those who are intending the Face of Allah, and these ones, they would be successful [30:38]

The fulfilment of the Verse by Rasool-Allah^{saww}

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، عن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) قال: «قوله تعالى: وَ آتِ ذَا الْقُرْبَى حَقَّهُ خصوصية خصهم الله العزيز الجبار بها، و اصطفاهم على الامة-»

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt, who says:

'Al-Reza^{asws} has said: 'The Words of the Exalted: **Therefore, give to the near of kin his due [30:38]** – Allah^{azwj} the Mighty, the Compeller has Specialised them in particular over the community.

قال- فلما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قال: ادعوا لي فاطمة فدعيت له، فقال: يا فاطمة. قالت: لبيك يا رسول الله. فقال (صلى الله عليه و آله): هذه فذك و هي مما لم يوجف عليه بخيل و لا ركاب، و هي لي خاصة دون المسلمين، و قد جعلتها لك لما أمرني الله تعالى به، فخذها لك و لولدك».

He^{asws} said: 'So when this Verse was Revealed unto Rasool-Allah^{saww}, he^{saww} said: 'Call Fatima^{asws} for me^{saww}!' So she^{asws} was called over for him^{saww}, and he^{saww} said: 'O Fatima^{asws}!' She^{asws} said: 'Here I^{asws} am, O Rasool-Allah^{saww}!' He^{saww} said: 'This here is (the estate of) Fadak, and it is from what no battle was fought for with the horses nor with the camels, and it is for me^{saww} exclusively without any share for the Muslims, and I^{saww} have made it to be for you^{asws} when Allah^{azwj} the Exalted Commanded me^{saww} for it. Therefore, take it for yourself^{asws} and your^{asws} children^{asws} 47

عن عطية العوفي، قال: لما فتح رسول الله (صلى الله عليه و آله) خيبر، و أفاء الله عليه فذك، و أنزل عليه وَ آتِ ذَا الْقُرْبَى حَقَّهُ قال: «يا فاطمة، لك فذك».

From Atiya Al Awfy who said,

'When Allah^{azwj} Granted victory over Khyber to Rasool-Allah^{saww}, and Allah^{azwj} Bestowed Fadak upon him^{saww}, and Revealed unto him^{saww}: **Therefore, give to the near of kin his due [30:38]**, he^{saww} said: 'O Fatima^{asws}! For you^{asws} is Fadak'. 48

الطبرسي: عن أبي جعفر، و أبي عبد الله (عليه السلام): أنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) أعطى فاطمة (عليها السلام) فذك و سلمه إليها.

Al-Tabarsy,

47. عيون أخبار الرضا (عليه السلام) 1: 233 / 1.

48. تفسير العياشي 2: 287 / 50.

from Abu Ja'far^{asws}, and Abu Abdullah^{asws} having said: 'When this Verse was Revealed unto the Prophet^{saww}, he^{saww} gave (the estate of) Fadak to Fatima^{asws} and submitted it to her^{asws},⁴⁹

محمد بن العباس، قال: حدثنا علي بن العباس المقانعي، عن أبي كريب، عن معاوية بن هشام، عن فضل بن مرزوق، عن عطية، عن أبي سعيد الخدري، قال: لما نزلت: فَأَتِ دَا الْقُرْبَى حَقَّهُ، دعا رسول الله (صلى الله عليه وآله) فاطمة (عليها السلام)، و أعطها فذك.

Muhammad Bin Al-Abbas, from Ali Bin Al-Abbas Al-Maana'ie, from Abu Kareyb, from Muawiya Bin Hisham, from FazAl-Bin Marzouq, from Atiya, from Abu Saeed Al-Khudry who said,

'When (the Verse): **Therefore, give to the near of kin his due [30:38]** was Revealed, Rasool-Allah^{saww} called Fatima^{asws} and gave her^{asws} (the estate of) Fadak'.⁵⁰

The (estate of) Fadak was Granted by Allah^{azwj} to (Syeda) Fatima^{asws}

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): كان رسول الله (صلى الله عليه وآله) أعطى فاطمة فذك؟ قال: «كان وقفها، فأنزل الله وَ آتِ دَا الْقُرْبَى حَقَّهُ فَأَعْطَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) حقها».

From Aban Bin Taghlab who said,

'I said to Abu Abdullah^{asws}, 'Did Rasool-Allah^{saww} Give (the estate of) Fadak to Fatima^{asws}? He^{asws} said: 'It was dedicated for her^{asws}, so Allah^{azwj} Revealed: **Therefore, give to the near of kin his due [30:38]**. So Rasool-Allah^{saww} gave her^{asws}, her^{asws} right'.

قلت: رسول الله (صلى الله عليه وآله) أعطها؟ قال: «بل الله أعطها».

I said, 'Rasool-Allah^{saww} gave it to her^{asws}? He^{asws} said: 'But, Allah^{azwj} Gave it to her^{asws},⁵¹

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): أكان رسول الله أعطى فاطمة فذك؟ قال: «كان لها من الله».

From Aban Bin Tablugh who said,

'I said to Abu Abdullah^{asws}, 'Was it Rasool-Allah^{saww} who gave Fadak to Fatima^{asws}? He^{asws} said: 'It was for her^{asws} from Allah^{azwj},⁵²

⁴⁹ مجمع البيان 8: 478

⁵⁰ تأويل الآيات 1: 435 / 5.

⁵¹ تفسير العياشي 2: 287 / 47.

⁵² تفسير العياشي 2: 287 / 48.

The boundaries of the estate of Fadak

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا أَظْنُهُ السَّيَّارِيُّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) عَلَى الْمَهْدِيِّ رَأَاهُ يُرَدُّ الْمَطْلَمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ مَظْلَمَتِنَا لَا تُرَدُّ فَقَالَ لَهُ وَ مَا ذَاكَ يَا أَبَا الْحَسَنِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلِيُّ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَكَأَ وَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

‘When Abu Al-Hassan Musa^{asws} arrived to Al-Mahdi (the Caliph), he^{asws} saw him paying compensation for the injustices. So he^{asws} said: ‘O commander of the faithful! What is the matter the injustices upon us^{asws} are not being compensated for?’ So he said to him^{asws}, ‘And what is that, O Abu Al-Hassan^{asws}?’ He^{asws} said: ‘Allah^{azwj} Blessed and Exalted, When He^{azwj} Granted victory to His^{azwj} Prophet^{saww}, (the estate of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ آتَا ذَا الثُّرَيِّ حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ هُمْ فَرَاجَعَ فِي ذَلِكَ جَبْرَيْلَ وَ رَاجَعَ جَبْرَيْلُ (عَلَيْهِ السَّلَام) رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَدْفَعْ فَدَكَأَ إِلَى فَاطِمَةَ (عَلَيْهَا السَّلَام) فَدَعَاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَدْفَعُ إِلَيْكَ فَدَكَأَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنْ اللَّهِ وَ مِنْكَ

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **Therefore, give to the near of kin his due [30:38]**, and Rasool-Allah^{saww} did not know who they were. So he^{saww} referred that back to Jibraeel^{as}, and Jibraeel^{as} referred it back to his^{as} Lord^{azwj}. So Allah^{azwj} Revealed unto him^{saww} that he^{saww} should hand over (the estate of) Fadak to Fatima^{asws}. So Rasool-Allah^{saww} called her^{asws} over and said to her^{asws}: ‘O Fatima^{asws}! Allah^{azwj} Commanded me^{saww} that I^{saww} should hand over Fadak to you^{asws}. She^{asws} said: ‘I^{asws} have accepted, O Rasool-Allah^{saww}, as being from Allah^{azwj} and from you^{saww}.

