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CHAPTER 34**SABA****(54 VERSES)****VERSES 1 - 54**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعا: حمد سبأ، و حمد فاطر، من قرأهما في ليلة لم يزل في ليلته في حفظ الله و كلاءته،

Ibn babuwayh, by his chain, from Ibn Azina,

'From Abu Abdullah^{asws} having said: 'The Two Praises together – Praise of *Saba* (Chapter 34) and Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah^{azwj} and Guarded by Him^{azwj} during his night.

و من قرأهما في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ مناه».

And one who recites these during the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart, or reach his hopes'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، لم يبق شيء إلا كان يوم القيامة رفيقا صالحا،

And from Khawas Al-Quran –

It is reported from the Prophet^{saww} having said: 'The one who recites this Chapter, there would remain nothing up to the Day of Judgement except that it would be a sincere friend to him.

و من كتبها و علقها عليه لم يقره دابة و لا هوام،

And one who writes is and attaches it (as an amulet), neither animal nor vermin would come near it.

¹. ثواب الأعمال: 110.

و إن شرب ماءها، و رش عليه، و كان يفرق من شيء، أمن و سكن روعه، و لا يفرع إن غسل وجهه بمائها».

And if its water is drunk, and sprinkled, and he was separated from something, it would be safe and his fear would be settled, and he will not be scared if he washes his face with its water'.²

في مجمع البيان ابي بن كعب عن النبي صلى الله عليه واله قال: من قرأ سورة سبأ لم يبق نبي ولا رسول الا كان له يوم القيامة رفيقا ومصافحا.

In Majma Al-Bayan – Ubayy Bin Ka'ab,

'From the Prophet^{saww}: 'The one who recites *Surah Saba*, there would not remain a Prophet^{as} nor a Rasool^{as} except that he^{as} would be a friend of his on the Day of Judgement and shake his hand'.³

وقال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه لا يقربه دابة و لا هوام،

And Rasool-Allah^{saww} said: 'One who writes it (Surah Saba), and attaches it (as an amulet) upon him, neither an animal nor a vermin would come near him.

و من كتبها و شربها بماء، و رش على وجهه منها، و كان خائفا، أمن مما يخاف منه، و سكن روعه».

And one who writes it and drinks its water, and sprinkles upon his face from it, and he was fearful, he would be safe from whatever he had feared from, and his dread would settle.⁴

VERSES 1 & 2

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ
الْحَبِيرُ {1}

The Praise is for Allah Who, for Him is whatever is in the skies and whatever is in the earth, and for him is the Praise in the Hereafter, and He is the Wise, the Aware [34:1]

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ الرَّحِيمُ
الْعَفُورُ {2}

² (خواص القرآن)

³ Tafseer Noor Al Saqalayn – CH 34 H 2

⁴ Tafseer Burhan – H 8744

He Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, and He is the Merciful, the Forgiving [34:2]

The All-Aware

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْقُفَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِلزُّنْدِيقِ حِينَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ اِرْجِعْ بِقَوْلِي إِلَىٰ إِنْتَابِ مَعْنَىٰ وَأَنَّ شَيْءًا بِحَقِيقَةِ الشَّيْئَةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَلَا صُورَةٌ وَلَا يُحَسُّ وَلَا يُحَسُّ وَلَا يُدْرِكُ بِالْحَوَاسِّ الْحُمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَلَا تَنْفُضُهُ الدُّهُورُ وَلَا تُعَيِّرُهُ الْأَرْمَانُ

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Fuqaymi, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said to the atheist when he asked him^{asws}, 'What is He^{azwj}?' He^{asws} said: 'He^{azwj} is a thing different for the things. I^{asws} reiterate with my^{asws} words to prove the meaning, and He^{azwj} is a thing in reality of the 'thing-ness' apart from that He^{azwj} has neither a body, nor an image, nor can He^{azwj} be felt, nor can He^{azwj} be touched, nor can He^{azwj} be realised by the five sensory perceptions. Neither can the imaginations grasp Him^{azwj}, nor can the ages reduce Him^{azwj}, nor can the times change Him^{azwj}'.

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِعَ بِبَصِيرٍ قَالَ هُوَ سَمِعَ بِبَصِيرٍ سَمِعَ بِغَيْرِ حَارِجَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِعَ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرٌ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَأَقُولُ إِنَّهُ سَمِعَ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَىٰ أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِأَلَا اخْتِلَافِ الدَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَىٰ

So the questioner said to him^{asws}, 'But you^{asws} are saying that He^{azwj} is Hearing, Seeing'. He^{asws} said: 'He^{azwj} is Hearing, Seeing. He^{azwj} Sees without an organ and Sees without an instrument, but He^{azwj} is Seeing by Himself^{azwj} and is Hearing by Himself^{azwj}. My^{asws} words that 'He^{azwj} is Seeing by Himself^{azwj} and is Hearing by Himself^{azwj}' is not that He^{azwj} is a thing and His^{azwj} Self is another thing. But, I^{asws} intend as an idiom from myself^{asws} when I^{asws} was asked and as an understanding for you when you asked. Thus, I^{asws} am saying that He^{azwj} Hears by all of Him^{azwj}, not that the for the 'all' of Him^{azwj} there are parts, but I^{asws} intend to make you understand and as an idiom from myself^{asws} and I^{asws} do not re-iterate in that except that He^{azwj} is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning'.⁵

⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 6 (Extract)

VERSES 3 & 4

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ
{3}

And those who commit Kufr say, 'The Hour will not come to us'. Say: 'Yes (it will), by my Lord, the Knower of the unseen! It will come to you. Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book [34:3]

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

For Him to Recompense those who believe and do righteous deeds. They, for them is Forgiveness and an honourable sustenance [34:4]

The Clarifying Book

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

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

'Abu Al-Hassan Musa^{asws} said: 'And as for: **the Clarifying Book [34:1]**, so it is Amir-Al-Momineen^{asws}.

