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CHAPTER 31

LUQMAN^{AS}

(34 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عمر بن جبير العزمي، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة لقمان في كل ليلة وكل الله به في ليلته ملائكة يحفظونه من إبليس و جنوده حتى يصبح، فإذا قرأها بالنهار لم يزالوا يحفظونه من إبليس و جنوده حتى يمسي».

Ibn Babuwayh, by his chain, from Umar Bin Jubeyr Al-Arzamy, from his father,

From Abu Ja'far^{asws} having said: 'The one who recites *Surah Luqman*^{as} during every night, Allah^{azwj} would Allocate Angels with it during his night who would be Protecting him from Iblees^{la} and his^{la} army until the morning. And if he recites it during the day, they would not cease Protecting him from Iblees^{la} and his^{la} army until the evening'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان لقمان رفيقه يوم القيامة، و أعطي من الحسنات عشرة بعدد من أمر بالمعروف و نهي عن المنكر

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww}: 'The one who recites this Chapter, (Prophet) Luqman^{as} would be his friend on the Day of Judgement, and he would be Given ten times the Rewards of the one who enjoins the doing of good and forbidding the evil.

و من كتبها و سقاها من في جوفه علة زالت عنه،

And one who writes it, and makes to drink (its water) the one who has an illness in his stomach, it would go away from him.

و من كان ينزف دما، رجل أو امرأة، و علقها على موضع الدم، انقطع عنه بإذن الله تعالى».

And one who was bleeding, man or a woman, attaches it to the place of the bleeding, it would stop, by the Permission of Allah^{azwj}.²

¹ ثواب الأعمال: 110.

² مجمع البيان 8: 488 «قطعة منه»

وقال الصادق (عليه السلام): «من كتبها و سقى بها رجلا أو امرأة في جوفها غاشية، أو علة من العلل، عوفي و أمن من الحمى، و زال عنه كل أذى بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it for a man or a woman suffering from stomach pains, or an illness from the illnesses, it would recede, and he would be secure from the fever, and every harm would go away from him by the Permission of Allah^{azwj}'.³

VERSE 1

الم {1}

Alif Lam Meem [31:1]

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

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 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}'.⁴

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الاعظم 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'.⁵

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 الالف 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}

³ خواص القرآن: 6

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 33

⁵ Tafseer Noor Al Saqalayn CH 2 – H 5

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 غنى 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.

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'.⁶

VERSES 2 & 3

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2}

⁶ Tafseer Noor Al Saqalayn Ch 2 – H 9

These are Verses of the Book of the Wise [31:2]

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ {3}

A Guidance and a Mercy for the good doers [31:3]

«الْمُحْسِنِينَ» مَنْ كَانَ مِنْكُمْ لَمْ يُعَارِفِ الذُّنُوبَ الَّتِي قَارَفَهَا مَنْ خَالَفَ الْوَلَايَةَ، [و تَبَّتْ عَلَيَّ مَا أُعْطِيَ اللَّهُ مِنْ نَفْسِهِ مِنْ عَهْدِ الْوَلَايَةِ] فَإِنَّا نَزِيدُهُمْ بِهَذَا الْفِعْلِ زِيَادَةَ دَرَجَاتٍ وَ مَثُوبَاتٍ - وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ «وَ سَنَزِيدُ الْمُحْسِنِينَ».

(Imam Hassan Al-Askari^{asws} said): '(Re): **the good doers [31:3]** – The ones from you who were not going near the sins which were perpetrated by the ones who opposed the Wilayah – and be steadfast upon what Allah^{azwj} has Given from Himself^{azwj}, from the pact of the Wilayah'.⁷

VERSES 4 & 5

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

Those who are establishing the Salat and are giving the Zakat, and they are certain of the Hereafter [31:4]

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

These are upon a Guidance from their Lord, and these, they are the successful ones [31:5]

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل . ب . أنه يقيم الصلاة.

So when Abu Zarr^{ra} came to Rasool-Allah^{saww}, Rasool-Allah^{saww} said to him^{ra}: 'O Abu Zarr^{ra}! Your^{ra} obedience to Allah^{azwj} is excellent, therefore Allah^{azwj} Made subservient to you the one who would obey you in the wilderness sufficing on your^{ra} behalf, for you^{ra} are from the most superior of the ones whom Allah^{azwj} Mighty and Majestic has Praised by that he^{ra} is: **establishing the Salat [31:4]**.⁸

قَالَ الْإِمَامُ ع أَمَّا الزَّكَاةُ فَقَدْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَدَّى الزَّكَاةَ إِلَىٰ مُسْتَحِقِّهَا، وَ قَضَى الصَّلَاةَ عَلَىٰ حُدُودِهَا، وَ لَمْ يُلْحِقْ بِهَا مِنَ الْمُؤَبَّاتِ مَا يُبْطَلُهُمَا - جَاءَ يَوْمَ الْقِيَامَةِ يُعْطَى كُلُّ مَنْ فِي تِلْكَ الْعَرَصَاتِ - حَتَّى يَرْفَعَهُ نَسِيمُ الْجَنَّةِ إِلَىٰ أَعْلَىٰ عَرْفِهَا وَ عَلَالِيهَا بِحَضْرَةِ مَنْ كَانَ يُوَالِيهِ مِنْ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 127 (Extract)

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 37

The Imam (Hassan Al-Askari^{asws}) said: 'As for the *Zakat*, so Rasool-Allah^{saww} said: 'The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean.

وَمَنْ بَخِلَ بِرِزْقَاتِهِ وَ أَدَّى صَلَاتَهُ، فَصَلَاتُهُ مَحْبُوسَةٌ دُونَ السَّمَاءِ إِلَى أَنْ يَجِيءَ [حِينَ] زَكَاتِهِ،

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes'.⁹

قَالَ: فَقِيلَ لِرَسُولِ اللَّهِ صَ فَمَنْ يَسْتَحِقُّ الزَّكَاةَ قَالَ: الْمُسْتَضْعَفُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقَوْا بِصَائِرِهِمْ. فَأَمَّا مَنْ قَوِيَ بِصَيْرْتِهِ، وَ حَسُنَتْ بِالْوَلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ، فَذَلِكَ أَحْوَكُكُمْ فِي الدِّينِ،

(Imam Hassan Al-Askari^{asws}) said: 'It was said to Rasool-Allah^{saww}, 'So who is the one deserving of the *Zakat*?' He^{saww} said: 'The weak ones from the Shias of Muhammad^{saww} and his^{saww} Progeny^{asws}, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is excellent with the *Wilayah* of His^{azwj} friends, and the disavowing from His^{azwj} enemies, then that one is your brother in the Religion.

أَمْسُ بِكُمْ رَجَاءً مِنَ الْآبَاءِ وَ الْأُمَّهَاتِ الْمُخَالِفِينَ فَلَا تُعْطُوهُ زَكَاةً وَ لَا صَدَقَةً، فَإِنَّ مَوَالِينَا وَ شِيعَتَنَا مِنَّا، وَ كُنَّا كَالْجَسَدِ الْوَاحِدِ- يَخْرُجُ عَلَى جَمَاعَتِنَا الزَّكَاةُ وَ الصَّدَقَةُ، وَ لَيْكُنْ مَا تُعْطُونَهُ إِخْوَانَكُمْ الْمُسْتَبْصِرِينَ: الْبِرَّ، وَ اِرْفَعُوهُمْ عَنِ الزَّكَاةِ وَ الصَّدَقَاتِ، وَ نَزَّهُوهُمْ عَنِ أَنْ تَصُبُّوا عَلَيْهِمْ أَوْ سَاحَكُمْ، أَوْ يُجِبُّ أَحَدُكُمْ أَنْ يَغْسِلَ وَ سَخَ بَدَنِهِ، ثُمَّ يَصُبُّهُ عَلَى أَحِيهِ الْمُؤْمِنِ إِنَّ وَ سَخَ الدُّنُوبِ أَغْظَمُ مِنْ وَ سَخِ الْبَدَنِ، فَلَا تُوسِّخُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ.

(As for) those who were your relatives yesterday (in the pre-Islamic period), from the fathers and the mothers of the adversaries, so neither give him the *Zakat* nor charity, for our^{asws} friends and our^{asws} Shias are from us^{asws}, but (on the other hand) all of us^{asws} are like one body. It is Prohibited upon our^{asws} group, the *Zakat* and the charity, and let it happen to be, what you are giving to your brethren, the ones of insight, (an act of) righteousness, and raise them from the *Zakats* and the charities and exalt them from pouring your filth upon them. Would one of you like it if he were to wash the filth of his body, then pour it upon his Momin brother. Surely, the filth of the sins is greater than the filth of the body, therefore do not dirty your brethren, the Momineen, with it.