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا وُيِّ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يُرَدَّهَا عَلَيْهَا فَقَالَ لَهَا ائْتِينِي بِأَسْوَدٍ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ أُمِّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِتَرْكِ التَّعَرُّضِ

Thus, her^{asws} agents did not cease to be therein during the lifetime of Rasool-Allah^{saww}. But when Abu Bakr became the ruler, he threw her^{asws} agents out from it. So she^{asws} went over to him asking him to return it to her^{asws}, but he said to her^{asws}, ‘Come to me with either a black (man) or a red (man) to testify for you^{asws} with that’. So she^{asws} came over with Amir Al-Momineen^{asws} and Umm Ayman and they both testified for her^{asws}. So he wrote it to be for her^{asws} to be left alone from interference.

فَخَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبْتَهُ لِي ابْنُ أَبِي قُحَافَةَ قَالَ أَرَيْنِيهِ فَأَبَتْ فَأَنْتَزَعَهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ ثُمَّ تَقَلَّ فِيهِ وَ حَاهُ وَ خَرَقَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِحَيْلٍ وَ لَا رِكَابٍ فَضَعِي الْحِثَالَ فِي رِقَابِنَا

Then she^{asws} went out and the letter was with her^{asws}, and Umar met her^{asws}, and he said, 'What is this with you^{asws}, O daughter^{asws} of Muhammad^{sawww}?' She^{asws} said: 'A letter written out for me^{asws} by Ibn Abu Qohafa' He said, 'Show it to me'. But she^{asws} refused. So he snatched it from her^{asws} hand and looked into it, then spat in it, and deleted it, and shredded it, and he said to her^{asws}, 'This (land) was not captured upon by your^{asws} father^{sawww} without a cavalry or an infantry so the ropes could be tied in our necks'.

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ خُذْهَا لِي فَقَالَ خُذْ مِنْهَا جَبَلُ أُحُدٍ وَ خُذْ مِنْهَا عَرِيشُ مِصْرَ وَ خُذْ مِنْهَا سَيْفُ الْبَحْرِ وَ خُذْ مِنْهَا دَوْمَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلُّهُ مِمَّا لَمْ يُوجِفْ عَلَى أَهْلِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِحَيْلٍ وَ لَا رِكَابٍ فَقَالَ كَثِيرٌ وَ أَنْظُرْ فِيهِ .

Al-Mahdi said to him^{asws}, 'O Abu Al-Hassan^{asws}! Define its boundary for me'. So he^{asws} said: 'A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said, 'All of this?' He^{asws} said: 'Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by Rasool-Allah^{sawww}, neither by a cavalry nor an infantry'. So he said, 'It is a lot, and I shall look into it'.⁵³

The Aftermath

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بويح لأبي بكر، و استقام له الأمر على جميع المهاجرين و الأنصار، بعث إلى فذك، فأخرج وكيل فاطمة بنت رسول الله (صلى الله عليه و آله) منها، فجاءت فاطمة (عليها السلام) إلى أبي بكر، فقالت: يا أبا بكر، منعتني ميراثي من رسول الله (صلى الله عليه و آله)، و أخرجت وكيلي من فذك و قد جعلها لي رسول الله (صلى الله عليه و آله) بأمر الله!؟»

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Usmaan Bin Isa, and Hamaad Bin Usmaan,

'From Abu Abdullah^{asws} having said: 'When allegiance was pledged to Abu Bakr, and the command was straightened for him upon the Emigrants and the Helpers, he sent an envoy to (the estate of) Fadak and threw out the representative of (Syeda) Fatima^{asws} daughter of Rasool-Allah^{sawww} from it. So (Syeda) Fatima^{asws} came up to Abu Bakr, and she^{asws} said: 'O Abu Bakr! You are preventing me^{asws} from my^{asws} inheritance from Rasool-Allah^{sawww}, and have dismissed my^{asws} representative from Fadak, although Rasool-Allah^{sawww} had made it to be for me^{asws} by the Command of Allah^{azwj}}'

فقال لها: هاتي على ذلك شهودا. فجاءت بأم أيمن، فقالت: لا أشهد حتى أحتج- يا أبا بكر- عليك بما قال رسول الله (صلى الله عليه و آله)، فقالت: أنشدك الله- يا أبا بكر- أ لست تعلم أن رسول الله (صلى الله عليه و آله) قال: إن أم أيمن امرأة من

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5

أهل الجنة؟ قال: بلى. قالت: فأشهد أن الله أوحى إلى رسول الله (صلى الله عليه و آله): فَآتِ ذَا الْقُرْبَى حَقَّهُ فجعَل فِدَكَ لفاطمة (عليها السلام) بأمر الله.

So he said to her^{asws}, 'Bring me witnesses upon that'. So she^{asws} came with Umm Ayman^{as} who said, 'I^{as} will not testify until I^{as} first argue against you – O Abu bakr – with what Rasool-Allah^{saww} has said. I adjure you to Allah^{azwj} – O Abu Bakr – do you not know that Rasool-Allah^{saww} said: 'Surely Umm Ayman is a woman from the inhabitants of the Paradise?' He said, 'Yes'. She^{as} said, 'So I^{as} hereby testify that Allah^{azwj} Revealed unto Rasool-Allah^{saww}: **Therefore, give to the near of kin his due [30:38]**, so he^{saww} made (the estate of) Fadak to be for (Syeda) Fatima^{asws} by the Command of Allah^{azwj}'.

و جاء علي (عليه السلام) فشهد بمثل ذلك، فكتب لها كتابا برد فذك، و دفعه إليها، فدخل عمر، فقال: ما هذا الكتاب؟ فقال أبو بكر: إن فاطمة ادعت في فذك، و شهدت لها ام أيمن و علي، فكتبت لها بفذك. فأخذ عمر الكتاب من فاطمة (عليها السلام) فمزقه، و قال: هذا فيء للمسلمين،

And Ali^{asws} came and testified similar to that. So he wrote for her^{asws} the return of Fadak, and handed it (document) over to her. Umar came up and said, 'And what is this?' So Abu Bakr said, '(Syeda) Fatima^{asws} made a claim for Fadak, and Umm Ayman and Ali^{asws} testified for her^{asws}, therefore I wrote out Fadak for her^{asws}'. Umar grabbed hold of the document from (Syeda) Fatima^{asws} and tore it up, and said, 'This is for the Muslims!'

و قال: أوس بن الحدثان، و عائشة، و حفصة يشهدون على رسول الله (صلى الله عليه و آله) أنه قال: إنا معاشر الأنبياء لا نورث، ما تركناه صدقة، و إن عليا زوجها يجر إلى نفسه، و ام أيمن فهي امرأة صالحة، لو كان معها غيرها لنظرنا فيه.

And he said, 'Aws Bin Al-Hadsaan, and Ayesha, and Hafsa are testifying that Rasool-Allah^{saww} said: 'We^{as}, the group of Prophets^{as} do not bequeath (inheritance). What we^{as} leave behind is charity'. And Ali^{asws} is her^{asws} husband^{asws}. He^{asws} would (obviously) lead it to himself^{asws}. And Umm Ayman^{as}, so she^{as} is a virtuous woman, if only there was someone else with her^{as} (to testify), we would look into the matter'.

فخرجت فاطمة (عليها السلام) من عندهما باكية حزينة، فلما كان بعد هذا جاء علي (عليه السلام) إلى أبي بكر و هو في المسجد، و حوله المهاجرون و الأنصار، فقال: يا أبا بكر، لم منعت فاطمة ميراثها من رسول الله (صلى الله عليه و آله)، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)؟

So (Syeda) Fatima^{asws} went out from their presence, crying, grieving. When it was after this, Ali^{asws} came up to Abu Bakr while he was in the Masjid, and around him were the Emigrants and the Helpers, and he^{asws} said: 'O Abu Bakr! Why did you prevent (Syeda) Fatima^{asws} from her^{asws} inheritance from Rasool-Allah^{saww}, although she^{asws} had owned it during the lifetime of Rasool-Allah^{saww}?'

فقال أبو بكر: هذا فيء للمسلمين، فإن أقامت شهودا أن رسول الله (صلى الله عليه و آله) جعله لها، و إلا فلا حق لها فيه.