VERSE 5

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ {5}

And those who strive against Our Signs to frustrate them, they, for them is a Punishment of painful torture [34:5]

The Signs of Allah^{azwj}

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}.'⁶

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

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than [asws]'⁷

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

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

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}.'⁸

VERSE 6

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ
{6}

And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth and a Guidance to the Path of the Mighty, the Praised [34:6]

⁶ (Extract) تفسير القمي 1: 199.

⁷ تفسير القمي 1: 309.

⁸ (Extract) الكافي 1: 3 / 161.

علي بن إبراهيم في قوله تعالى: وَ يَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ، قال: هو أمير المؤمنين (عليه السلام)، صدق رسول الله (صلى الله عليه و آله) بما أنزل الله عليه.

Ali Bin Ibrahim

Regarding the Words of the Exalted: ***And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6]***, said, 'It is Amir-Al-Momineen^{asws}. He^{asws} ratified Rasool-Allah^{saww} with whatever Allah^{azwj} Revealed unto him^{saww},⁹

VERSES 7 - 9

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُوكُمْ عَلَىٰ رَجُلٍ يَنْبئُكُمْ إِذَا مُرِّتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ
{7}

And those who commit Kufr say, 'Shall we point you to a man who would inform you that when you are scattered with every scattering, you would in a new creation? [34:7]

أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ
{8}

Either he is fabricating a lie upon Allah, or there is madness in him'. But, those who do not believe in the Hereafter would be in Punishment and the far straying [34:8]

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ نَشْأَ نُخَسِفُ بِهِمُ
الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ {9}

Do they not look at what is in front of them and what is behind them, from the sky and the earth? If We so Desire, We would Cause the earth to submerge with them, or a piece of the sky to fall down upon them. Surely, in that, there is a Sign for every penitent servant [34:9]

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال:

⁹. تفسير القمي 2: 198.

حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه وآله)، منهم، عتبة بن ربيعة، وأبي بن خلف، والوليد بن المغيرة، والعاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، وقال: أترعم أن ربك يحيي هذا بعد ما ترى؟!

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

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'¹⁰

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

Al-Ayyashi from Al-Halby,

Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'¹¹

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

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

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his

¹⁰ الأمالي 1: 18.

¹¹ تفسير العياشي 2: 89/296.

hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'¹²

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

Al-Ayyashi from Al-Halby,

Abu Abdullah^{asws} said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'¹³

VERSE 10

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۗ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۗ وَأَلْنَا لَهُ الْحَدِيدَ {10}

And We had Given Dawood a Grace from Us: "O mountains and the birds! Repeat Praises with him!" And We Softened the iron for him [34:10]

في كتاب كمال الدين و تمام التعمية بإسناده إلى هشام بن سالم عن - الصادق جعفر بن محمد عليهما السلام أنه قال في حديث يذكُر فيه قصة داود عليه السلام إنه خرج يقرأ الزبور و كان إذا قرأ الزبور لا يبقى جبل و لا حجر و لا طائر إلا أجابه.

In the book Kamal Al Deen Wa Tamam Al Ni'ma, by his chain going up to Hisham Bin Salim,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said in a Hadeeth mentioning the story of Dawood^{as}: 'He^{as} used to go out reciting the Psalms, and it so happened whenever he^{as} recited the Psalms, there did not remain a mountain, nor a rock, nor a bird, except it responded to him^{as}.'¹⁴

في كتاب المناقب لابن شهر آشوب كتاب الارشاد للزهري قال سعيد ابن المسيب: كان الناس لا يخرجون إلى مكة حتى يخرج على بن الحسين، فخرج و خرجت معه، فنزل في بعض المنازل فصلى ركعتين فسبح في سجوده فلم يبق شجر و لا مدر الا سبحوا معه

In the nook Al-Manaqib of Ibn Shehr Ashub, Kitaab Al-Irshaad of Al-Zuhry, Saeed Ibn Al-Musayyab said,

'The people were not going out to Makkah until Ali^{asws} Bin Al-Husayn^{asws} went out. So he^{asws} went out, and they went out with him^{asws}. Then he^{asws} encamped at one of the stations, and he^{asws} prayed two Cycles of Salat. He^{asws} Glorified in his^{asws} Sajdah, and there did not remain a tree, nor a rock except that it Glorified along with him^{asws}.

¹² الأمالي 1: 18.

¹³ تفسير العياشي 2: 89/296.

¹⁴ H 13 - تفسير نور الثقلين، ج 4، ص: 316

ففرغت منه فرفع رأسه فقال: يا سعيد أفرغت؟ قلت: نعم يا ابن رسول الله، فقال: هذا التسبيح الاعظم.

I panicked from it, so he^{asws} raised his^{asws} head and said: 'O Saeed, you are terrified?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}'. So he^{asws} said: 'This is the most magnificent Glorification'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَاتَ دَاوُدُ النَّبِيُّ (عليه السلام) يَوْمَ السَّبْتِ مَفْجُوءاً فَأَظْلَمَتْهُ الطَّيْرُ بِأَجْنِحَتِهَا وَ مَاتَ مُوسَى كَلِيمُ اللَّهِ (عليه السلام) فِي النَّبِيِّ فَصَاحَ صَائِحٌ مِنَ السَّمَاءِ مَاتَ مُوسَى (عليه السلام) وَ أَيُّ نَفْسٍ لَا تَمُوتُ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Prophet Dawood^{as} passed away suddenly on the day of Saturday, and the birds shaded him^{as} by their wings; and Musa^{as}, the Speaker with Allah^{azwj}, passed away in the wilderness, and a shrieker shrieked from the sky: 'Musa^{as} has (also) passed away, and which soul would not be dying?'¹⁶

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِراً فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام) .