وَ لَا تَقْصِدُوا أَيْضاً بِصَدَقَاتِكُمْ وَ زَكَوَاتِكُمْ [الْمُخَالِفِينَ] الْمُعَانِدِينَ لِآلِ مُحَمَّدٍ، الْمُجِبِّينَ لِأَعْدَائِهِمْ، فَإِنَّ الْمُتَصَدِّقَ عَلَى أَعْدَائِنَا [كَانَ] كَالسَّارِقِ فِي حَرَمِ رَبَّنَا عَزَّ وَ جَلَّ وَ حَرَمِي.

And do not give charity as well with your charities and your *Zakats* to the adversaries, the enemies of the Progeny^{asws} of Muhammad^{saww}, the ones who love

⁹ Tafseer Imam Hassan Al-Askari^{asws} – S 39

their^{asws} enemies, for giving of charity upon your^{asws} enemies is like the thief in the *Hurum* (Sanctuary) of our Lord^{azwj} Mighty and Majestic and my^{saww} *Hurum*'.

قِيلَ: يَا رَسُولَ اللَّهِ فَالْمُسْتَضْعَفُونَ مِنَ الْمُخَالِفِينَ الْجَاهِلِينَ، لَا هُمْ فِي مُخَالَفَتِنَا مُسْتَبْصِرُونَ وَلَا هُمْ لَنَا مُعَانِدُونَ قَالَ: فَيُعْطَى الْوَاحِدُ [مِنْهُمْ] مِنَ الدَّرَاهِمِ مَا تُورَنُ الدَّرَاهِمُ، وَمِنَ الْخُبْزِ مَا تُورَنُ الرَّغِيفُ.

It was said, 'O Rasool-Allah^{saww}! But the weak ones from our adversaries, the ignorant ones, they are not viewing to be in our opposition nor are they being inimical to us'. He^{saww} said: 'So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf'.¹⁰

قال الامام (عليه السلام): وبالدار الآخرة بعد هذه الدنيا يوقنون، . و . لا يشكون فيها أنها الدار التي فيها جزاء الاعمال الصالحة بأفضل مما عملوه، وعقاب الاعمال السيئة بمثل ما كسبوه.

The Imam (Hassan Al-Askari^{asws}) said: 'They are certain of the House of the Hereafter after this world and do not doubt that the World in which they will be Recompensed for their good deeds, it would be more than what they have earned from them, and they will only be punished for the sins to the extent to which they had committed them.'¹¹

VERSES 6 - 9

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {6}

And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَآلَىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا ۗ فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ {7}

And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, therefore announced to him a painful Punishment [31:7]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8}

¹⁰ Tafseer Imam Hassan Al Askari^{asws} – S 40

¹¹ Tafseer Imam Hassan Al Askari^{asws} – S 45

Surely, those who believe and do the righteous deeds, for them would be the Gardens of Bliss [31:8]

خَالِدِينَ فِيهَا ۖ وَعَدَّ اللَّهُ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

Abiding eternally therein, being a True Promise of Allah, and He is the Mighty, the Wise [31:9]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن ابن مسكان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الغناء مما وعد الله عز و حل عليه النار». و تلا هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِعَيْرِ عِلْمٍ وَ يَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

And from him, from Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskaan, from Muhammad Bin Muslim, who says:

'I heard Abu Ja'far^{asws} saying: 'The singing is from what Allah^{azwj} Mighty and Majestic has Prepared the Fire for'. And he^{asws} recited this Verse: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6].**¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ كَسْبِ الْمُغَنِّيَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرَّجَالُ حَرَامٌ وَ الَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

A number of our companions, form Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about earning of the singers, so he^{asws} said: '(That singing) at which the men come over to her for is Prohibited, and (that singing) which she is invited to the weddings, there is no problem with it, and these are the Words of Allah^{azwj} Mighty and Majestic: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge [31:6].**¹³

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن مهران بن محمد، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «الغناء مما قال الله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mahran Bin Muhammad,

¹² الكافي 6: 431 / 4 .

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 1

'I heard Abu Abdullah^{asws} saying: 'The singing is from what Allah^{azwj} Says: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah [31:6]**'.¹⁴

الرمخشري في (ربيع الأبرار): عن أبي أمامة، قال رسول الله (صلى الله عليه و آله): «لا يحل تعليم المغنيات، و لا بيعهن، و لا شراؤهن، و لا التجارة فيهن، و ثمنهن حرام، و ما أنزلت علي هذه الآية إلا في مثل هذا الحديث: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

Al-Zamakhshary, in Rabi'e Al-Abraar, from Abu Amamat who said,

'Rasool-Allah^{saww} said: 'It is not Permissible to teach the singing, nor buying them (singers), nor selling them, nor the business regarding them, and their dealing is Prohibited. And this verse was not Revealed unto me^{saww} except for the like of this talk: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah [31:6]**.'

ثم قال: «و الذي بعثني بالحق، ما رفع رجل عقيرة صوته بالغناء إلا بعث الله تعالى عليه عند ذلك شيطانين: على هذا العاتق واحد، و على هذا العاتق واحد، يضربان بأرجلهما في صدره، حتى يكون هو الذي يسكت».

Then he^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the Truth, a man does not raise his voice with the singing except that Allah^{azwj} the Exalted Sends two satans during that – one upon this shoulder, and one upon that shoulder, both striking with their two feet upon his chest, until he becomes quiet'.¹⁵

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِعَيْرِ عِلْمٍ: «فهو النضر بن الحارث بن علقمة بن كلدة من بني عبد الدار بن قصي،

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge [31:6]**: 'He is Al-Nazar Bin Al-Haris Bin Alqama Bin Kalada, from the clan from Abd Al-Dar Bin Qasay.

و كان النضر راويا لأحاديث الناس و أشعارهم، يقول الله عز و جل: وَ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَ لَى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّطَهُ بَعْدَ ذَلِكَ إِلَيْهِ».

And it was so that Al-Nazar used to narrate discussions of the people and their poems. Allah^{azwj} Mighty and Majestic is Saying: **And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there was a**

¹⁴ الكافي 6: 431 / 5.

¹⁵ ربيع الأبرار 2: 596.

heaviness in his ears, therefore announced to him a painful Punishment [31:7].¹⁶

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه وآله) كان يدعو أصحابه، فمن أراد الله به خيرا سمع و عرف ما يدعو إليه، و من أراد الله به شرا طبع على قلبه و لا يسمع و لا يعقل.

Then Ali Bin Ibrahim said, 'Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama'at, from Wahab Bin Hafsa, from Abu Baseer,

'I heard Abu Ja'far^{asws} him^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions, so the one for whom Allah^{azwj} Intended goodness, heard and understood what he was being called to, and the one for whom Allah^{azwj} Intended evil, his heart was sealed, and he neither heard nor understood'.¹⁷

VERSES 10 & 11

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۗ وَاللَّيْلِ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {10}

He Created the skies without pillars you can see, and Cast mountains in the earth lest it shakes with you all, and Sent therein every (kind of) animal; and We Send down water from the sky, so We Grow therein from every noble pair [31:10]

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ {11}

'This is Allah's creation, so show me what those besides Him have created'. But, the unjust are in manifest error [31:11]

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

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

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

¹⁶ تفسير القمّي 2: 161.

¹⁷ (Extract) تفسير القمّي 2: 303.

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

So I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying: **He Created the skies without pillars you can see [13:2]**?' So he^{asws} said: 'Glory be to Allah^{azwj}! Is Allah^{azwj} not Saying: **without pillars you can see [13:2]**?' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

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

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

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فَأَمَّا صَاحِبُ الْأَمْرِ فَرَسُولُ اللَّهِ (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these [65:12]**. So as for the Master^{asws} of the Command, so it is Rasool-Allah^{saww}, and the successor^{asws} after Rasool-Allah^{saww}, established upon the face of the earth. Thus the Command Descends upon him^{asws} from above the sky of the (seven) skies and the (seven) earths (firmaments)'.¹⁸

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

I said, 'So what is underneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and the six of these are above it'.¹⁸

¹⁸ تفسير القمي 2: 328

VERSES 12 & 13

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12}

And We had Given the Wisdom to Luqman: “Be thankful to Allah!” And one who is grateful, so rather he is grateful for his own self, and one who is ungrateful, then Allah is Needless, Praised [31:12]

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ {13}

And when Luqman said to his son, and he was advising him: ‘O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ، قال: الفهم و العقل».