Abu Bakr said, 'This is for the Muslims. But if she^{asws} can establish witnesses that Rasool-Allah^{saww} made it to be for her^{asws}, I will make it to be for her^{asws}, otherwise she^{asws} has not right in it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تحكم فينا بخلاف حكم الله في المسلمين! قال: لا.

So Amir-Al-Momineen^{asws} said: 'O Abu Bakr! You are passing judgement regarding us^{asws} in opposition to the Judgement of Allah^{azwj} regarding the Muslims?' He said, 'No'.

قال: فإن كان في يد المسلمين شيء يملكونه، ادعيت أنا فيه، من تسأل البينة؟ قال: إياك كنت أسأل البينة على ما تدعيه على المسلمين.

He^{asws} said: 'So if there was a thing which was in the hands of the Muslims which they owned it, and I^{asws} were to make a claim for it, whom will you ask for the proof?' He said, 'It is you^{asws} that I will be asking for the proof for what you^{asws} claim against the Muslims'.

قال: فإذا كان في يدي شيء و ادعى فيه المسلمون، تسألني البينة على ما في يدي، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)، و بعده، و لم تسأل المسلمين البينة على ما ادعوا علي شهودا كما سألتني على ما ادعيت عليهم؟

He^{asws} said: 'So if there was something which was in my^{asws} hands, and the Muslims make a claim for it, you will ask me^{asws} for the proof upon what is in my^{asws} hands, and she^{asws} owned it during the lifetime of Rasool-Allah^{saww}, and after him^{asws}, and you did not ask the Muslims for the proof upon what they claim against me^{asws}, for any witnesses, just as you would have asked me^{asws} for what I^{asws} were to claim against them?'

فسكت أبو بكر، ثم قال عمر: يا علي، دعنا من كلامك، فإننا لا نقوى على حججك، فإن أتيت بشهود عدول و إلا فهو فيء للمسلمين لا حق لك و لا لفاطمة فيه.

So Abu Bakr was silent. Then Umar said, 'O Ali^{asws}! Leave us from your^{asws} speech, for we are not capable of arguing with you^{asws}. If she^{asws} comes with the witnesses, we shall reverse it, otherwise it would be for the Muslims. There is no right for you^{asws}, nor for Fatima^{asws} with regards to it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً، فيمن نزلت، أ فينا أم في غيرنا؟ قال: بل فيكم.

So Amir-Al-Momineen^{asws} said: 'O Abu Bakr! Have you read the Book of Allah^{azwj}?' He said, 'Yes'. He^{asws} said: 'Inform me about the Words of Allah^{azwj} the Exalted: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, for whom was it Revealed, regarding us^{asws} or regarding others than us^{asws}?' He said, 'But, regarding you^{asws}'.

قال: فلو أن شاهدين شهدا على فاطمة (عليهم السلام) بفاحشة، ما كنت صانعا؟ قال: كنت أقيم عليها الحد كما أقيم على سائر المسلمين. قال: كنت إذن عند الله من الكافرين.

He^{asws} said: 'If two witnesses were to testify against Fatima^{asws} for immorality, what would you have done?' He said, 'I would have applied the legal punishment against her^{asws} just as I would for the rest of the Muslims'. He^{asws} said: 'Then, you would be from the Kafirs, in the Presence of Allah^{azwj}'. He said, 'And why?'

قال: و لم؟ قال: لأنك رددت شهادة الله لها بالطهارة، و قبلت شهادة الناس عليها، كما رددت حكم الله و حكم رسوله أن جعل رسول الله (صلى الله عليه و آله) لها فداك و قبضته في حياته، ثم قبلت شهادة أعرابي بوال على عقبه، مثل أوس بن الحدثان، و أخذت منها فداك، و زعمت أنه فيء للمسلمين،

He^{asws} said: 'Because you would have rejected the Testimony of Allah^{azwj} for her^{asws} Purity, and would have accepted the testimonies of the people against her^{asws}, just as you have rejected the Judgement of Allah^{azwj}, and the judgement of His^{azwj} Rasool^{saww} that he^{saww} made Fadak to be for her^{asws}, and she had owned it during his^{saww} lifetime. Then you accepted the testimony of a Bedouin who urinates upon his heels, the likes of Aws Bin Al-Hadsaan, and snatched Fadak from her^{asws}, and are alleging that it is for the Muslims.

و قد قال رسول الله (صلى الله عليه و آله): البينة على المدعي، و اليمين على من ادعي عليه-

And Rasool-Allah^{saww} has said: 'The onus of the proof is upon the claimant, and the oath upon what he is claiming against'.

قال- فدمدم الناس، و بكى بعضهم، فقالوا: صدق- و الله- علي. و رجع علي إلى منزله».

He (the narrator) said, 'The people murmured, and some of them wept and were saying: 'By Allah^{azwj}, Ali^{asws} has spoken the truth'. And Ali^{asws} returned to his^{asws} house'.

قال: «و دخلت فاطمة المسجد، و طافت بقبر أبيها (عليه و آله السلام) و هي تبكي، و تقول:

He (the narrator said), 'And Syeda Fatima^{asws} entered the Masjid, and circumambulated the grave of her^{asws} father^{saww}, and she^{asws} wailed, and she^{asws} was saying (in prose):

إنا فقدناك فقد الأرض وابلها و اختل قومك فاشهدهم و لا تغب

'Surely, your^{saww} separation is the separation of the earth and its rains; and your people got disturbed, so appear to them and do not be hidden.

قد كان بعدك أنباء و هنبشة لو كنت شاهدا لم تكثر الخطب

After you^{saww} there is news, and intense differing; If only you^{saww} would have witnessed it, speeches would not have been in abundance.

قد كان جبريل بالآيات يؤنسنا فغاب عنا و كل الخير محتجب

Jibraeel^{as} had been entertaining us^{asws} with the Verses; but he^{as} is absent from us^{asws}, and so has every good been veiled.

و كنت بدرا و نورا يستضاء به عليك تنزل من ذي العزة الكتب

And I^{asws} was a moon and a Light illuminating it; upon you^{saww} was the Revelation from the one with Honourable Books.

تقمصتها رجال و استخف بنا إذ غبت عنا فنحن اليوم نغتصب

The men have impersonated it and belittled us^{asws}; when you^{saww} are absent from us^{asws}, so today we^{asws} have been usurped.

فكل أهل له قرى و منزلة عند الإله على الأذنين مقرب

For every family, there is a kinship for it and a status; in the Presence of God, a nearness of approach.

أبدت رجال لنا فحوى صدورهم لما مضيت و حالت دونك الكتب

The men demonstrated what was in their chests; when I^{asws} went and (described) the conditions besides you^{saww}.

فقد رزينا بما لم يرزه أحد من البرية لا عجم و لا عرب

So they gave us^{asws} difficulties, which they had not given anyone; from the wilderness, neither the Arabs nor the non-Arabs.

فقد رزينا به محضا خليقته صافي الضرائب و الأعراق و النسب

So they gave us^{asws} difficulties by its creation; the net of taxes, and the prejudices, and the hostilities.

فأنت خير عباد الله كلهم و أصدق الناس حين الصدق و الكذب

So you^{saww} are the best of the servants of Allah^{azwj}, all of them; and the most truthful of the people when they speak the truth and lie.

فسوف نبكيك ما عشنا و ما بقيت منا العيون بتهمال لها سكب

So we^{asws} would be lamenting over you^{saww} whatever life we live and whatever that remains; from us the eyes with what we^{asws} can bear, from the downpour of tears.

سيعلم المتولي ظلم حامتنا يوم القيامة أني سوف ينقلب».

I^{asws} shall be undertaking it upon myself^{asws} to inform of the injustices upon us^{asws}; on the Day of Judgement, I^{asws} will overturn them'.