And by this chain, from Hafs, who has reported the following:

Abu Abdullah^{asws} said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{azwj} would Return it to its place. And the one who is unable to fulfil his need should seek it on the day of Tuesday, for it is the day in which Allah^{azwj} Softened the iron for Dawood^{as}'.¹⁷

VERSE 11

أَنْ اَعْمَلْ سَابِعَاتٍ وَقَدَّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

"Make armour and measure the rings appropriately, and do righteous deeds. I am watching what you are doing!" [34:11]

¹⁵ Tafseer Noor Al Saqalayn – CH 34 H 8

¹⁶ Al Kafi V 3 – The Book Of Funerals CH 1 H 4

¹⁷ الكافي 8: 109 /143

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن شريف بن سابق، عن الفضل بن أبي قرّة، عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (صلوات الله عليه)، قال: أوحى الله عز و جل إلى داود (عليه السلام): أنك نعم العبد لو لا أنك تأكل من بيت المال، و لا تعمل بيدك. قال: فبكى داود (عليه السلام) أربعين صباحاً، فأوحى الله عز و جل إلى الحديد أن لن لعبدي داود.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al-MufazzAl-Bin Abu Qarat,

‘Abu Abdullah^{asws} says that Amir-Al-Momineen^{asws} said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: “You^{as} are a good servant if only you^{as} did not consume from the Public Treasury, and worked by your own hands”. So Dawood^{as} wept for forty (40) mornings and Allah^{azwj} Mighty and Majestic Revealed unto the iron: “Be soft for My^{azwj} servant Dawood^{as}!”

فألان الله عز و جل له الحديد، فكان يعمل كل يوم درعا فيبيعها بألف درهم، فعمل ثلاثمائة و ستين درعا، فباعها بثلاثمائة و ستين ألفاً، و استغنى عن بيت المال».

Thus, Allah^{azwj} Softened the iron for him^{as}, and he^{as} used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury’.¹⁸

VERSES 12 & 13

وَلَسَلِيمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {12}

And for Suleyman was the wind. Its morning course was a month and its evening course was a month, and We Caused to flow for him a spring of molten copper. And from the Jinn were ones who worked in front of him by the Permission of his Lord. And one from them who evaded Our Command, We shall Make him taste Punishment of the Blazing Fire [34:12]

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ أَسِيَاتٍ ۖ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۖ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ {13}

¹⁸ الكافي 5: 74 / 5.

They were making for him whatever he so desired, from the prayer Niches, and figurines, and bowls like the watering troughs, and fixed cauldrons. Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِيُنْ شَكَرْتُمْ لِأَزِيدَنَّكُمْ وَ قَالَ سُبحَانَهُ وَ تَعَالَى اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلًا مِنْ عِبَادِي الشُّكُورِ

He^{asws} said; 'So the one who is contented among you, should be thankful to Allah^{azwj}. Allah^{azwj} is Saying: **"If you are grateful, I would Increase it for you [14:7]**. And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**.

وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسِنَ ظَنُّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ حَفَّتْ مِثْمُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And think good with Allah^{azwj}, for Abu Abdullah^{asws} used to say; 'The one who thinks about Allah^{azwj}, Allah^{azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah^{azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.¹⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد، و عبد الله ابني محمد بن عيسى، عن علي ابن الحكم، عن أبان بن عثمان، عن أبي العباس، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَائِيلٍ، فقال: «و الله ما هي تمائيل الرجال و النساء، و لكنها تمائيل الشجر و شبهه».

Muhammad Bin Yqoub, from Muhammad Bin Yahya, from Ahmad, and Abdullah Ibn Muhammad Bin Isa, from Ali Ibn Al-Hakam, from Abaan Bin Usman, from Abu Al-Abbas,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **They were making for him whatever he so desired, from the prayer Niches, and figurines [34:13]**, so he^{asws} said: 'By Allah^{azwj}! These were not images of the men and the women, but the images of the tree, and it's like'.²⁰

¹⁹ Al Kafi – H 14993

²⁰ الكافي 6: 527 / 7.

VERSE 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبِ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14]

ابنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْنُوبَةُ قَالَ فَتَنَظَرَ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ الْخُرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخُرْنُوبَةُ قَالَ فَوَلَّىٰ سُلَيْمَانُ مُدْبِرًا إِلَىٰ مِحْرَابِهِ فَقَامَ فِيهِ مُتَّكِمًا عَلَىٰ عَصَاهُ فَنُقِضَ رُوحُهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Suleyman^{as} Bin Dawood^{as} that: “The sign of your^{as} death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*”. Suleyman^{as} looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he^{as} said to it: ‘What is your name?’ It said, ‘Al-Kharnouba’. Suleyman^{as} turned back to his^{as} Prayer Niche and stood leaning upon his staff. His^{as} soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنَّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَبْرُؤُونَ وَ هُوَ قَائِمٌ تَابِتٌ حَتَّىٰ دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَجَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبِ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him^{as} and were striving in his^{as} command as before, and they were thinking that he^{as} was alive and had not died. The morning came and passed, and he^{as} was still standing still, until the woodworm gnawed away at his^{as} staff and it broke, and Suleyman^{as} fell down upon the ground. Have you not heard the Words of the Mighty and Majestic: **So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].**²¹

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، قال: «إن سليمان بن داود (عليه السلام) قال ذات يوم لأصحابه: إن الله تبارك و تعالی قد وهب لي ملكا لا

²¹ الكافي 8: 114 / 144.