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

‘Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws} said to me: ‘**And We had Given the Wisdom to Luqman [31:12]** – the understanding and the intellect’.¹⁹

وعنه: عن الحسين بن محمد، عن المعلى بن محمد، عن علي بن محمد، عن بكر بن صالح، عن جعفر بن يحيى، عن علي القصير، عن أبي عبد الله (عليه السلام)، قال: قلت: جعلت فداك، قوله: وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ؟ قال: «اوتي معرفة إمام زمانه».

And from him, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja’far Bin Yahya, from Ali Al-Quseyr, who says:

Once, I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, (what about) His^{azwj} Words ‘**And We had Given the Wisdom to Luqman [31:12]?**’ He^{asws} said: ‘Gave the recognition of the Imam^{asws} of his^{as} era (معرفة إمام زمانه)’.²⁰

Examples of the wisdom of Luqman^{as}

[ابن كثير] قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة قال: قال لقمان لابنه: قد ذقت المرار فلم أذق شيئا أمر من الفقر. وحملت كل حمل ثقيل فلم أحمل أثقل من جار السوء. ولو ان الكلام من فضة لكان السكوت من ذهب.

¹⁹ الكافي 1: 12 / 13.
²⁰ تفسير القمي 2: 161.

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama who said,

‘Luqman^{as} said to his^{as} son: ‘I^{as} tasted the bitterness, and I^{as} did not taste anything more bitter than the poverty; and I^{as} carried every heavy burden, but I^{asws} did not carry a burden heavier than an evil neighbour. And if the speech was from silver, the silence would be from the gold’.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةٍ لِقَمَانَ لِابْنِهِ يَا بُنَيَّ سَافِرٌ بِسِنْفِكَ وَحُقُوكَ وَ عِمَامَتِكَ وَ حَبَائِكَ وَ سِقَائِكَ وَ إِبْرَتِكَ وَ خِيُوطِكَ وَ مِخْرَزِكَ وَ تَرْوُدُ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقًا إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullah^{asws} having said: ‘Luqman^{as} advised his^{as} son: ‘O my^{as} son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines, which are beneficial for you and the ones who are with you. And be in harmony with your companion except if it is in the disobedience to Allah^{azwj} Mighty and Majestic’.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَمَّادِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِقَمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ وَ أَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيمًا عَلَى زَادِكَ وَ إِذَا دَعَوْكَ فَأَجِبْهُمْ وَ إِذَا اسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَ اغْلِبْهُمْ بِثَلَاثٍ بِطُولِ الصَّمْتِ وَ كَثْرَةِ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah^{asws} has said; ‘Luqman^{as} said to his^{as} son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاشْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْرِمْ حَتَّى تَنْبَتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرِكَ وَ حِكْمَتِكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُمَحِّصِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to the truth, then so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure

²¹ Tafseer Abu Hamza Al Sumaly - Report No. 227 – (Non-Shiah source)

²² Al Kafi – H 14914

about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and pray Salat, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah^{azwj} Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَاَمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاَعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطُوا قَرْضاً فَأَعْطِ مَعَهُمْ وَ اسْمِعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِتّاً وَ إِذَا أَمْرُكَ بِأَمْرٍ وَ سَأَلُوكَ فَعَلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا تَخَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَّكُمْ فِي الْقَصْدِ فَتَقَفُوا وَ تَأَمَّرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْغَالَةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلْمُتَوَسِّصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي حَيَّرَكُمْ وَ اخَذَرُوا الشَّخْصِينَ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بِعَيْنِهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبَ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan^{la} who confused you. And be cautious of two persons as well, unless you can see what I^{as} don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُحَيِّ وَ إِذَا جَاءَ وَ قُتِ صَلَاةٌ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرْخِ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ رُجٍّ وَ لَا تَنَاصَرَ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمَكِّنُكَ التَّمَدُّدُ لِاسْتِزْحَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرُبْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التُّرُولَ فَعَلَيْكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْناً وَ أَلْبَنِيهَا ثَرَبَةً وَ أَكْثَرِهَا عُشْباً وَ إِذَا نَزَلْتَ فَصَلِّ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدِ الْمُدْهَبَ فِي الْأَرْضِ وَ إِذَا ارْتَحَلْتَ فَصَلِّ رَكَعَتَيْنِ وَ وَدِّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلاً مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon

you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so pray two cycles before you sit down. And if you intend to fulfil your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَإِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَصَدَّقْ مِنْهُ فَأَفْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ غَامِلًا وَ عَلَيْكَ بِالذُّعَاءِ مَا دُمْتَ خَالِيًا وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالتَّغْرِيسِ وَ الدَّلْجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفَعَ الصَّوْتِ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah^{azwj} Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.²³

The bequest of Luqman^{as}

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن حديد، عن منصور ابن يونس، عن الحارث بن المغيرة، أو عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما كان في وصية لقمان؟ قال: «كان فيها الأعاجيب، و كان أعجب ما كان فيها أن قال لابنه: خف الله عز و جل خيفة لو جئته ببر الثقلين لعذبك، و ارج الله رجاء لو جئته بذنوب الثقلين لرحمك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Ibn Yunus, from Al-haris Bin Al-Mugheira, or from his father, who says:

'I asked from Abu Abdullah^{asws}, 'What was in the will of Luqman^{as}?' The Imam^{asws} replied: 'There were wonders in it, and a wonder from what was in it was what he^{as} said to his^{as} son: 'Fear Allah^{azwj} Mighty and Majestic with such a fear that if you had come with all the good of the Saqalayn (all the Jinn and the Human beings) He^{azwj} would Punish you; and hope in Allah^{azwj} with such a hope that if you had come with all the sins of the Saqalayn (all the Jinn and the human beings), He^{azwj} would be Merciful to you'.

ثم قال أبو عبد الله (عليه السلام): «كان أبي (عليه السلام) يقول: إنه ليس من عبد مؤمن إلا و في قلبه نوران: نور خيفة، و نور رجاء، لو وزن هذا لم يزد على هذا».

Then Abu Abdullah^{asws} said: 'My^{asws} father^{asws} used to say: 'There is no Momin servant except that there are in his heart, two lights – A light of fear, and a light of

²³ Al Kafi – H 14994

hope. If you were to weight this one, it would not exceed the weight of this one (the other)'.²⁴

VERSES 14 & 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ {14}

And We Bequeathed the human being regarding his parents – his mother carried him with weakness upon weakness, and his weaning during two years: “Be thankful to Me and to your parents! To Me is the destination” [31:14]

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ {15}

And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, and accompany them kindly in the world; and follow the way of the one who is penitent to Me, then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَقِيدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ
عَنْ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ تَعَالَى أَنِ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ
الْمَصِيرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa'd Al Askaf,

'From Al-Asbagh Bin Nubata who asked Amir Al-Momineen^{asws} about the Words of the Exalted: **“Be thankful to me and to your parents! To Me is the destination” [31:14].**

فَقَالَ الْوَالِدَانِ اللَّذَانِ أَوْجَبَ اللَّهُ هُمَا الشُّكْرَ هُمَا اللَّذَانِ وَلَدَا الْعِلْمَ وَ وَرَبَّنَا الْحُكْمَ وَ أَمَرَ النَّاسُ بِطَاعَتِهِمَا ثُمَّ قَالَ اللَّهُ إِلَيَّ الْمَصِيرُ
فَمَصِيرُ الْعِبَادِ إِلَى اللَّهِ وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ

So he^{asws} said: 'The two parents are those for whom Allah^{azwj} Obligated the gratefulness. They are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah^{azwj}

²⁴ الكافي 2: 1/155

Said: **To Me is the destination**". Thus, the journey of the servants is to Allah^{azwj}, and the pointers upon that are the two parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَ وَ صَاحِبِهِ فَقَالَ فِي الْخَاصِّ وَالْعَامِّ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي يَقُولُ فِي الْوَصِيَّةِ وَ تَعْدِلُ عَمَّنْ أَمَرَتْ بِطَاعَتِهِ فَلَا تُطِعُهُمَا وَلَا تَسْمَعَنَّ قَوْلَهُمَا

Then He^{azwj} Turned the Words upon Ibn Hantama and his companions, so He^{azwj} Said regarding the specials ones (Shias) and the general ones (Non-Shias): **And if they both strive against you upon that you should associate with Me, [31:15], regarding the successor-ship (of the Imams^{asws}) and equate (others) with the ones whom you have been Commanded with his^{asws} obedience, then do not obey them, and do not listen to their words**.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ وَ صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا يَقُولُ عَرَّفَ النَّاسَ فَضْلَهُمَا وَ ادْعُ إِلَى سَبِيلِهِمَا وَ ذَلِكَ قَوْلُهُ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then He^{azwj} Turned the Words upon the two parents, so He^{azwj} Said: **and accompany kindly in the world**. He^{azwj} is Saying to introduce the people to their^{asws} merits and call to their^{asws} ways, and that is in His^{azwj} Words: **and follow the way of one who is penitent to Me, then to Me would be your Return**.