قال: «فرجع أبو بكر إلى منزله، و بعث إلى عمر، فدعاه، فقال: ما رأيت مجلس علي منا اليوم؟ و الله لئن قعد مقعدا مثله ليفسدن أمرنا، فما الرأي؟»

He (the narrator) said, 'Abu Bakr returned to his house and sent for Umar and called him over, so he said, 'Did you not see Ali^{asws}'s gathering from us today? By Allah^{azwj}, if he^{asws} were to sit in a session like it, he^{asws} would spoil our matter. So what is your opinion?'

قال عمر: الرأي أن تأمر بقتله. قال: فمن يقتله؟ قال: خالد بن الوليد.

Umar said, 'The opinion is that you should order for his^{asws} murder'. He said, 'So who will murder him^{asws}? He said, 'Khalid Bin Al-Waleed'.

فبعثنا إلى خالد، فأتاهما، فقالا: نريد أن نحملك على أمر عظيم. قال: احملاني على ما شئتما، و لو قتل علي بن أبي طالب. قالوا: فهو ذلك. قال خالد: متى أقتله؟ قال أبو بكر: إذا حضر المسجد، فقم بجنبه في الصلاة، فإذا أنا سلمت فقم إليه فاضرب عنقه. قال: نعم.

So the two of them went to Khalid and said, 'We want to burden you with a great matter'. He said, 'Burden me with whatsoever you two like to, even though it may be the murder of Ali^{asws} Bin Abu Talib^{asws}'. They said, 'That is it!' Khalid said, 'When shall I kill him^{asws}? Abu Bakr said, 'When he^{asws} is present in the Masjid, stand by his^{asws} side during the Salat. So when I send greetings (at the end of the Salat), rise upon him^{asws} and strike his^{asws} neck'. He said, 'Yes'.

فسمعت أسماء بنت عميس ذلك، و كانت تحت أبي بكر، فقالت لجارتها: اذهبي إلى منزل علي و فاطمة فأقرئيهما السلام، و قولي لعلي: إِنَّ الْمَلَائِئِمَةَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجِي إِيَّيْ لَكَ مِنَ النَّاصِحِينَ ،

Asma Bint Umayy heard that, and she was under (wife of) Abu Bakr, so she said to her maid, 'Go to the house of Ali^{asws} and Fatima^{asws} and convey the greetings to them both^{asws}, and say to Ali^{asws}, ***'The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]'***.

فجاءت إليهما، فقالت لعلي (عليه السلام): إن أسماء بنت عميس تقرأ عليكما السلام، و تقول: إِنَّ الْمَلَائِئِمَةَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجِي إِيَّيْ لَكَ مِنَ النَّاصِحِينَ. فقال علي (عليه السلام): قولي لها: إن الله يجيل بينهم و بين ما يريدون.

So she came to them^{asws}, and said to Ali^{asws}, 'Asma Bin Umayy conveys the greetings to both of you^{asws}, and she is saying: ***'The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]'***. So Ali^{asws} said:

'Relate my^{asws} words to her: 'Surely Allah^{azwj} has Prevented what is between them and what they are intending'.

ثم قام و تهيأ للصلاة، و حضر المسجد، و صلى خلف أبي بكر، و خالد بن الوليد إلى جنبه معه السيف، فلما جلس أبو بكر للتشهد ندم على ما قال، و خاف الفتنة، و شدة علي (عليه السلام) و بأسه، و لم يزل متفكراً لا يجسر أن يسلم حتى ظن الناس أنه قد سها، ثم التفت إلى خالد، فقال: يا خالد، لا تفعل ما أمرتك به، السلام عليكم و رحمة الله و بركاته.

Then he^{asws} stood up and prepared for the Salat, and went to the Masjid, and prayed while Abu Bakr went ahead, and Khalid Bin Al-Waleed was by his^{asws} side, with his sword. So when Abu Bakr sat for the testimonies, fear overtook him and he said, and feared the strife, and the severity of Ali^{asws} and his^{asws} bravery, and did not stop thinking about it, and he did not dare to send greetings until the people thought that he had forgotten it. Then he turned towards Khalid, so he said, 'Do not do what I ordered you with! (and then sent the greetings of the Salat), 'Peace be upon you all, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'.

فقال أمير المؤمنين (عليه السلام): يا خالد، ما الذي أمرك به؟ قال: أمرني بضرب عنقك. قال: و كنت فاعلاً؟ قال: إي و الله، فلولا أنه قال: لا تفعل، لقتلتك بعد التسليم-

Amir-Al-Momineen^{asws} said: 'O Khalid! What was it that he had ordered you with?' He said, 'He had ordered me to strike your^{asws} neck'. He^{asws} said: 'And would you have done it?' He said, 'Yes, by Allah^{azwj}, even without him having said, 'Do not do it – I would have killed you^{asws} after the greetings'.

قال- فأخذه علي (عليه السلام)، فضرب به الأرض، و اجتمع الناس عليه، فقال عمر: يقتله، و رب الكعبة. و قال الناس: يا أبا الحسن، الله الله، بحق صاحب هذا القبر.

He^{asws} said: 'Then Ali^{asws} grabbed hold of him and threw him upon the ground, and the people gathered around. So Umar said, 'Kill him^{asws}, by the Lord^{azwj} of the Kabah!' And the people said, 'O Abu Al-Hassan^{asws}, Allah^{azwj}, Allah^{azwj}, for the sake of the occupant^{asws} of this grave!

فخلى عنه، فالتفت إلى عمر، و أخذ بتلابيبه، و قال: يا بن صهاك، لولا عهد من رسول الله (صلى الله عليه و آله)، و كتاب من الله سبق، لعلمت أننا أضعف ناصراً، و أقل عدداً ثم دخل منزله».

So he^{asws} let him go and turned towards Umar and grabbed him by his collar and said: 'O son of Sahaak! Had it not been for the oath from Rasool-Allah^{sawww} and the Book of Allah^{azwj} in front of me^{asws}, you would have known where are the **weaker helpers and fewer number** [72:24]'. Then he^{asws} entered his^{asws} house'.⁵⁴

⁵⁴ تفسير القمي 2: 155

VERSE 39

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ {39}

And whatever you give out on interest in order to increase in the wealth of the people, it would not increase in the Presence of Allah, and whatever Zakat you give out intending the Face of Allah, then those, they shall get manifold [30:39]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَافِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّبَا رِبَاءَانِ رَبًّا يُؤْكَلُ وَ رَبًّا لَا يُؤْكَلُ فَأَمَّا الَّذِي يُؤْكَلُ فَهَدَيْتُكَ إِلَى الرَّجُلِ تَطَلَّبُ مِنْهُ الثَّوَابَ أَفْضَلُ مِنْهَا فَذَلِكَ الرَّبَا الَّذِي يُؤْكَلُ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah^{asws} having said: ‘The interest are two (types) of interest – an interest which can be eaten and an interest which cannot be eaten. So as for the interest which can be eaten, it is a gift to the man. Seeking the Rewards from it is better than (consuming) it. So that is the interest which can be eaten, and these are the Words of the Mighty and Majestic: **And whatever you give out on interest in order to increase in the wealth of the people, it would not increase in the Presence of Allah [30:39].**

وَ أَمَّا الَّذِي لَا يُؤْكَلُ فَهُوَ الرَّبَا الَّذِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ وَ أُوْعَدَ عَلَيْهِ النَّارُ .

And as for that which cannot be eaten, so it is the interest which Allah^{azwj} Mighty and Majestic has Forbidden from it, and Prepared the Fire upon it’.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دَرَاهِمٌ رَبًّا أَشَدَّ مِنْ سَبْعِينَ زَنْبِيَةً كُلُّهَا بِدَاتٍ مَحْرَمٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, form Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘One Dirham of interest is more grievous than seventy adulteries, all of these being with the ones with sanctity (incestuous)’.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَكَلِ الرَّبَا وَ مُؤْكَلُهُ وَ كَاتِبُهُ وَ شَاهِدُهُ فِيهِ سَوَاءٌ .