ينبغي لأحد من بعدي، سخر لي الريح و الإنس و الجن و الطير و الوحوش، و علمني منطق الطير، و آتاني من كل شيء، و مع جميع ما أوتيت من الملك ما تم سروري يوماً إلى الليل، و قد أحببت أن أدخل قصري في غد،

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Ibn Hashim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

(It has been reported) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} having said: 'One day Suleyman^{as} Bin Dawood^{as} said to his^{as} companions: 'Surely, Allah^{azwj} Blessed and Exalted has Gifted to me^{as} a kingdom which is not befitting for anyone from after me^{as}. He^{azwj} Made subservient to me^{as}, the wind, and the humans, and the Jinn, and the birds, and the animals, and Taught me^{as} the speech of the birds, and Gave to me^{as} from everything, and along with all what He^{azwj} has Given to me from the kingdom, my^{as} delight is not complete, day to the night, and I^{as} would love it that I^{as} should enter into my^{as} castle in the morning.

فأصعد أعلاه و أنظر إلى ممالكه، فلا تأذنوا لأحد علي لثلا يرد علي ما ينغص علي يومي. فقالوا: نعم.

I^{as} want ascend to its height and look at my^{as} kingdom. Therefore, no one is permitted to seek permission to see me^{as} for I^{as} do not wish to be disturbed for this day of mine^{as}. So they said, 'Yes'.

فلما كان من الغد، أخذ عصاه بيده و صعد إلى أعلى موضع من قصره، و وقف متكئاً على عصاه ينظر إلى ممالكه، مسروراً بما أوتي، فرحاً بما أعطي، إذ نظر إلى شاب حسن الوجه و اللباس قد خرج عليه من بعض زوايا قصره، فلما أبصر به سليمان (عليه السلام)، قال له: من أدخلك إلى هذا القصر، و قد أردت أن أحلوا فيه هذا اليوم. و بإذن من دخلت؟

So when it was the morning, he^{as} grabbed his^{as} staff and ascended to the high place from his castle, and paused reclining upon his^{as} staff, he^{as} looked at his^{as} kingdom, delighted at what he^{as} had been Given, joyous with what he^{as} had been Gifted with. (Suddenly) he^{as} saw a youth with a beautiful face and clothes coming towards him^{as} from one of the places of his^{as} castle. When Suleyman^{as} saw him, he^{as} said to him: 'Who allowed you to enter into this castle, and I^{as} have intended that I^{as} should be alone in it, for this day? And by whose permission have you entered?'

قال الشاب: أدخلني هذا القصر ربه، و بإذنه دخلت. فقال: ربه أحق به مني، فمن أنت؟ قال: أنا ملك الموت. قال: و فيم جئت؟ قال جئت لأقبض روحك.

The youth said: 'It was its Lord^{azwj} Who Made me enter into this castle, and it is by His^{azwj} Permission that I entered'. So he^{as} said: 'Its Lord^{azwj} is more rightful for it that I^{as} am. So who are you?' He said: 'I am the Angel of death'. He^{as} said: 'And with regards to whom have you come?' He said: 'I have come for the capture of your^{as} soul'.

قال: امض لما أمرت به، فهذا يوم سروري، و أبي الله عز و جل أن يكون لي سرور دون لقاءه.

He^{as} said: 'Go ahead and do what you have been Commanded to do, for this is my^{as} day of delight, and Allah^{azwj} Mighty and Majestic has Refused that there should be delight for me^{as}, without meeting Him^{azwj}'.

فقبض ملك الموت روحه و هو متكئ على عصاه، فبقي سليمان متكئا على عصاه و هو ميت ما شاء الله، و الناس ينظرون إليه و هم يقدرون أنه حي،

So the Angel of Death captured his^{as} soul whilst he^{as} was reclining upon his^{as} staff. Thus, Suleyman^{as} remained reclining upon his^{as} staff, and he^{as} was dead, for as long as Allah^{azwj} so Desired it. And the people were looking at him^{as} and they were under the impression that he^{as} was alive.

فافتتنوا فيه، و اختلفوا، فمنهم من قال: إن سليمان قد بقي متكئا على عصاه هذه الأيام الكثيرة و لم يتعب، و لم يئم، و لم يأكل، و لم يشرب! إنه لربنا الذي يجب علينا أن نعبد.

They were Tried with regards to it, and they differed, so from among them was one who said, 'Suleyman^{as} has remained reclining upon his^{as} staff this day for a long time, and he^{as} is not getting tire, nor is he^{as} eating, and is not drinking! He^{as} is a lord unto us and it obligates us that we should serve him^{as}'.

و قال قوم: إن سليمان ساحر، و إنه ليرينا أنه واقف متكئ على عصاه فيسحر أعيننا، و ليس كذلك.

And a group of people said: 'Surely, Suleyman^{as} is a magician, and he^{as} is watching us, and he^{asws} is pausing upon his^{as} staff, so he^{as} has cast a spell upon our eyes, and it is not like that'.

و قال المؤمنون: إن سليمان هو عبد الله و نبيه، يدبر الله أمره بما شاء.

And the Momineen said: 'Surely, Suleyman^{as} is a servant of Allah^{azwj} and is His^{azwj} Prophet^{as}. Allah^{azwj} Regulates the affairs with whatsoever He^{azwj} Desires to'.

فلما اختلفوا بعث الله عز و جل الأرضة فدبت في عصا سليمان، فلما أكلت جوفها انكسرت العصا، و خر سليمان من قصره على وجهه، فشكرت الجن الأرضة على صنعها، فلأجل ذلك لا توجد الأرضة في مكان إلا و عندها ماء و طين،

So whilst they were differing. Allah^{azwj} Mighty and Majestic Sent the woodworm which gnawed away at his^{as} staff. When it had eaten its middle, the staff broke, and Suleyman^{as} fell from his^{as} castle upon his^{as} face. So the Jinn wanted to thank the woodworm upon what it had done. They hurried to it for that, but did not find the woodworm in any place except that there was water and clay.