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّقُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنْ رَضَاهُمَا رَضَا اللَّهُ وَ سَخَطَهُمَا سَخَطَ اللَّهُ .

So he^{asws} said: 'To Allah^{azwj}, then to us^{asws}, therefore fear Allah^{azwj} and do not disobey the two (spiritual) parents (Muhammad^{saww} and Ali^{asws}), for their^{asws} pleasure is the Pleasure of Allah^{azwj}, and their^{asws} anger is the Anger of Allah^{azwj}'.²⁵

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ يَقُولُ: «اتبع سبيل محمد (صلى الله عليه و آله)».

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

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the Exalted: **and follow the way of one who is penitent to Me [31:15]**, He^{azwj} is Saying: "Follow the way of Muhammad^{saww}".²⁶

The two Parents

وعن النبي (صلى الله عليه و آله): «أنا و علي أبوا هذه الأمة».

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 79

²⁶ تفسير القمي 2: 165

And from the Prophet^{saww} having said: 'I^{saww} and Ali^{asws} and two fathers of this community'.²⁷

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن بشير الدهان أنه سمع أبا عبد الله (عليه السلام) يقول: «رسول الله (صلى الله عليه وآله) أحد الوالدين». قال: قلت: و الآخر؟ قال: «هو علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Basheer Al-Dahaan that, who says:

I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} is one of the two parents'. He said, 'I said, 'And the other?' He^{asws} said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}'.²⁸

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: شهدت جابر الجعفي، عند أبي جعفر (عليه السلام)، و هو يحدث أن رسول الله و عليا (عليهما السلام) الوالدان.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Abdullah Bin Suleyman who said,

'I witnessed Jabir Al-Ju'fy in the presence of Abu Ja'far^{asws} and he^{asws} was narrating that Rasool-Allah^{saww} and Ali^{asws} are the two parents'.

قال عبد الله بن سليمان: و سمعت أبا جعفر (عليه السلام) يقول: «منا الذي أحل الخمس، و منا الذي جاء بالصدق، و منا الذي صدق به، و لنا المودة في كتاب الله عز و جل، و علي و رسول الله (صلى الله عليهما) الوالدان، و أمر الله ذريتهما بالشكر لهما».

Abdullah Bin Suleyman said, 'And I heard Abu Ja'far^{asws} saying: 'It was from us^{asws} that the *Khums* was made permissible, and it was from us^{asws} that the Truth came, and it was from us^{asws} that it was ratified, and for us^{asws} is the cordiality in the Book of Allah^{azwj} Mighty and Majestic. And Ali^{asws} and Rasool-Allah^{saww} are the two parents, and Allah^{azwj} Commanded the descendants of these two^{asws}, for the appreciation to these two^{asws}'.²⁹

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، عن عبد الواحد بن مختار، قال: دخلت على أبي جعفر (عليه السلام)، فقال: «أما علمت أن عليا (عليه السلام) أحد الوالدين اللذين قال الله عز و جل: *أَنْ اشْكُرْ لِي وَ لِوَالِدَيْكَ؟*».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

²⁷ معاني الأخبار: 3 / 52.

²⁸ تأويل الآيات: 1 / 437.

²⁹ تأويل الآيات: 1 / 436.

'I came up to Abu Ja'far^{asws}, so he^{asws} said: 'Do you not know that Ali^{asws} is one of the two parents for whom Allah^{azwj} Mighty and Majestic Says: **"Be thankful to me and to your parents!" [31:14]?**

قال زرارة: فكنت لا أدري أي آية هي، التي في بني إسرائيل، أو التي في لقمان - قال - فقضي لي أن حججت، فدخلت على أبي جعفر (عليه السلام)، فخلوت به، فقلت: جعلت فداك، حديثاً جاء به عبد الواحد. قال: «نعم». قلت: أي آية هي، التي في لقمان، أو التي في بني إسرائيل. فقال: «التي في لقمان».

Zurara said, 'I never knew, which Verse is it - the one which is in (Surah) *Banu Israeel* (Chapter 17) or in (Surah) *Luqman*^{as} (Chapter 31) – and I decided that I should have it proved. So I came up to Abu Ja'far^{asws}, and was alone with him^{asws}. I said, 'May I be sacrificed for you^{asws}! Abdul Wahid came with a Hadeeth'. He^{asws} said; 'Yes'. I said, 'Which Verse is it, that which is in (Surah) *Luqman*^{as}, or that which is in (Surah) *Banu Israeel*?' So he^{asws} said: 'That which is in (Surah) *Luqman*^{as}'.³⁰

VERSE 16

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتَقَالَ حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {16}

(Luqman said): 'O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Aware [31:16]

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لَهَا طَالِبًا لَا يَقُولُ أَحَدُكُمْ أُذُنِي وَ أَسْتَغْفِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهَا إِنْ تَكُ مِنْتَقَالَ حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Fear the belittled ones from the sins, for there is a seeker for it. One of you should not be saying, 'I shall commit sin and seek Forgiveness'. Allah^{azwj} Mighty and Majestic is Saying: **Surely, even if it is the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely Allah is Knower of subtleties, Aware' [31:16]**.³¹

³⁰ تأويل الآيات 1: 436 / 2.

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 10 (Extract)

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام) - في حديث - قال: فقولك: اللطيف الخبير فسر [لي] كما فسرت الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أنني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

'In a Hadeeth – I asked from Abu Al-Hassan^{asws} 'As for your^{asws} words: 'The Subtle, the Aware', so explain it to me just as you^{asws} explained 'The One', for I would like to know in detail the difference between His^{azwj} Subtlety and the subtlety of His^{azwj} creatures, and I would love it if you^{asws} could explain that for me?'

فقال: «يا فتح، إنما قلنا اللطيف، للخلق اللطيف، و لعلمه بالشيء اللطيف، أو لا ترى - وفقك الله و ثبتك - إلى أثر صنعه في النبات اللطيف و غير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرحس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان - لصغره - الذكر من الأنثى، و الحدث المولود من القدم،

So he^{asws} said: 'O Fatah! But rather, we say 'The Subtle', for the creation which is subtle, and for His^{azwj} Knowledge of subtle things. Or, do you not see – and may Allah^{azwj} Help you and Make you steadfast – the effects of His^{azwj} Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اهتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المفاوز و القفار، و فهم بعضها عن بعض منطقتها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها، ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناه بلا علاج و لا أداة و لا آلة،

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them. Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, Creating it without any instruments or machinery.

و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء.».

And for every made thing is the One who Made it, and Allah^{azwj} is the Creator, the Subtle Who Created and Made (everything) from nothing'.³²

VERSE 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَلِكَ مِنْ
عَزْمِ الْأُمُورِ {17}

O my son! Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]

الطبرسي: عن علي (عليه السلام): «اصبر على ما أصابك من المشقة و الأذى في الأمر بالمعروف و النهي عن المنكر».

Al-Tabarsy – who narrates:

'Ali^{asws} has said: '***and be patient upon what befalls you [31:17]***, from the difficulties and the (facing of verbal) abuse in the enjoining of the good and the forbidding of the evil'.³³

VERSE 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
{18}

And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن أبيه، عن عبد الله بن المغيرة، و محمد بن سنان، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، في هذه الآية: وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ، قال: «ليكن الناس في العلم سواء عندك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Al-Barqy, from his father, from Abdullah Bin AL-Mugheira, and Muhammad Bin Sinan, from Talha Bin Zayd,

³² (التوحيد: 1 / 186)

³³ مجمع البيان 8: 500.

(It has been narrated) from Abu Abdullah^{asws} regarding this Verse: **And do not puff your cheeks (arrogantly) towards the people [31:18]**, said: 'So that the people would become equal in knowledge in your presence'.³⁴

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا: «أي بالعظمة».

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

'Abu Ja'far^{asws} having said regarding His^{azwj} Words: **nor walk in the land proudly [31:18]**: 'With the greatness'.³⁵

VERSE 19

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ {19}

And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]

الشيخ البرسي، قال في تفسير قوله تعالى: إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ، قال: سأل رجل أمير المؤمنين (عليه السلام): ما معنى هذه الحمير؟ فقال أمير المؤمنين (عليه السلام): «الله أكرم من أن يخلق شيئاً ثم ينكره،

Al-Sheykh Al-Barsy said,

(It is reported) in the interpretation of the Words of the Exalted: **surely, the most hateful of voices is the voice of the donkeys [31:19]**, said, 'A man asked Amir-al-Momineen^{asws}, 'What is the meaning of these donkeys?' So Amir-ul-Momineen^{asws} said: 'Allah^{azwj} is more Honourable than to Create a thing, then Hate it.