⁵⁵ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 6

⁵⁶ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir al-Momineen^{asws} said: 'The eater of the interest and its feeder, and its contractor, and its witness with regards to it are equal'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ الرِّبَا وَهُوَ يَرَى أَنَّهُ لَهُ حَرَامٌ قَالَ لَا يَضُرُّهُ حَتَّى يُصِيبَهُ مُتَعَمِّدًا فَإِذَا أَصَابَهُ مُتَعَمِّدًا فَهُوَ بِالْمَنْزِلَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

'From Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who eats the interest and he sees that it is Prohibited for him. He^{asws} said: 'It does not harm him until he attains it deliberately. So when he attains it deliberately, then he would be at the status which Allah^{azwj} Mighty and Majestic has Spoken of'.⁵⁸

For detailed Ahadeeth on interest, refer to Al Kafi V 5 – The Book of Subsistence CH 51 - [https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20(3).pdf)

و عننه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «مكتوب على باب الجنة: الصدقة بعشرة، و القرض بثمانية عشر».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has narrated:

'Abu Abdullah^{asws} has said: 'It is inscribed upon the Gate of the Paradise, "The charity (is compounded) by ten, and the loan, by eighteen'.⁵⁹

VERSE 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {40}

⁵⁷ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 2

⁵⁸ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 3

⁵⁹ الكافي 4: 1/33

Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟

Ibn babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Yaaser Al-Khaadim who said,

'I said to Al-Reza^{asws}, 'What are you^{asws} saying regarding the delegation (of the matters)?'

فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا، فأما الخلق و الرزق فلا».

So he^{asws} said: Surely Allah^{azwj} the Exalted Delegated to His^{azwj} Prophet^{saww} the matters of His^{azwj} Religion, so He^{azwj} Said: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**. As for the creation and the sustenance, so no!'

ثم قال (عليه السلام): «إن الله عز و جل يقول: الله خالق كل شيء، و هو يقول: الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم من يفعل من ذلكم من شيء سبحانه و تعالى عما يشركون».

Then he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying: **Allah is the Creator of all things [13:16]**. And He^{azwj} is Saying: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]**'.⁶⁰

VERSE 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ {41}

Corruption has appeared in the land and the sea due to what the hands of the people have earned, for Him to Make them taste some of that which they have done, perhaps they would be returning [30:41]

⁶⁰ عيون أخبار الرضا (عليه السلام) 2: 203 / 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ قَالَ ذَلِكَ وَاللَّهِ حِينَ قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, from Ali Bin Al-No'man, from Ibn Muskaan, from Muhammad Bin Muslim who has said:

Abu Ja'far^{asws} regarding the Statement of the Mighty and Majestic: **Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41]**, he^{asws} said: 'By Allah^{azwj}, that was when the Helpers said, 'There should be an Emir (commander) from us and an Emir from you (Emigrants)', (referring to the event of Saqifa)' .⁶¹

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي بن النعمان، عن ابن مسكان، عن ميسر، عن أبي جعفر (عليه السلام)، قال: قلت: ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ؟

Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Ibn Muskan, from Maysar,

'From Abu Ja'far^{asws}. He (the narrator) said, 'I said, (What about the Verse): **Corruption has appeared in the land and the sea due to what the hands of the people have earned [30:41]?**'

قال: «ذاك و الله يوم قالت الأنصار: منا رجل، و منكم رجل». و في نسخة: «منا أمير، و منكم أمير».

He^{asws} said: 'That, by Allah^{azwj}, was on the day the Helpers said, 'From us there should be a man, and from you (Emigrants) should be a man (to rule)' (referring to the event of Saqifa)' .⁶²

علي بن إبراهيم، قال: وقال الصادق (عليه السلام): «حياة دواب البحر بالمطر، فإذا كف المطر ظهر الفساد في البر و البحر، و ذلك إذا كثرت الذنوب و المعاصي».

Ali Bin Ibrahim said,

'And Al-Sadiq^{asws} said: 'The lives of the animals of the sea is by the rains. So if the rains are withheld, the corruption appears in the land and the sea, and that (happens) when the sins and the disobedience abound' .⁶³

⁶¹ Al Kafi V 8 – H 14467

⁶² تفسير القمي 2: 160.

⁶³ تفسير القمي 2: 160.

VERSE 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۗ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ
{42}

Say: 'Travel in the land, then look, how was the end result of those from before. Most of them were Polytheists [30:42]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ
عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْحَنْطَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ حَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنِّي بِذَلِكَ أَيِ انظُرُوا فِي
الْقُرْآنِ فَأَعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرْتُكُمْ عَنْهُ

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Travel in the land, then look, how was the end result of those from before [30:42].** So he^{asws} said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.⁶⁴

VERSES 43 & 44

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ يَوْمَئِذٍ يَصَّدَّعُونَ
{43}

Then set your face for the Religion of the Custodian before there comes from Allah a Day, there being no averting for it. On that Day they will be divided [30:43]

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَمَنْ عَمِلَ صَالِحًا فَلَا نُفْسِهِمْ يَمْهَدُونَ {44}

One who commits Kufr, then upon him is his Kufr, and ones who do righteous deed, so they are preparing for their own selves, [30:44]

⁶⁴ Al Kafi – H 14797 (Extract)

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45}

For He will Recompense those who believe and do righteous deeds from His Grace. Surely, He does not love the Kafirs [30:45]

ابن النعمان عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقول: إن العمل الصالح ليذهب إلى الجنة فيسهل لصاحبه كما يبعث الرجل غلاما فيفرش له ثم قرأ: إما الذين آمنوا وعملوا الصالحات فلا أنفسهم يمهدون

Ibn Al Numan, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{asws} saying: 'The righteous deed will take (its performer) to the Paradise, and it would ease for its owner just as the man sends a slave to prepare his bed for him'. Then he^{asws} recited: 'And as for those who believe, **and ones who do righteous deed, so they are preparing for their own selves [30:44]**'.⁶⁵

VERSES 46 - 51

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {46}

And from His Signs is that He Sends the winds as glad tidings for Him to Make you taste His Mercy, and for you to sail the ships by His Command, and for you to seek from His Grace, and perhaps you would be thankful [30:46]

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاذْتَمَنَّا مِنَ الَّذِينَ أَجْرَمُوا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ {47}

And We have Sent before you, Rasools to their people. So they came to them with the clear proofs. Then We Took revenge from those who committed crimes. And it was always a right upon us to Help the Momineen [30:47]

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {48}

Allah is the One Who Sends the winds, so they raise clouds. Then He Extends them in the sky however He so Desires to. And He Makes these as fragments, so you will see the drizzle

⁶⁵ Kitab Al Zohad – Ch 2 H 46

coming out from its midst. Then, when He Pours it upon ones He so Desires to from His servant, then they are happy [30:48]

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ {49}

And surely, before its descent upon them, they were in despair from it [30:49]

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {50}

So look at the impact of the Mercy of Allah, how He Revives the land after its death. Surely that (is Allah), Reviver of the dead, and He is Able upon all things [30:50]

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {51}

And if We were to Send a wind and they see it as yellow, they would stray from after it, committing Kufr [30:51]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَىٰ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذُّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ

‘I asked Abu Ja’far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire’.