و ذلك قول الله عز و جل: فَلَمَّا فَصَّيْنَا عَلَيْهِ الْمَوْتَ مَا دَهِمَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يُعْنِي عَصَاهُ فَلَمَّا خَرَ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

And these are the Words of Allah^{azwj} Mighty and Majestic: ***But when We Decreed death unto him, nothing evidenced them upon his death except an insect of***

the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].

ثم قال الصادق (عليه السلام): «و ما نزلت هذه الآية هكذا، و إنما نزلت: فلما خر تبينت الإنس أن الجن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين».

Then Al-Sadiq^{asws} said: 'And this Verse was not Revealed like this, but rather it was Revealed as: **So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14].**²²

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن الحسن بن علي، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لقد شكرت الشياطين الأرض حين أكلت عصا سليمان (عليه السلام) حتى سقط، و قالوا: عليك الخراب، و علينا الماء و الطين، فلا تكاد تراها في موضع إلا رأيت ماء و طينا».

And from him, who said, 'My father narrated to me, from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Owramat, from Al-Hassan Bin Ali Bin Uqba, from one of our companions,

'Abu Abdullah^{asws} has said: 'The satans^{la} went to thank the woodworm when it ate the staff of Suleyman^{as} until he^{as} fell, and said, 'To you is the ruination, and to us is the water and the clay', and they could not see it in its place except that they saw the water and clay'.²³

في كتاب كمال الدين وتمام النعمة باسناده إلى محمد بن جعفر عن أبيه عن جده عن رسول الله صلى الله عليه واله قال: عاش سليمان بن داود سبعمئة سنة واثني عشر سنة.

In the book Kamal-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Muhammad Bin Ja'far, from his father, from his grandfather, who has said from,

'Rasool-Allah^{saww} having said: 'Suleyman^{as} Bin Dawood^{as} lived for seven hundred and twelve years'.²⁴

VERSES 15 - 19

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ {15}

²² عيون أخبار الرضا 1: 24 / 265، علل الشرائع: 2 / 73

²³ علل الشرائع: 4 / 74

²⁴ Tafseer Noor Al Saqalayn – CH 34 H 38

Certainly, there was a Sign for Saba in their dwellings of two gardens on the right and left: "Eat from the sustenance of your Lord and be thankful to Him!" A good city and a Forgiving Lord [34:15]

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ
مِّنْ سِدْرٍ قَلِيلٍ {16}

But they turned aside, so We Sent upon them a surging flood and Replaced for them with two gardens with bitter fruit, and shrubs, and a few lote-trees [34:16]

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۗ وَهَلْ نُجَازِي إِلَّا الْكُفُورَ {17}

That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُورَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۗ سِيرُوا فِيهَا لِيَالِي
وَأَيَّامًا آمِنِينَ {18}

And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَرِّقٍ ۗ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {19}

But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves, so We Made them as subject of discourse and Scattered them with every scattering. Surely, there are Signs in that for every patient, grateful one [34:19]

Apparent explanation - The people of Saba

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَبُّوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيدِ بْنِ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ
وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

'A man asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves [34:19].**

فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَ لَهُمْ قُرَى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَأَنْهَارٌ جَارِيَةٌ وَأَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعَمِ اللَّهِ وَغَيَّرُوا مَا بَأَنْفُسِهِمْ فَأَرْسَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ سَيْلَ الْعَرَمِ فَعَرَّقَ قُرَاهُمْ وَأَخْرَبَ دِيَارَهُمْ وَأَذْهَبَ بِأَمْوَالِهِمْ وَأَبْدَلَهُمْ مَكَانَ حَنَاتِهِمْ حَبْتَيْنِ ذَوَاتَيْ أَكْلِ حَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ

He^{asws} said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah^{azwj} and changed what was in themselves, so Allah^{azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ جَزَائِهِمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكُفُورَ.

Then Allah^{azwj} Mighty and Majestic Said: **That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17].**²⁵

Esoteric explanation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدِ الشَّحَامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ يَا قَتَادَةُ أَنْتَ فِقِيهُ أَهْلِ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بَلَعْنِي أَنْتَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَعْلَمُ تُفَسِّرُهُ أَمْ يَجْهَلُ قَالَ لَا يَعْلَمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَإِنْ كُنْتَ تُفَسِّرُهُ يَعْلَمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far^{asws}, so he^{asws} said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far^{asws} said: 'It has reached me^{asws} that you are explaining the Quran'. Qatada said to him^{asws}, 'Yes'. So Abu Ja'far^{asws} said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far^{asws} said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I^{asws} would like to ask you'. Qatada said, 'Ask'.

قَالَ أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي سَبِّهِ وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالِي وَ أَيَّامًا آمِنِينَ

²⁵ الكافي 8: 395 / 5996

He^{asws} said: 'Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic in (the Chapter 34) *Saba: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18].*

فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يُخْرَجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيُقَطَّعُ عَلَيْهِ الطَّرِيقُ فَتُدْهَبُ نَفْسُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

So Abu Ja'far^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'O Allah^{azwj}, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَبِحُكِّكَ يَا قَتَادَةُ إِنْ كُنْتَ إِتْمَا فَسْتَرَتِ الْقُرْآنَ مِنْ تَلْفَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

So Abu Ja'far^{asws} said: 'Woe be unto you! But rather, you are explaining the Quran from your own self, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَ بِحُكِّكَ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ عَارِفًا بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعْوُهُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) الَّتِي مِنْ هَوَانَا قَلْبُهُ فُيَلَّتْ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our^{asws} rights, loving us^{asws} with his heart, just as Allah^{azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them [14:37]** and it does not mean the House, for He^{azwj} is Saying 'towards them'. So we^{asws} are, by Allah^{azwj}, the (Answered) supplication of Ibrahim^{as} towards whom^{asws} if one loves with one's heart, his Hajj would be Accepted, otherwise it will not be, O Qatada! So when it will be the Day of Judgment, he would be secure from the Punishment of Hell on the Day of Judgment'.