إنما هو زريق و صاحبه، في تابوت من نار، في صورة حمارين، إذا شهقا في النار انزعج أهل النار من شدة صراخهما».

But rather, this is Razeeq (Umar) and his companion (Abu Bakr), in a coffin of Fire, in the image of two donkeys. When they would be gasped in the Fire, the (other) inhabitants of the Fire would be annoyed by the intensity of their screams'.³⁶

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطْسَةُ الْفَيْبِحَةُ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Bakr Al Hazramy who said,

³⁴ الكافي 1: 32 / 2.

³⁵ تفسير القمي 2: 165

³⁶ مشارق أنوار اليقين: 80

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **surely the most hateful of voices is the voice of the donkeys [31:19]**. He^{asws} said: 'The (loud) ugly sneezing'.³⁷

VERSES 20 - 21

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً
وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {20}

Do you not see that Allah has Subdued to you whatever is in the skies and whatever is in the earth, and Bestowed upon you His Bounties, apparent and hidden? And from the people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book [31:20]

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۗ أُولَئِكَ كَانَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ {21}

And when it is said to them: 'Follow what Allah Revealed', they say, 'But, we follow what we found our fathers to be upon'. Even though the Satan was calling them to the Punishment of the Blazing Fire! [31:21]

في أمالي شيخ الطائفة فُذِّسَ سِرُّهُ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ وَفِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ
لِعَلِيِّ عَلَيْهِ السَّلَامُ قُلْ مَا أَوْلُ نِعْمَةٍ أَنْبَلَاكَ اللَّهُ عَزَّ وَجَلَّ وَ أَنْعَمَ عَلَيْكَ بِهَا؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

'From Abu Ja'far Al-Baqir^{asws}, there is a lengthy Hadeeth, and in it (he^{asws} said: 'The Prophet^{saww} said to Ali^{asws}: 'Say, what is the first Bounty Allah^{azwj} Mighty and Majestic Tried you^{asws} with and Favoured you^{asws} upon with it?'

قَالَ: أَنْ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا التَّاسِعَةُ؟ قَالَ: أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

He^{asws} said: 'He^{azwj} Created me^{asws}' – until he^{saww} said: 'And what is the ninth? He^{asws} said: 'He^{azwj} Subdued for me^{asws}, His^{azwj} sky, and His^{azwj} earth and whatever is contained therein, and whatever is between the two, from His^{azwj} creatures'. He^{saww} said: 'You^{asws} speak the truth'.³⁸

³⁷ Al Kafi V 2 – The Book Of Social Relationships CH 15 H 21

³⁸ H 79 – تفسير نور الثقلين، ج 4، ص: 213

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): «وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً»، قال: «أما النعمة الظاهرة فالنبي (صلى الله عليه وآله)، و ما جاء به من معرفة الله عز و جل و توحيده،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Shareek, from Jabir, who said,

'In the presence of Abu Ja'far^{asws}, a man recited **and Bestowed upon you His Bounties, apparent and hidden [31:20]**. He^{asws} said: 'As for the apparent Favour, so it is the Prophet^{saww} and what he^{saww} came with from the recognition of Allah^{azwj} Mighty and Majestic and His^{azwj} Tawheed.

و أما النعمة الباطنة فولايئنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدها قوم ظاهرة، و لم يعتقدها باطنة، فأنزل الله: يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ،

And as for the hidden Favour, so it is our^{asws} Wilayah, the People^{asws} of the Household, and the contract for our^{asws} cordiality. By Allah^{azwj}! This community was Contracted to believe in the apparent Favour and the hidden Favour. But, the people believed in the apparent, and did not believe in the hidden, so Allah^{azwj} Revealed **O you Rasool! Do not let them grieve you, those who are hastening into Kufur, from those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**.

ففرح رسول الله (صلى الله عليه وآله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولائتنا و محبتنا».

So Rasool-Allah^{saww} was joyful during its Revelation, since Allah^{azwj} the Exalted would not be Accepting their belief except by belief in our^{asws} Wilayah, and the love for us^{asws}.³⁹

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن أبي أحمد محمد بن زياد الأزدي، قال: سألت سيدي موسى بن جعفر (عليهما السلام) عن قول الله عز و جل: «وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً فقال (عليه السلام): «النعمة الظاهرة: الإمام الظاهر، و الباطنة: الإمام الغائب».

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim bin Hashim, from his father, from Abu Ahmad Muhammad Bin Ziyad Al-Azdy who said,

'I asked my Master Musa^{asws} Bin Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **and Bestowed upon you His Bounties, apparent and hidden [31:20]**, so he^{asws} said: 'The apparent Bounty – is the apparent Imam^{asws}; and the hidden Bounty – is the hidden Imam^{asws}.

³⁹ تفسير القمي 2: 165

فقلت له: و يكون في الأئمة من يغيب؟ فقال: «نعم، يغيب عن أبصار الناس شخصه، و لا يغيب عن قلوب المؤمنين ذكره، و هو الثاني عشر منا،

So I said to him^{asws}, 'So there will be among the Imams^{asws}, one^{asws} who would be hidden?' He^{asws} said: 'Yes. His^{asws} person would be hidden from the vision of the people, but his^{asws} Zikr would not be absent from the hearts of the Momineen, and he^{asws} is the twelfth one from us^{asws}.

و يسهل الله له كل عسير، و يذل الله له كل صعب، و يظهر له كل كنوز الأرض، و يقرب له كل بعيد، و يبير به كل جبار عنيد، و يهلك على يده كل شيطان مرید،

And Allah^{azwj} will Make easy for him^{asws}, every difficulty, and overcome each one of it, and Manifest for him^{asws} every treasure of the earth, and Draw closer to him^{asws} every remote thing, and every tyrant would be destroyed by him^{asws}, and every castaway satan^{la} would perish at his^{asws} hands.

ذلك ابن سيدة الإمام، الذي تخفى على الناس ولادته، و لا يحل لهم تسميته، حتى يظهره الله عز و جل فيملاً الأرض قسطاً و عدلاً كما ملئت جوراً و ظلماً».

That is the son^{asws} of the Chieftess of the believing women, whose coming (to the world) would be concealed from the people. It would not be permissible for them to name him^{asws}, until he^{asws} Allah^{azwj} Mighty and Majestic Makes him^{asws} to appear, so he^{asws} would fill the earth with equity and justice just as it had been filled with inequity and injustice'.⁴⁰

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لَا هُدًى وَ لَا كِتَابٍ مُنِيرٍ وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ: «فهو النضر بن الحارث، قال له رسول الله (صلى الله عليه و آله): اتبع ما انزل إليك من ربك. قال: بل أتبع ما وجدت عليه آبائي».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **And from the people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book [31:20] And when it is said to them: 'Follow what Allah Revealed', they say, 'But, we follow what we found our fathers to be upon'. Even though the Satan was calling them to the Punishment of the Blazing Fire! [31:21].** He^{asws} said: 'He is Al-Nazar Bin Al-Haris. Rasool-Allah^{saww} said to him: 'Follow what has been Revealed from your Lord^{azwj}', he said, 'But, I will follow what I found my forefathers to be upon'.⁴¹

⁴⁰ كمال الدين و تمام النعمة: 6 / 368.

⁴¹ تفسير القمي 2: 166.

VERSE 22

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ {22}

And one who submits his face to Allah, and he is a good doer, so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]

A report

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن أنس بن مالك، في قوله تعالى: وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ، قال: نزلت في علي (عليه السلام)،

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al Zuhry, from Anas Bin Malik,

'Regarding the Words of the Exalted: **And one who submits his face to Allah [31:22]**, he (the narrator) said, 'It was Revealed regarding Ali^{asws}'.

قال: كان أول من أخلص وجهه لله وَهُوَ مُحْسِنٌ، أي مؤمن مطيع، فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ، قول: لا إله إلا الله، وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ و الله ما قتل علي ابن أبي طالب (عليه السلام) إلا عليها.

He (the narrator) said, 'He^{asws} was the first one who submitted his^{asws} face sincerely to Allah^{azwj}, **and he is a good doer** – i.e. an obedient Momin, **so he has grasped the most trustworthy Handhold** – the Words, 'There is no god except Allah^{azwj}', **and to Allah is the end-result of the matters [31:22]** – Ali^{asws} Bin Abu Talib^{asws} was not killed except upon it'.⁴²

The most trustworthy Handhold of Ali^{asws}

[يحيى الشجري] [قال: وبالسناد] قال حدثنا حصين، عن أبي حمزة، عن أبي جعفر وزيد بن علي (عليهما السلام) * (فقد استمسك بالعروة الوثقى) * قال: كلمة لا إله إلا الله.