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فِإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَىٰ إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيحُ كَمَا يَهِيحُ الْأَسَدُ الْمُعْضَبُ

So he^{asws} said: ‘Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered’.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمْ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحِ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqeem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيحٌ تَحْسِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيحٌ تَعْصِرُ السَّحَابَ فَتَمَطُّرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيحٌ بِمَا عَدَدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ السَّمَاوَاتِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ السَّمَالُ فِيَهْبُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ السَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ حَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دُبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja’far^{asws} said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.⁶⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَ بَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’rouf Bin Kharbouz, who said:

Abu Ja’far^{asws} said that ‘Allah^{azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{azwj} Desires that He^{azwj} Turns the winds of Punishment into the winds of Mercy, He^{azwj} Does it, but He^{azwj} never Makes (winds of) Mercy to be turned into the wind of Punishment’. He^{asws} said: ‘And it is never the case that He^{azwj} is Merciful to all people who obey Him^{azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمٍ يُؤَسُّسَ لَمَّا آمَنُوا رَحْمَتَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمُ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَشِيَّتَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَصَرَّعُوا إِلَيْهِ

He^{asws} said: ‘That is how He^{azwj} Acted with the people of Yunus^{as}. When they believed, Allah^{azwj} Bestowed mercy upon them after having had Ordained for them the Punishment. He^{azwj} had Decided, then Enclosed them with His^{azwj} Mercy. So He^{azwj} Made the Punishment that was pre-destined for them as a Mercy. He^{azwj} Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him^{azwj}’.

⁶⁶ Al Kafi – H 14511

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخِزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِثْقَالِ سَعَةِ الْحَاتِمِ

He^{asws} said: 'And as for the wind of the destruction (Al-Aqeeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah^{azwj} was Wrathful against them. So He^{azwj} Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَّتْ عَلَى الْخِزَّانِ فَخَرَجَ مِنْهَا عَلَى مِثْقَالِ مَنْجَرِ الثَّوْرِ تَعْيِظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَحَّ الْخِزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَّتْ عَنَّا أَمْرًا إِنَّا نَخَافُ أَنْ تُهْلِكَ مِنَّا لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عَمَّا رِ بِلَادِكَ

He^{asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{asws} said: 'So the Keepers grumbled to Allah^{azwj} from that. They said, 'Our Lord^{azwj}! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{azwj} from Your^{azwj} creatures who built Your^{azwj} City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكْتَ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He^{asws} said: 'So Allah^{azwj} Sent Jibraeel^{as} towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He^{asws} said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.⁶⁷

VERSES 52 & 53

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {52}

For you cannot make the dead to hear and you cannot make the deaf to hear the call, when they turn back retreating [30:52]

وَمَا أَنْتَ بِهَادٍ الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ ۖ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {53}

⁶⁷ Al Kafi – H 14512

And you cannot guide the blind out from their straying. You cannot make to hear any except ones who believe in Our Signs, and they are submitting [30:53]

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 sucesors^{asws}, all of them^{asws} 68

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}!'⁶⁹

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}!⁷⁰

The Submitters

ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

Then The Imam^{asws} said: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.⁷¹

⁶⁸ (Extract) تفسير القمي 1: 199.

⁶⁹ تفسير القمي 1: 309.

⁷⁰ (Extract) الكافي 1: 161 / 3

العياشي: عن عبد الله بن عطاء المكي، قال جعفر (عليه السلام): «ينادي مناد يوم القيامة يسمع الخلائق: أنه لا يدخل الجنة إلا مسلم. ثم يود سائر الخلق أنهم كانوا مسلمين».

Al Ayyashi, from Abdullah Bin Ata'a Al Makky who said,

'Abu Ja'far^{asws} said: 'A Caller would Call out on the Day of Judgment for the creatures to her: 'No one will enter the Paradise except for a submitter!' Then the rest of the people would ardently wish that they had been submitters (to the Wilayah of Amir Al-Momineen^{asws})'.⁷²

VERSE 54

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَهُوَ الْعَلِيمُ الْقَدِيرُ {54}

Allah is the One Who Created you from (a state of) weakness, then He Made strength to be from after weakness, then He Makes weakness and grey hair to be from after strength. He Creates whatever He so Desires to, and He is the Knower, the Powerful [30:54]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن عبد الرحمن بن محمد بن أبي هاشم، عن أحمد بن محسن الميثمي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، في حديث يتضمن الاستدلال على الصانع سبحانه و تعالى، قال ابن أبي العوجاء- في الحديث بعد ما ذكر أبو عبد الله (عليه السلام) الدليل على الصانع تعالى- فقلت له: ما منعه إن كان الأمر كما تقولون أن يظهر لخلقه، و يدعوهم إلى عبادته حتى لا يختلف منهم اثنان، و لم احتجب عنهم، و أرسل إليهم الرسل، و لو باشرهم بنفسه كان أقرب إلى الإيمان به؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Mohsin Al-Maysami,

(It has been narrated) from Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, in a Hadeeth which included the evidencing upon the Maker, Glorious is He^{azwj} and Exalted. Ibn Abu Al-Awja said – in the Hadeeth after what Abu Abdullah^{asws} mentioned of the proofs upon Maker, the High, so he said to him^{asws}, 'What is preventing Him^{azwj}, if the matter was as you^{asws} are saying it to be (that Allah^{azwj} does exist), that He^{azwj} should appear to His^{azwj} creatures, and Call them to His^{azwj} worship until there does not remain any two from them who would differ, and does not Veil Himself^{azwj} from them, and Send to them the Rasools^{as}, and if He^{azwj} could Give them the good news Himself^{azwj}, they would be closer to the belief due to it?'

⁷¹ Basaair Al Darajaat – P 10 CH 20 H 25

⁷² (Extract) تفسير العياشي 2: 1 / 239

فقال لي: «ويلك، وكيف احتجب عنك من أراك قدرته في نفسك: نشوءك و لم تكن، و كبرك بعد صغرك، و قوتك بعد ضعفك، و ضعفك بعد قوتك، و سقمك بعد صحتك، و صحتك بعد سقمك، و رضاك بعد غضبك، و غضبك بعد رضاك، و حزنك بعد فرحك، و فرحك بعد حزنك، و بغضك بعد حبك، و حبك بعد بغضك، و عزمك بعد أناتك، و أناتك بعد عزمك، و شهوتك بعد كراهيتك، و كراهيتك بعد شهوتك، و رغبتك بعد رهبتك، و رهبتك بعد رغبتك، و رجاءك بعد يأسك، و يأسك بعد رجائك، و خاطرك بما لم يكن في وهمك، و عزوب ما أنت معتقده عن ذهنك».

He^{asws} said to me: 'Woe be unto you! And how can He^{azwj} be Veiled from you, the one who Shows you His^{azwj} Power within yourself – Made you a thing, and you did not exist, and Made you bigger after your smallness, and Gave you strength after your weakness, and Weakened you after your strength, and Made you ill after your health, and Gave you, health after your illness, and Made you happy after your anger, and Made you angry after your happiness, and Grieved you after your joy, and Gave you joy after your grief, and your hatred after your love, and your love after your hatred, and your determination after your procrastination, and your procrastination after your determination, your lusts after your abhorrence, and your abhorrence after your lust, and your hope after your awe, and your awe after your hope, and your relief after your despair, and your despair after your relief, and your mind by what was not in your imagination, and wiped out what you had placed in your mind'.

و ما زال يعدد علي قدرته التي هي في نفسي التي لا أدفعها حتى ظننت أنه سيظهر فيما بيني و بينه.

And he^{asws} did not stop counting to me, His^{azwj} Power which is within myself which I could not refute, to the extent that I guessed that He^{azwj} would Appear between myself and him^{asws}, 73

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْمُشَيْمِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مَنْصُورِ الْمُتَطَبِّبِ فَقَالَ أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِي قَالَ كُنْتُ أَنَا وَ ابْنُ أَبِي الْعَوْجَاءِ وَ عَبْدُ اللَّهِ بْنُ الْمُفَقَّعِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ ابْنُ الْمُفَقَّعِ تَرَوْنَ هَذَا الْخَلْقَ وَ أَوْمَأَ بِيَدِهِ إِلَى مَوْضِعِ الطَّوَافِ مَا مِنْهُمْ أَحَدٌ أُوجِبُ لَهُ اسْمٌ الْإِنْسَانِيَّةِ إِلَّا ذَلِكَ الشَّيْخُ الْجَالِسُ يُعْنِي أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَأَمَّا الْبَاقُونَ فَرِعَاعٌ وَ بَهَائِمٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Muhassin Al Maysami who said,

'I was in the presence of Abu Mansour Al-Mutatabbib, so he said, 'A man from my companions informed me saying, 'I and Ibn Abu Al-Awja'a and Abdullah Bin Al-Muqaff'a were in the Sacred Masjid. So Ibn Al-Muqaff'a said, 'Are you seeing these people?', and he gestured by his hand to the place of the *Tawaaf*, 'There is none from them for whom the name 'Human being' can be obligated except for that Sheikh, the seated one', meaning Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}. 'So, as for the remainder, they are riff-raff and animals'.

فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ وَكَيْفَ أُوجِبَتْ هَذَا الْإِسْمَ لِهَذَا الشَّيْخِ دُونَ هَؤُلَاءِ قَالَ لِأَبِي رَأَيْتُ عِنْدَهُ مَا لَمْ أَرَهُ عِنْدَهُمْ فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ لَا بُدَّ مِنْ اخْتِيَارِ مَا قُلْتَ فِيهِ مِنْهُ قَالَ فَقَالَ لَهُ ابْنُ الْمُفَفِّعِ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ يُفْسِدَ عَلَيْكَ مَا فِي يَدِكَ فَقَالَ لَيْسَ ذَا رَأْيِكَ وَ لَكِنْ نَخَافُ أَنْ يَضْعُفَ رَأْيُكَ عِنْدِي فِي إِخْلَالِكَ إِيَّاهُ الْمَحَلَّ الَّذِي وَصَفْتَ فَقَالَ ابْنُ الْمُفَفِّعِ أَمَا إِذَا تَوَهَّمْتَ عَلَيَّ هَذَا فَعُمِّ إِلَيْهِ وَ تَحَفَّظْ مَا اسْتَطَعْتَ مِنَ الرِّئَالِ وَ لَا تَتَّبِعْ عِنَانَكَ إِلَى اسْتِرْسَالٍ فَيُسَلِّمَكَ إِلَى عِقَالٍ وَ سِمْنَهُ مَا لَكَ أَوْ عَلَيَّكَ

So Ibn Abu Al-Awja'a said to him, 'And how is this name obligated for this Sheikh beside those?' He said, 'Because I saw in his^{asws} presence what I did not see in their presence'. So Ibn Abu Al-Awja'a said to him, 'It is inevitable to examine what you said regarding him^{asws}'. So Ibn Al-Muqaff'a said to him, 'Don't do it, for I fear that you would spoil upon yourself whatever is in your hands'. So he said, 'That is not your view. But, you are fearing that your opinion would be weakened in my presence regarding your substantiating the adornment which you described him^{asws} with'. So Ibn Al-Muqaff'a said, 'As for that, so this is your accusation upon me. So go to him^{asws} and protect yourself as much as you can from the blunders, and discourage yourself from the long-windedness for he^{asws} will submit you to the fetters, and note down what (argument) is for you and what is against you'.

قَالَ فَقَامَ ابْنُ أَبِي الْعَوْجَاءِ وَ بَقِيْتُ أَنَا وَ ابْنُ الْمُفَفِّعِ جَالِسَيْنِ فَلَمَّا رَجَعَ إِلَيْنَا ابْنُ أَبِي الْعَوْجَاءِ قَالَ وَتِلْكَ يَا ابْنَ الْمُفَفِّعِ مَا هَذَا بِبَشَرٍ وَ إِنْ كَانَ فِي الدُّنْيَا رُوحَانِيٌّ يَتَّحَسَّدُ إِذَا شَاءَ ظَاهِرًا وَ يَتَرَوَّحُ إِذَا شَاءَ بَاطِنًا فَهَذَا فَقَالَ لَهُ وَ كَيْفَ ذَلِكَ قَالَ جَلَسْتُ إِلَيْهِ فَلَمَّا لَمْ يَبْقَ عِنْدَهُ غَيْرِي ابْتَدَأَنِي فَقَالَ إِنْ يَكُنِ الْأَمْرُ عَلَى مَا يَقُولُ هَؤُلَاءِ وَ هُوَ عَلَى مَا يَقُولُونَ يَعْنِي أَهْلَ الطَّوَافِ فَقَدْ سَلِمُوا وَ عَطِبْتُمْ وَ إِنْ يَكُنِ الْأَمْرُ عَلَى مَا تَقُولُونَ وَ لَيْسَ كَمَا تَقُولُونَ فَقَدْ اسْتَوَيْتُمْ وَ هُمْ

He (the narrator) said, 'So Ibn Abu A-Awja'a arose, and there remained myself and Ibn Al-Muqaff'a, both seated. So when Ibn Abu Al-Awja'a returned back to us, he said, 'Woe be unto you, O Ibn Al-Muqaff'a! This is not a human being. And if there was a spiritual one embodied in the world, whenever he so desires to he appears and be a spirit being hidden whenever he so desires to, so it is this one!' So he said to him, 'And how is that so?' He said, 'I was seated (in front) of him^{asws}. So when there did not remain anyone else in his^{asws} presence apart from me, he^{asws} initiated me and he^{asws} said: 'If the matter is upon what they are saying, and it is upon what they are saying, meaning the people of the *Tawaaf*, so they are saved and you would be damaged, and if the matter is upon what you are saying, and it is not like what you are saying it to be, so you and they would be the same'.

فَقُلْتُ لَهُ يَرِحُّكَ اللَّهُ وَ أَيُّ شَيْءٍ نَقُولُ وَ أَيُّ شَيْءٍ يَقُولُونَ مَا قَوْلِي وَ قَوْلُهُمْ إِلَّا وَاحِدٌ فَقَالَ وَ كَيْفَ يَكُونُ قَوْلُكَ وَ قَوْلُهُمْ وَاحِدًا وَ هُمْ يَقُولُونَ إِنْ هُمْ مَعَادًا وَ ثَوَابًا وَ عِقَابًا وَ يَدِينُونَ بَأَنَّ فِي السَّمَاءِ إِلَهًا وَ أَنَّهَا عُمْرَانٌ وَ أَنْتُمْ تَزْعُمُونَ أَنَّ السَّمَاءَ خَرَابٌ لَيْسَ فِيهَا أَحَدٌ

So I said, 'May Allah^{azwj} have Mercy on you^{asws}! And which thing are we saying, and which thing are they saying, and what are my words and their words, except for one?' So he^{asws} said: 'And how can your words and their words be one, and they are saying that for them is a Hereafter, and Rewards, and Punishment, and they are making it a Religion with that, in the sky there is a God^{azwj}, and that there are two life-times, and you are alleging that the sky is a ruin, there being no one in it'.

قَالَ فَأَعْتَنْتُمُهَا مِنْهُ فَقُلْتُ لَهُ مَا مَنَعَهُ إِنْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ أَنْ يَظْهَرَ لِخَلْقِهِ وَ يَدْعُوهُمْ إِلَى عِبَادَتِهِ حَتَّى لَا يَخْتَلِفَ مِنْهُمْ اثْنَانِ
وَلَمْ أَحْتَجِبْ عَنْهُمْ وَ أَرْسَلْ إِلَيْهِمُ الرُّسُلَ وَ لَوْ بَاشَرَهُمْ بِنَفْسِهِ كَانَ أَقْرَبَ إِلَى الْإِيمَانِ بِهِ

He said, 'So I was gloomy from it, and I said to him^{asws}, 'What is preventing Him^{azwj}, if the matter was just as they are saying it to be, from appearing to His^{azwj} creatures and Inviting them to His^{azwj} worship until no two of them would differ, and why does He^{azwj} hide from them and Sends the Rasools^{as} to them instead, and had He^{azwj} Given glad tidings Himself^{azwj}, it would be closer to the belief in Him^{azwj}.'