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا حَرَمَ وَ اللَّهُ لَا فَسْرُتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَبِحُكِّكَ يَا قَتَادَةُ إِتْمَا يَعْرِفُ الْقُرْآنَ مِنْ حُوطَبِ بِهِ.

Qatada said, 'No offence. By Allah^{azwj}, I will not explain it except like this'. So Abu Ja'far^{asws} said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{asws} who have been Addressed by it'.²⁶

The 'Blessed Apparent Towns'

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ali Bin Zakariyya Al-Basry, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali^{asws} Bin Musa^{asws}, said, 'Musa^{asws} narrated to my father, from his^{asws} father^{asws} Ja'far^{asws} having said: 'One of the commentators of the Quran came up to My^{asws} father^{asws}, so he^{asws} said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He^{asws} said: 'You are the one who interprets the Quran?' He said, 'Yes'.

قال: فكيف تفسر هذه الآية: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سَيْرُوا فِيهَا لَيَالِي وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

He^{asws} said: 'So how is the interpretation of this Verse: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]?**' He said, 'This is in between Makkah and Mina'.

فقال له أبو عبد الله (عليه السلام): أ يكون في هذا الموضع خوف و قطع؟ قال: نعم، قال: فموضع يقول الله عز و جل: آمن، يكون فيه خوف و قطع؟! قال: فما هو؟ قال: ذاك نحن أهل البيت، قد سماكم الله أناساً، و سمانا قرى.

So Abu Abdullah^{asws} said to him: 'Does not fear and being cut-off (by bandits) occur in this place?' He said, 'Yes'. He^{asws} said: 'So the place for which Allah^{azwj} Mighty and Majestic is Saying: **in security**, can there occur therein fear and being cut-off (by bandits)?' He said, 'So what is it?' He^{asws} said: 'That is us^{asws}, the People^{asws} of the Household. Allah^{azwj} has Named you as people, and Named us^{asws} as towns'.

قال: جعلت فداك، أ وجدت هذا في كتاب الله أن القرى رجال؟ قال أبو عبد الله (عليه السلام): أليس الله تعالى يقول: وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا، فللحدران و الحيطان السؤال، أم للناس؟ و قال تعالى: وَ إِنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَاباً شَدِيداً فلنمن العذاب: للرجال، أم للحدران و الحيطان؟.

²⁶ الكافي 8: 311 / 485

He said, 'May I be sacrificed for you^{asws}! You^{asws} are finding in the Book of Allah^{azwj} that town are men?' Abu Abdullah^{asws} said: 'Is not Allah^{azwj} Saying: **And ask the town (people) which we were in, and the caravan among which we returned, and that we are truthful** [12:82], so is the question to be posed to the partitions and the walls, or the people? And Allah^{azwj} the Exalted Says: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment** [17:58], so who is the Punishment for, for the men, or for the partitions and the walls?'²⁷

وعنه: عن أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: قال: جعلت فداك، فأخبرني عن القرى الظاهرة. قال: هم شيعتنا - يعني العلماء منهم -.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}. He (Al-Basry) said, 'May I be sacrificed for you^{asws}! Inform me about the Apparent towns'. He^{asws} (Abu Abdullah^{asws}) said: 'They are our^{asws} Shias - meaning the learned among them'.²⁸

Travelling securely during the era of Al-Qaim^{asws}

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام) - في حديث في معنى الآية - قال: «يا أبا بكر، سيروا فيها ليالي و آيَّاماً آمينين - فقال - مع قائمنا أهل البيت».

Ibn Babuwayh, by his chain,

(It has been reported) from Abu Abdullah^{asws} - in a Hadeeth regarding the Meaning of the Verse, said: 'O Abu Bakr, **“Travel in these during nights and days in security”** [34:18] - with our^{asws} Al-Qaim^{asws}, of the People^{asws} of the Household'.²⁹

و في قوله تعالى: سيروا فيها ليالي و آيَّاماً آمينين روي عن أبي حمزة الشمالي، عن علي بن الحسين (عليه السلام)، أنه قال: «آمينين من الزينغ» أي فيما يقتبسون منهم من العلم في الدنيا و الدين.

And regarding the Words of the Exalted: **“Travel in these during nights and days in security”** [34:18], it has been reported by Abu Hamza Al-Sumaly, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Safe from the deviation' i.e., regarding what they (Shias) are attaining from them^{asws}, from the knowledge regarding the world and the Religion'.³⁰

²⁷ تأويل الآيات 2: 1 / 471

²⁸ (Extract) تأويل الآيات 2: 2 / 472

²⁹ علل الشرائع: 91 / ذ ح 5

³⁰ تأويل الآيات 2: 3 / 473

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «م تفتيهم؟». قال: بكتاب الله، قال (عليه السلام): «و إنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟». قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq^{asws} said to Abu Hanifa when he came up to him^{asws}: ‘Who are you?’ He replied, ‘Abu Hanifa’. He^{asws} said: ‘The Mufti (Issuer of Fatwas) of the people of Al-Iraq?’ He replied, ‘Yes’. He^{asws} said: ‘By what do you issue Fatwas to them?’ He replied, ‘By the Book of Allah^{azwj}’. He^{asws} said: ‘And you have the knowledge of the Book of Allah^{azwj} – its Abrogating, and it’s Abrogated, and its Decisive, and its Allegorical (Verses)?’ He replied, ‘Yes’.