Yahya Al Shajry who said, 'And by the chain, Haseyn narrated to us, from Abu Hamza,

المناقب 3: 76، شواهد التنزيل 1: 609 / 444، ينابيع المودة: 111. 42

'From Abu Ja'far^{asws}, and Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) - **so he has grasped the most trustworthy Handhold [2:256]** – said: 'The words, 'There is no god except for Allah^{azwj},⁴³

The most trustworthy Handhold for us

و من طريق المخالفين، ما رواه موفق بن أحمد، بإسناده عن عبد الرحمن بن أبي ليلى، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنت العروة الوثقى».

And from the ways of the opponents, is what has been reported by Mofaq Bin Ahmad, by his chain from Abdul Rahman Bin Abu Layli who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are **the most trustworthy Handhold [2:256]**.⁴⁴

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain – Rasool-Allah^{saww} said: 'The one who loves to grasp **the most trustworthy Handhold [2:256]**, so let him grasp with the Love of Ali^{asws} and the People^{asws} of his^{asws} Household'.⁴⁵

و عنه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said, 'Rasool-Allah^{saww} said: 'The Imams^{asws} from the sons^{asws} of Al-Husayn^{asws}, the one who obeys them^{asws} so he has obeyed Allah^{azwj}, and the one who disobeys them^{asws}, so he has disobeyed Allah^{azwj}. They^{asws} are **the most trustworthy Handhold [2:256]**, and they^{asws} are the means (الوسيلة) to Allah^{azwj} the Exalted'.⁴⁶

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق،

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز و جل: فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، قال: «مودتنا أهل البيت».

⁴³ Tafseer Abu Hamza Al Sumaly Hadeeth No. 30

⁴⁴ مناقب الخوارزمي: 24.

⁴⁵ عيون أخبار الرضا (عليه السلام): 2/ 216 / 58

⁴⁶ عيون أخبار الرضا (عليه السلام): 2/ 217 / 58، بنابيع المودة: 259 و 445.

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} regarding the Words of the Mighty and Majestic: **So he has grasped the most trustworthy Handhold [2:256]**, said: 'Our^{asws} cordiality, the People^{asws} of the Household'.⁴⁷

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

'Rasool-Allah^{saww} said: 'The Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} – the one who obeys them^{asws}, has obeyed Allah^{azwj}, and the one who disobeys them^{asws}, so he has disobeyed Allah^{azwj} Mighty and Majestic. They^{asws} are **the most trustworthy Handhold [2:256]**, and they^{asws} are the means (الوسيلة) to Allah^{azwj} the Exalted'.⁴⁸

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى».

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the general-Muslims,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There will happen, after me^{saww}, 'فتنة مظلمة', dark *fitna* (strife). The saved ones from it would be the ones who attaches to **the most trustworthy Handhold [2:256]**.

فقيل: يا رسول الله، و ما العروة الوثقى؟ قال: ولاية سيد الوصيين.

So it was said, 'O Rasool-Allah^{saww}, and what is **the most trustworthy Handhold [2:256]**?' He^{saww} said: 'Wilayah of the Chief of the successors^{asws}'.

قيل: يا رسول الله، و من سيد الوصيين. قال: أمير المؤمنين.

It was said, 'O Rasool-Allah^{saww}! And who is the Chief of the successors^{asws}?' He^{saww} said: 'Amir-Al-Momineen^{asws}'.

قيل: يا رسول الله، و من أمير المؤمنين؟ قال: مولى المسلمين و إمامهم بعدي.

It was said, 'O Rasool-Allah^{saww}! And who is Amir-Al-Momineen^{asws}?' He^{saww} said: 'The Master of the Muslims and their Imam^{asws} after me^{saww}'.

قيل: يا رسول الله، و من مولى المسلمين و إمامهم بعدك؟ قال: أخي علي بن أبي طالب».

⁴⁷ تأويل الآيات 1: 439 / 10.

⁴⁸ عيون أخبار الرضا (عليه السلام) 2: 217 / 58.

It was said, 'O Rasool-Allah^{saww}! And who is the Master of the Muslims and their Imam^{asws} after you^{saww}?' He^{saww} said: 'My^{saww} brother^{asws}, Ali^{asws} Bin Abu Talib^{asws}'⁴⁹

و عنه، بإسناده عن حذيفة بن أسيد، قال:

From him, by his chain from Huzeyfa Bin Aseyd who said,

قال رسول الله (صلى الله عليه وآله): «يا حذيفة، إن حجة الله عليكم بعددي علي بن أبي طالب، الكفر به كفر بالله، و الشرك به شرك بالله، و الشك فيه شك في الله، و الإلحاد فيه إلحاد في الله، و الإنكار له إنكار لله، و الإيمان به إيمان بالله، لأنه أخو رسول الله و وصيه، و إمام أمته، و هو حبل الله المتين، و عروته الوثقى لا انفصام لها،

'Rasool-Allah^{saww} said: 'O Huzeyfa! The Divine Authority of Allah^{azwj} over you, after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}. The *Kufr* with him^{asws} is *Kufr* with Allah^{azwj}, and the Shirk (taking another guide along) with him^{asws} is the Shirk with Allah^{azwj} (Association), and the doubt in him^{asws} is doubt in Allah^{azwj}, and the heresy in him^{asws} is heresy in Allah^{azwj}, and the rejecting of him^{asws} is rejection of Allah^{azwj}, and the *Eman* in him^{asws} is *Eman* in Allah^{azwj}, because he^{asws} is the brother of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, and the Imam^{asws} of his^{saww} community, and he^{asws} is the strong Rope of Allah^{azwj}, and **[2:256] the most trustworthy Handhold [2:256]**, not having any dichotomy (or break) in it.

يا حذيفة، لا تفارقن عليا فتفارقني، و لا تخالفن عليا فتخالفني، إن عليا مني، و أنا منه، من أسخطه فقد أسخطني، و من أرضاه فقد أرضاني».

O Huzeyfa! Do not separate from Ali^{asws} for you would have separated from me^{saww}, and do not oppose Ali^{asws} for you would have opposed me^{saww}. Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}. Whoever is angry with him^{asws} so he is angry with me^{saww}, and the one who is pleased with him^{asws}, so he is pleased with me^{saww}.⁵⁰

و عنه: بإسناده، قال رسول الله (صلى الله عليه وآله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain, 'Rasool-Allah^{saww} said: 'The one who loves that he should grasp **the most trustworthy Handhold [2:256]** so he should grasp the love of Ali^{asws} and the People^{asws} of his^{asws} Household'.⁵¹

⁴⁹ مائة منقبة: 81 / 149.

⁵⁰ أمالي الصدوق: 2 / 165.

⁵¹ عيون أخبار الرضا (عليه السلام) 2: 216 / 58.

VERSES 23 - 26

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ {23}

And one who commits Kufr, so do not let his Kufr grieve you. To Us is their return, and We shall Inform them with what they had been doing. Surely, Allah is a Knower of the contents of the chests [31:23]

نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ {24}

We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ {25}

And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say: 'The Praise is for Allah'. But, most of them do not recognise [31:25]

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {26}

For Allah is whatever is in the skies and the earth. Surely Allah, He is the Needless, the Praised [31:26]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ
جَلَّ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ قَالَ الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Being upright for Allah, not associating anything with Him [22:31]**. He^{asws} said: 'The uprightness is **the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation [30:30]**. Allah^{azwj} Inclined them upon the recognition of it'.

قَالَ زُرَّارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا بَلَىٰ الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالَّذِرِّ فَعَرَفَهُمْ وَ أَرَاهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ
أَحَدٌ رِبَّهُ

Zurara said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: "Am I not your Lord?" [7:172]** – the Verse. He^{asws} said: 'Extracted from the back of Adam^{as} was his offspring to be up to the Day of Judgement. So they came out like the particles, and He^{azwj} Introduced Himself^{azwj} to them, and had it not been for that, not one of them would have recognised his Lord^{azwj}'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ مَوْلُودٍ يُؤَلَّدُ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَالِقُهُ كَذَلِكَ قَوْلُهُ وَ لَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ .

And he^{asws} said: 'Rasool-Allah^{saww} said: 'Every new-born is born upon the nature, meaning the recognition that Allah^{azwj} Mighty and Majestic Created him. Likewise are His^{azwj} Words: **And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. [31:25]**.⁵²

VERSE 27

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {27}

And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]

علي بن إبراهيم: و ذلك أن اليهود سألو رسول الله (صلى الله عليه و آله) عن الروح، فقال: «الروح من أمر ربي و ما أوتيتم من العلم إلا قليلاً». قالوا: نحن خاصة، قال: «بل الناس عامة».