فَقَالَ لِي وَيْلَكَ وَ كَيْفَ احْتَجَبَ عَنْكَ مَنْ أَرَاكَ قُدْرَتَهُ فِي نَفْسِكَ نُشُوءَكَ وَ لَمْ تَكُنْ وَ كَبْرَكَ بَعْدَ صِغَرِكَ وَ قُوَّتَكَ بَعْدَ ضَعْفِكَ وَ
ضَعْفَكَ بَعْدَ قُوَّتِكَ وَ سُقْمَكَ بَعْدَ صِحَّتِكَ وَ صِحَّتَكَ بَعْدَ سُقْمِكَ وَ رِضَاكَ بَعْدَ غَضَبِكَ وَ غَضَبَكَ بَعْدَ رِضَاكَ وَ حُزْنَكَ بَعْدَ
فَرْحِكَ وَ فَرْحَكَ بَعْدَ حُزْنِكَ وَ حُبَّكَ بَعْدَ بُغْضِكَ وَ بُغْضَكَ بَعْدَ حُبِّكَ

So he^{asws} said: 'Woe be unto you! And how is He^{azwj} Hidden from you, the One^{azwj} Who Shows you His^{azwj} Power in yourself? He^{azwj} Nourished you and you did not exist, and Aged you after your childhood (infancy), and Strengthened you after your weakness, and Weakened you after your strength, and your sickness after your well-being, and your good health after your sickness, and your pleasure after your distress and your resentment after your pleasure, and your grief after your happiness and your happiness after your grief, and your love after your hatred, and your hatred after your love.

وَ عَزْمَكَ بَعْدَ أُنَاتِكَ وَ أُنَاتِكَ بَعْدَ عَزْمِكَ وَ شَهْوَتَكَ بَعْدَ كِرَاهَتِكَ وَ كِرَاهَتَكَ بَعْدَ شَهْوَتِكَ وَ رَغْبَتَكَ بَعْدَ رَهْبَتِكَ وَ رَهْبَتَكَ بَعْدَ
رَغْبَتِكَ وَ رِجَاءَكَ بَعْدَ يَأْسِكَ وَ يَأْسَكَ بَعْدَ رِجَائِكَ وَ خَاطِرَكَ بِمَا لَمْ يَكُنْ فِي وَهْمِكَ وَ عُزُوبَ مَا أَنْتَ مُعْتَقِدُهُ عَنْ ذَهَبِكَ

And your determination after your uncertainty, and your uncertainty after your determination, and your desire after your abhorrence and your abhorrence after your desire, and your willingness after your dismay and your dismay after your willingness, and your hope after your despair and your despair after your hope, and your caution with that there is no worry and remoteness of what you believed in your mind'.

وَ مَا زَالَ يُعَدُّ عَلَيَّ قُدْرَتَهُ الَّتِي هِيَ فِي نَفْسِي الَّتِي لَا أَدْفَعُهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَظْهَرُ فِيمَا بَيْنِي وَ بَيْنَهُ

And he^{asws} did not cease counting upon me His^{azwj} Powers which are in myself which I could not defend until I thought that he would be victorious regarding what is between me and him^{asws}, 74

VERSE 55

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۗ كَذَلِكَ كَانُوا يُؤْفَكُونَ {55}

⁷⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 1 H 2 (Extract)

And on the Day the Hour would be Established, the criminals will swear they did not remain (in the world) apart from an hour. Like that, they were being deceived [30:55]

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".⁷⁵

VERSE 56

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ۖ فَهَذَا يَوْمُ الْبَعْثِ
وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ {56}

And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56]

أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْعَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرَّضَا (عليه السلام) بِمَرْوَ فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مَقْدَمِنَا فَأَدَارُوا أَمْرَ الْإِمَامَةِ وَدَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عليه السلام) فَأَعْلَمْتُهُ خَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza^{asws} at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَتَبَسَّمَ (عليه السلام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلَ الْقَوْمِ وَ خُدَعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَقْبِضْ نَبِيَّهُ (صلى الله عليه وآله) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَبَيَانُ كُلِّ شَيْءٍ بَيْنَ فِيهِ الْحَلَالِ وَ الْحَرَامِ وَ الْحُدُودَ وَ الْأَحْكَامَ وَ جَمِيعَ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ كَمَا

(Extract) تفسير القمي 2: 395. 75

So he^{asws} smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww}, and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely.

فَلَمْ تَزَلْ فِي دُرِّيهِ يَرْتُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنَا فَرْنَا حَتَّى وَرَثَهَا اللَّهُ تَعَالَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ جَلَّ وَ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَ لِيِ الْمُؤْمِنِينَ

So it (Imamate) did not cease to be among his^{as} offspring, being inherited, by one from the other, generation after generation until Allah^{azwj} Made the Prophet^{saww} to inherit it. So the Majestic and Exalted Said: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].**

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا (صلى الله عليه وآله) عَلِيًّا (عليه السلام) بِأَمْرِ اللَّهِ تَعَالَى عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي دُرِّيهِ الْأَصْفِيَاءِ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ تَعَالَى وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So it was for him^{saww} in particular, and he^{saww} collared it on Ali^{asws} by the Command of Allah^{azwj} the Exalted upon a Decree what Allah^{azwj} had Imposed. So it (Imamate) came to be among his^{asws} offspring, the clean, those whom Allah^{azwj} had Given the Knowledge and the Eman, in the Words of the Exalted: **And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, as per the Book of Allah. So this is the Day of Resurrection' [30:56].**

فَهِيَ فِي وُلْدِ عَلِيٍّ (عليه السلام) خَاصَّةٌ إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجُهَالِ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ (صلى الله عليه وآله) وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ (عليهما السلام)

Thus, it (Imamate) would be in the children of Ali^{asws} in particular, up to the Day of Judgment, where there would be no Prophet^{as} after Muhammad^{saww}. So from where are these ignoramus choosing? The Imamate, it is a status of the Prophets^{as}, and an inheritance of the successors^{as}. The Imamate is the Caliphate of Allah^{azwj} and Caliphate of Rasool-Allah^{saww}, and position of Amir Al-Momineen^{asws}, and an inheritance of Al-Hassan^{asws} and Al-Husayn^{asws}.⁷⁶

VERSES 57 - 60

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ {57}

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1 (Extract)

So, on that Day their excuses will those who were unjust nor will they (be able to) make amends [30:57]

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۚ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ {58}

And We have Struck every (type of) example for the people in this Quran, and if you were to come to them with a Sign, those committing Kufr would say, 'You are only false claimants' [30:58]

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ {59}

Like that, Allah Seals upon the hearts of those who do not know [30:59]

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفِّكَ الَّذِينَ لَا يُوقِنُونَ {60}

So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]

علي بن إبراهيم: قال: كان علي بن أبي طالب (عليه السلام) يصلي و ابن الكواء خلفه، و أمير المؤمنين (عليه السلام) يقرأ، فقال ابن الكواء: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Ali Bin Ibrahim said,

'Ali^{asws} Bin Abu Talib^{asws} was Praying and Ibn Al-Kawa was behind him^{asws}, and Amir-al-Momineen^{asws} recited, so Ibn Al-Kawa said, '**And it has been Revealed to you and to those from before you: 'If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65]'**.

فسكت أمير المؤمنين (عليه السلام) حتى سكت ابن الكواء، ثم عاد في قراءته، حتى فعل ابن الكواء ثلاث مرات، فلما كان في الثالثة، قال أمير المؤمنين (عليه السلام): «فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَخِفِّكَ الَّذِينَ لَا يُوقِنُونَ».

But Amir-Al-Momineen^{asws} kept quiet until Ibn Al-Kawa was silent. Then he^{asws} repeated his^{asws} recitation, until Ibn Al-Kawa did it three times. So when he was in his third (interruption), Amir-Al-Momineen^{asws} said: '**So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**'.⁷⁷

⁷⁷ تفسير القمي 2: 160.