قال: «فأخبرني عن قول الله عز و جل: وَ قَدَرْنَا فِيهَا السَّيْرَ سَيْرُوا فِيهَا لَيْلِيًا وَ أَيَّامًا آمِنِينَ أَي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسرون بين مكة و المدينة و لا تأمنون على دمائكم من القتل، و لا على أموالكم من السرقة؟». فقالوا: اللهم نعم

He^{asws} said: ‘So inform me about the Words of Allah^{azwj} Mighty and Majestic: **and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]**, which place is it?’ Abu Hanifa^{la} said, ‘It is what is in between Makkah and Al-Medina’. So Abu Abdullah^{asws} turned towards those who were seated with him^{asws} and said: ‘We^{asws} adjure you by Allah^{azwj}! Have you travelled between Makkah and Al-Medina, and you were insecure for your blood, from being murdered, nor upon your wealth, from it being stolen?’ So they said, ‘O Allah^{azwj}, yes’.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقاً، أخبرني عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كَانَ آمِنًا، أَي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبيرة دخلاه فلم يأمنوا القتل؟». قالوا: اللهم نعم.

So Abu Abdullah^{asws} said: ‘Woe be unto you – O Abu Hanifa – Allah^{azwj} is not Saying (anything) but the Truth. Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and the one enters it shall be secure [3:97]**, which place is it?’ He said, ‘That is the Sacred House of Allah^{azwj}’. So, Abu Abdullah^{asws} turned towards those seated with him^{asws}, and said: ‘We^{asws} adjure you by Allah^{azwj}! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were unsafe from being murdered?’ They said, ‘Our Allah^{azwj}, yes’.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقاً». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

So Abu Abdullah^{asws} said: 'Woe be unto you – O Abu Hanifa – Allah^{azwj} is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah^{azwj}, but rather I am an analogist'.³¹

[أحمد الطبرسي] عن أبي حمزة الثمالي قال: أتى الحسن البصري أبا جعفر (عليه السلام) فقال: جئتك لأسألك عن أشياء من كتاب الله. فقال أبو جعفر: أأنت فقيه أهل البصرة؟ قال: قد يقال ذلك. فقال له أبو جعفر (عليه السلام): هل بالبصرة أحد تأخذ عنه؟ قال: لا،

Ahmad Al Tabarsy, from Abu Hamza Al Sumaly who said,

'Al-Hassan Al-Basry came to Abu Ja'far^{asws}, so he said, 'I have come to you^{asws} to ask you^{asws} about things from the Book of Allah^{azwj}'. So Abu Ja'far^{asws} said: 'Are you not a jurist of the people of Al-Basra?' He said, 'It has been said, that'. Abu Ja'far^{asws} said to him: 'Is there anyone at Al-Basra whom you take (your knowledge) from?' He said, 'No'.

قال: فجميع أهل البصرة يأخذون عنك؟ قال: نعم. فقال أبو جعفر: سبحان الله لقد تقلدت عظيما من الأمر، بلغني عنك أمر فما أدري أكذلك أنت، أم يكذب عليك؟ قال: ما هو؟ قال: زعموا أنك تقول: إن الله خلق العباد ففوض إليهم أمورهم. قال: فسكت الحسن.

The Imam^{asws} said: 'So the whole of the people of Al-Basra are taking (knowledge) from you?' He said, 'Yes'. So Abu Ja'far^{asws} said: 'Glory be to Allah^{azwj}! You have collared yourself (offered *Taqleed: taken a Great responsibility*) with a great matter. A matter has reached me^{asws} from you, so I^{asws} do not know whether it is like that with you, or it has been belied against you?' He said, 'What is it?' The Imam^{asws} said: 'They are claiming that you are saying, 'Allah^{azwj} Created the servants, so He^{azwj} Delegated their matters to them'. He (the narrator) said, 'Al-Hassan (Al-Basry) was silent'.

فقال: رأيت من قال الله له في كتابه: إنك آمن، هل عليه خوف بعد هذا القول منه؟ فقال الحسن: لا. فقال أبو جعفر (عليه السلام): اني أعرض عليك آية وانهي إليك خطابا، ولا أحسبك الا وقد فسرتة على غير وجهه، فان كنت فعلت ذلك فقد هلكت وأهلكت. فقال له: ما هو؟

So he^{asws} said: 'The one to whom Allah^{azwj} Says in His^{azwj} Book: "You are safe", is there any fear to be upon him after these Words from Him^{azwj}?' So Al-Hassan (Al-Basry) said, 'No'. So Abu Ja'far^{asws} said: 'I^{asws} am presenting to you a Verse and ending to you the address, and I^{asws} reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed'. So he said to him^{asws}, 'What is it?'

قال: رأيت حيث يقول: * (وجعلنا بينهم وبين القرى التي بركنا فيها قرى ظاهرة وقدرنا فيها السير سيروا فيها ليالي وأياما آمنين) * يا حسن بلغني انك أفتيت الناس فقلت هي مكة.

31 الاحتجاج: 360

The Imam^{asws} said: 'What is your view where He^{azwj} is Saying: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]**? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people'. He said, 'It is Makkah'.

فقال أبو جعفر (عليه السلام) فهل يقطع على من حج مكة وهل يخاف أهل مكة، وهل تذهب أموالكم؟ قال: بلى. قال: فمتى يكونون آمنين؟

So Abu Ja'far^{asws} said: 'Then, is there one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?' He said, 'Yes'. He^{asws} said: 'So when will they happen to be safe?'

بل فينا ضرب الله الأمثال في القرآن. فحن القرى التي بارك الله فيها، وذلك قول الله عزوجل، فمن أقر بفضلنا حيث بينهم وبين شيعتهم القرى التي باركنا فيها، قرى ظاهرة، والقرى الظاهرة: الرسل، والنقلة عنا إلى شيعتنا، وفقهاء شيعتنا إلى شيعتنا.