Ali Bin Ibrahim –

And that the Jews asked Rasool-Allah^{saww} about the Spirit, so he^{saww} said: **The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85]**. They said, 'Us in particular?' He^{saww} said: 'But, the people in general'.

قالوا: فكيف يجتمع هذان- يا محمد- تزعم أنك لم تؤت من العلم إلا قليلاً و قد أوتيت القرآن، و أوتينا التوراة، و قد قرأت و من يؤت الحكمة و هي التوراة فقد أوتي خيراً كثيراً؟

They said, 'So how can these two be (reconciled) together – O Muhammad^{saww} – You^{saww} are alleging that you^{saww} have not been Given from the Knowledge except for a little, and have been Given the Quran, and we have been Given the Torah, and

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 4

I have read: **and the one who is Given the Wisdom [2:269]**, and it is the Torah, **so he has been Given abundant good?'**

فأنزل الله تعالى: **وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ**، يقول: علم الله أكثر من ذلك، و ما أوتيتم كثير فيكم، قليل عند الله.

So Allah^{azwj} the Exalted Revealed: **And if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted [31:27]**. He^{saww} said: 'The Knowledge of Allah^{azwj} is more than that, and whatever has been Given to you is a lot among you, but is little in the Presence of Allah^{azwj} 53

الطبرسي في (الإحتجاج): سأل يحيى بن أكثم أبا الحسن العالم العسكري (عليه السلام) عن قوله تعالى: **سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ مَا هِيَ؟** فقال: «هي عين الكبريت، و عين اليمين، و عين البرهوت، و عين الطرية، و حمة ما سيدان، و حمة إفريقية، و عين باهوران، و نحن الكلمات التي لا تدرك فضائلنا و لا تستقصى».

Al-Tabarsy, in Al-Ihtijaj –

Yahya Bin Aksam asked Abu Al-Hassan Al-Askari^{asws}, the Knowledgeable One (العالم), about the Words of the Exalted: **from after it seven (more) oceans [31:27]**, what are these?' So he^{asws} said: 'These are – Spring of Al-Kibreet, and spring of Al-Yemen, and spring of Al-Barhout, and spring of Al-Tabariyya, and the confluence of Syedan, and confluence of Africa, and spring of Bahouran. And we^{asws} are the Words which our^{asws} merits neither be realised, nor can they be reached'.⁵⁴

قال أبويعقوب وأبو الحسن: فاقمرا لما أمرا، و . قد . خرجا وخلفانا هناك، وكنا نختلف إليه، فبتلقانا ببر الآباء وذوي الارحام الماسة.

Abu Yaqoub and Abu Al-Hassan said: 'Our fathers obeyed the order and left us behind while they both left to go back to their city and there was disagreement between them. When they had left, we used to present ourselves to the Imam^{asws} (Imam Hassan Al-Askari^{asws} and he^{asws} used to behave with us like how a father and grandfather behaves with their children.

فقال لنا ذات يوم: إذا أتاكم خبر كفاية الله عزوجل أبويكما وإخزائه أعداءهما وصدق وعدي إياهما، جعلت من شكر الله عزوجل أن أفيد كما تفسير القرآن مشتملا على بعض أخبار آل محمد (صلى الله عليه وآله) فيعظم الله تعالى بذلك شأنكما.

One day he^{asws} said to us: 'When you receive the news that your fathers are safe from their enemies by Allah the Almighty, and that my^{asws} promise to your fathers has come true, I will thank Allah the Almighty by teaching you the commentary of the Quran by some reports of the Progeny of Muhammad^{saww} and as a result of which Allah the Exalted will increase your reputation to greatness by it.'

⁵³ تفسير القمي 2: 166

⁵⁴ الإحتجاج 2: 454.

قالا: ففرحنا وقلنا: يا بن رسول الله فاذا نأتي (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم . ما أريد أن أعلمكما . بعض أصحابه فرح بذلك، وقال: يا بن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل . من . أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا "

We were happy to hear that and said: 'O son^{asws} of Rasool-Allah^{saww}! So we will get all the knowledge of the Quran and its meanings?' He^{asws} said: 'Never! Whatever I am going to teach you is what Al-Sadiq^{asws} taught to one of his^{asws} companions and he was happy with that and said: 'O son^{asws} of Rasool-Allah^{saww}! So I have now become the recipient of the whole of the Quran?' He^{asws} said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah the Almighty Says: ***'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109].***

ويقول: " ولو أنما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا . القرآن . ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك .

And He^{azwj} Says: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted [31:27].*** And this the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But what little you have taken, Allah the Exalted has Given you preference over that person does not know what you do and his understanding is not like yours.⁵⁵

VERSES 28 & 29

مَا خَلَقْتُمْ وَلَا بَعْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {28}

Neither was your Creation nor will your Resurrection be, except like one soul; surely Allah is Hearing, Seeing [31:28]

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

Do you not see that Allah Merges the night into the day and Merges the day into the night, and Subdued the sun and the moon? Each flows to a specified term, and surely Allah is Aware of what you are doing [31:29]

⁵⁵ Tafseer Imam Hassan Al Askari^{asws} - Preface

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: ما خَلَقُكُمْ وَ لا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ: «بلغنا- و الله أعلم- أنهم قالوا: يا محمد، خلقنا أطوارا نطفاء، ثم علقا، ثم أنشأنا خلقا آخر كما تزعم، و تزعم أنا نبعث في ساعة واحدة؟»

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **Neither was your Creation nor will your Resurrection be except like one soul**, he^{asws} said: 'It has reached us^{asws} – and Allah^{azwj} Knows – they said, 'O Muhammad^{saww}! We were Created in phases, a seed, then a clot. Then we would be Resurrected again as you^{saww} are alleging, and are alleging that we would be Resurrected at one time?'

فقال الله: ما خَلَقُكُمْ وَ لا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ، إنما يقول له: كن فيكون.».

So Allah^{azwj} Said: **Neither was your Creation nor will your Resurrection be except like one soul [31:28]**, but rather He^{azwj} would Say to it: "Be! So it would become'.

و قوله تعالى: أَمْ تَرَأَنَّ اللَّهَ يُرْسِلُ اللَّيْلَ فِي النَّهَارِ وَ يُرْسِلُ النَّهَارَ فِي اللَّيْلِ يقول: ما ينقص في الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل.

And the Words of the Exalted: **Do you not see that Allah Merges the night into the day and Merges the day into the night [31:29]**, He^{azwj} is Saying: Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.

قوله: وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُّسَمًّى يقول: كل واحد منهما يجري إلى منتهاه، فلا يقصر عنه و لا يجاوزه.

His^{azwj} Words: **and Subdued the sun and the moon? Each flows to a specified term** - each one of them flows to its limit. So neither does it fall short of it, nor does it exceed it'⁵⁶

في أمالي شيخ الطائفة قدس سره بإسناده إلى أبي جعفر الباقر عليه السلام حديث طويل و فيه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ قُلْ مَا أَوَّلُ نِعْمَةٍ أَنْبَأَكَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْعَمَ عَلَيْكَ بِهَا؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

'From Abu Ja'far Al Baqir^{asws}, there is a lengthy Hadeeth, and in it he^{asws} said: 'The Prophet^{saww} said to Ali^{asws}: 'Say, what is the first Bounty Allah^{azwj} Mighty and Majestic Tried you^{asws} with and Favoured you^{asws} upon with it?'

قَالَ: أَنْ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا النَّاسِعَةُ؟ قَالَ: أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

⁵⁶ تفسير القمي 2: 167

He^{asws} said: 'He^{azwj} Created me^{asws}, – until he^{saww} said: 'And what is the ninth? He^{asws} said: 'He^{azwj} Subdued for me^{asws}, His^{azwj} sky, and His^{azwj} earth and whatever is contained therein, and whatever is between the two, from His^{azwj} creatures'. He^{saww} said: 'You^{asws} speak the truth'.⁵⁷

VERSES 30 – 33

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {30}

That is because Allah, He is the Truth, and that what they are supplicating to from besides Him, is the falsehood, and surely Allah, He is the Exalted, the Great [31:30]

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {31}

Do you not see that the ships sail in the sea by a Favour of Allah, for Him to Show you His Signs? Surely, there are Signs in that for every patient, grateful one [31:31]

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلْلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {32}

And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْعُرُورُ {33}

O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver in respect of Allah [31:33]

H 79 – تفسير نور الثقلين، ج4، ص: 213 57

علي بن إبراهيم، في قوله: إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ، قال: هو الذي يصبر على الفقر و الفاقة، و يشكر الله على جميع أحواله.

Ali Bin Ibrahim –

Regarding His^{azwj} Words: **Surely there are Signs in that for every patient, grateful one [31:31]**, said, 'He is the one who is patient upon the poverty and the hunger, and is grateful to Allah^{azwj} upon all of his situations'.⁵⁸

VERSE 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۗ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {34}

Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]

و قوله: إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ، قال: قال الصادق (عليه السلام): «هذه الخمسة أشياء لم يطلع عليها ملك مقرب، و لا نبي مرسل، و هي من صفات الله عز و جل».

(Ali Bin Ibrahim said),

'And (regarding) His^{azwj} Words: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]**, Al-Sadiq^{asws} said: 'These are five things which have neither been notified to an Angel of Proximity, nor to a Mursil Prophet^{as}, and it is from the Attributes of Allah^{azwj} Mighty and Majestic'.⁵⁹

ابن بابويه في (الفتحية): مرسلًا، عن الصادق (عليه السلام)، في قول الله عز و جل: وَ مَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، قال: «من قدم إلى قدم».

Ibn Babuway, in (the book) Al Faqeeh, with an unbroken chain,

⁵⁸ تفسير القمّي 2: 167.

⁵⁹ تفسير القمّي 2: 167.

'From Al-Sadiq^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**, he^{asws} said: 'From step to a step'.⁶⁰

حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان بن سدير عن ابي جعفر عليه السلام قال ان الله علما عاما وعلما خاصا فاما الخاص فالذي لم يطلع عليه ملك مقرب ولا نبي مرسل واما علمه العام الذي اطلعت عليه الملائكة المقربين والأنبياء المرسلين قد رفع ذلك كله الينا

Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan Bin Sudeyr, who has said:

Abu Ja'far^{asws} said: 'Surely, Allah^{azwj} has the Knowledge, which is general, and the Knowledge, which is special. As for the special, it is neither Informed to the Angels of Proximity, nor to the Mursil Prophet^{as}, and as for His^{azwj} Knowledge which is general, that is what is announced to the Angels of Proximity, and the Mursil Prophets^{as}. (However) all of that is Awarded to us^{asws}.

ثم قال اما تقرء وعنده علم الساعة و ينزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس باى ارض تموت.

Then he^{asws} said: 'Have you not read: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**'.⁶¹

حدثنا احمد بن محمد بن محمد بن سنان عن ابي الجارود عن الاصمغ بن نباته قال سمعت امير المؤمنين عليه السلام يقول ان الله علمين علم استأثر به في غيبه فلم يطلع عليه نبيا من انبيائه ولا ملكا من ملائكته وذلك قول الله تعالى ان الله عنده علم الساعة و ينزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس باى ارض تموت

Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Al-Asbagh Bin Nabaata who said:

'I heard Amir-Al-Momineen^{asws} say: 'The Knowledge of Allah^{azwj} is of two (types) – a Knowledge by which He^{azwj} Accounts for the hidden. He^{azwj} did not Grant it to any Prophet^{as} from the Prophets^{as}, or any Angel from the Angels, and these are the Words of Allah^{azwj} the Exalted: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**.

وله علم قد اطلع عليه ملائكته فما اطلع عليه ملائكته فقد اطلع عليه محمد واله وما اطلع عليه محمد واله فقد اطلعني عليه الكبير منا والصغير إلى ان تقوم الساعة.

⁶⁰ من لا يحضره الفقيه 1: 383 / 84.

⁶¹ Basaair Al Darajaat – P 2 CH 21 H 1

And He^{azwj} Has a Knowledge which He^{azwj} has Announced it to His^{azwj} Angels. Whatever He^{azwj} Announced it to His^{azwj} Angels, He^{azwj} Announced it to Muhammad^{saww} and his^{saww} Progeny^{asws}, and whatever that was Announced to Muhammad^{saww} and his^{saww} Progeny^{asws} was Announced to me^{asws}, the large and the small from it, up to the Establishment of the Hour (Day of Judgment).⁶²

في اصول الكافي على بن محمد عن سهل بن زياد عن محمد بن عبد الحميد عن الحسن بن الجهم قال: قلت للرضا عليه السلام: أمير المؤمنين قد عرف قاتله في الليلة التي يقتل فيها والموضع الذي يقتل فيه، وقوله لما سمع صباح الاوز في الدار: صوائح تتبعها نوائح، وقول ام كلثوم: لو صليت الليلة داخل الدار وأمرت غيرك يصلى بالناس

In Usool Al-Kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, form Muhammad Bin Abdul Hameed, from Al-Hassan Bin Al-Jaham who said,

'I said to Al-Reza^{asws}, 'Amir-al-Momineen^{asws} had recognised his^{asws} murderer during the night in which he^{asws} was murdered, and the place in which he^{asws} was murdered. And his^{asws} words when he^{asws} heard the sounds of the geese in the house: 'Their sounds would be followed by lamentations'. And the words of Umm Kulsoom, 'If you^{asws} could only pray Salat of this night in the house, and order someone else to lead Salat with the people'.

فأبى عليها وكثر دخوله وخروجه تلك الليلة بلا سلاح وقد عرف عليه السلام ان ابن ملجم لعنه الله قاتله بالسيف كان هذا مما لا يحسن تعرضه؟ فقال: ذلك كان ولكنه خير في تلك الليلة لتمضي مقادير الله عزوجل.

But he^{asws} refused her, and frequently entered and exited without a weapon, and he^{asws} had recognised that Ibn Muljim^a would murder him^{asws} with the sword. This was all from what did not come good?' So he^{asws} said: 'That was such, but good was in that night for the Ordained matter of Allah^{azwj} Mighty and Majestic to come to be fulfilled'.⁶³

ابن أبي الحديد في (شرح نهج البلاغة)، قال: روى ابن ديزيل، قال: لما خرج علي (عليه السلام) من الكوفة إلى الحرورية، قال له رجل: يا أمير المؤمنين، سر على ثلاث ساعات مضين من النهار، فإنك إن سرت الساعة أصابك و أصحابك أذى.

Ibn Abu Al Hadeed, in (the book) Sharah Nahj Al Balagah, said, 'It is reported by Ibn Deyzil who said,

'When Ali^{asws} went out from Al-Kufa to Al-Harouriyya, a man said to him^{asws}, 'O Amir Al-Momineen^{asws}! Travel on three times past from the day, for if you^{asws} were to travel at this time, harm would afflict you^{asws} and your^{asws} companions.

فقال (عليه السلام): «أبى بطن فرسي ذكر أم انثي؟». قال: إن حسبت علمت.

So he^{asws} said: 'In the belly of my^{asws} horse, is there a male or a female?' He said, 'If it can be calculated, it can be known'.

⁶² Basaair Al Darajaat – P 2 Ch 21 H 9

⁶³ Tafseer Noor Al Saqalayn – CH 31 H 119

فقال (عليه السلام): «من صدقك كذب القرآن، قال الله تعالى: إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ الْآيَةَ».

He^{asws} said: 'Anyone who ratifies you, would belie the Quran. Allah^{azwj} the Exalted Says: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs [31:34]** – the Verse.

ثم قال: «إن محمدا (صلى الله عليه و آله) لم يدع علم ما ادعيت، أترعم أنك تهدي إلى الساعة التي يصيب النفع [من سار فيها]، و تنهى عن الساعة التي يجيق السوء [بمن سار فيها]؟ فمن صدقك فقد استغنى عن الاستعانة بالله عز و جل - ثم قال - اللهم لا طير إلا طيرك، و لا ضير إلا ضيرك، و لا إله غيرك».

Then he^{asws} said: 'Surely, Muhammad^{saww} did not claim knowledge what you claim. Are you claiming that you can guide to the time in which benefit would be obtained by the one who travels during it, and keep back from the time in which the evil would be come across by the one who travels during it?'

قال: و روى مسلم الضبي، عن حبة العرني، قال: سار في الساعة التي نهاه عنها المنجم، فلما انتهينا إليهم رمونا، فقلنا لعلي (عليه السلام): يا أمير المؤمنين، قد رمونا. فقال: «كفوا». ثم رمونا، فقال: «كفوا». ثم الثالثة، فقال: «الآن طاب لكم القتال، احملوا عليهم».

He (the narrator) said, 'And it is reported by Muslim Al Zaby, from Habat Al Arny who said,

'We travelled during the time which the astrologer had forbidden from. So when we ended up to them (the enemy), they fired (arrows) at us. We said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! We have been fired (arrows) at!' He^{asws} said: 'Pause. Then we were fired at (again), and he^{asws} said: 'Pause!' Then, (when it happened) the third time, he^{asws} said: 'Now the fighting is good for you. Attack upon them!'⁶⁴

⁶⁴ شرح النهج :2 269