But, it is with regards to us^{asws} that Allah^{azwj} has Given Examples in the Quran. So we^{asws} are the towns in which Allah^{azwj} has Blessed, and that is in the Words of Allah^{azwj} Mighty and Majestic. So the one who accepts our^{asws} merits that we^{asws} are the apparent town between them and their^{asws} Shias, the town which Allah^{azwj} has Blessed therein, the apparent town is the Rasool^{saww}, and the transferring (transmitting of Hadeeth) from us^{asws} to our^{asws} Shias, and jurists (narrators of Ahadeeth) of our^{asws} Shias, to our^{asws} Shias'.

وقوله تعالى: * (وقدرنا فيها السير) * فالسير مثل للعلم، سير به ليالي وأياما، مثل لما يسير من العلم في الليالي والأيام عنا إليهم، في الحلال والحرام، والفرائض والأحكام، آمنين فيها إذا أخذوا منه، آمنين من الشك والضلال، والنقلة من الحرام إلى الحلال، لأنهم أخذوا العلم ممن وجب لهم أخذهم إياه عنهم، بالمعرفة،

And the Words of the Exalted: **and We Apportioned the travelling therein**, so the travelling is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us^{asws} to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him^{asws}, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones^{asws} whom it is Obligated for them to take it from them^{asws}, with the recognition.

لأنهم أهل ميراث العلم من آدم إلى حيث انتهوا، ذرية مصطفاة بعضها من بعض، فلم ينته الاضطفاء إليكم، بل إلينا انتهى، ونحن تلك الذرية المصطفاة، لا أنت ولا أشباهك يا حسن،

(This is) because they^{asws} are the people^{asws} who inherited the Knowledge from Adam^{as} to where it has ended, children of Mustafa^{saww}, from each other. It has not ended up to you, but it has ended up with us^{asws}, and we^{asws} are the children, the Chosen ones, not you and those that resemble you, O Hassan!

فلو قلت لك - حين ادعيت ما ليس لك، وليس إليك: يا جاهل أهل البصرة! لم أقل فيك إلا ما علمته منك، وظهر لي عنك، وإياك أن تقول بالتفويض فان الله عزوجل لم يفوض الأمر إلى خلقه، وهنا منه وضعفا، ولا أجبرهم على معاصيه ظلما.

So I^{asws} say to you – what you are claiming is not for you, and is not to you, O ignorant one of the people of Al-Basra! I^{asws} am not saying regarding you except what I^{asws} know of from you, and it manifests to me^{asws} from you. And beware that you should be speaking of the delegation, for Allah^{azwj} Mighty and Majestic does not Delegate the Command to His^{azwj} creatures, and over here would be a weakness from Him^{azwj}, and He^{azwj} does not Compel them upon the disobedience (or injustice'.³²

The Signs for every patient, grateful one

محمد بن العباس، قال: حدثنا أحمد بن محمد بن ثابت، عن القاسم بن إسماعيل، عن محمد ابن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ. قال: «صبار على مودتنا، و على ما نزل به من شدة أو رخاء، صبور على الأذى فينا، شكور الله تعالى على ولايتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Ibn Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Surely there are Signs in that for every patient, grateful one [34:19].** He^{asws} said: 'Patience upon our^{asws} cordiality, and upon what descends due to it from the difficulties or the ease. Patience upon the harm regarding us^{asws}, thanking Allah^{azwj} the Exalted for upon our^{asws} Wilayah, of the People^{asws} of the Household'.³³

VERSES 20 & 21

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ {20}

And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ {21}

³² Tafseer Abu Hama Al Sumali - Hadeeth No. 244

³³ تأويل الآيات 2: 4/473

And there was no authority for him upon them except for Us to Know who believes in the Hereafter from the one whose is in doubt from it; and your Lord is a Guardian over all things [34:21]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ يَمَانٍ عَنْ مِسْمَعِ بْنِ الْحَجَّاجِ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ صَبَّاحِ الْمُرَبِّيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَدَ عَلِيٍّ (عليه السلام) يَوْمَ الْعَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا أَتَاهُ فَقَالُوا يَا سَيِّدَهُمْ وَمَوْلَاهُمْ مَاذَا دَهَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ هُمْ فَعَلَّ هَذَا النَّبِيُّ فَعَلًّا إِنَّ تَمَّ لَمْ يُعْصَ اللَّهُ أَبَدًا فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Ali Yamani, from Masma'a Bin All Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has narrated from Jabir the following:

Abu Ja'far^{asws} has said; 'When the Rasool Allah^{saww} grabbed the hand of Ali^{asws} on the Day of Al-Ghadeer, Iblees^{la} screamed in his^{la} army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him^{la}. They said, 'O our chief and our master! What was that shriek which we heard which was so frightening that you^{la} have never screamed like this before?'. He^{la} said to them, 'It was the action of this Prophet^{saww}, if acted upon, no one would disobey Allah^{azwj} ever!' They said, 'O our chief, you^{la} dealt with Adam^{as}'.

فَلَمَّا قَالَ الْمُتَأَفِّقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أَمَا تَرَىٰ عَيْنَيْهِ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ جُنُونٌ يَعْنُونَ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرْخَةً بِطَرَبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أَمَا عَلِمْتُمْ أَيُّ كُنْتُ لِأَدَمَ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ أَدَمَ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هُوَ لَئِنْ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

So when the hypocrites said, 'He^{saww} speaks out of desires', and one of the two (Abu Bakr and Umar) said to his companion, 'Did you see his^{saww} turn in his^{saww} head as if he^{saww} is a mad man?' - meaning Rasool Allah^{saww}, Iblees^{la} screamed with a scream of pleasure. So his^{la} friends gathered. He^{la} said, 'But, do you know that I^{la} dealt with Adam^{as} beforehand?' They said, 'Yes'. He^{la} said, 'Adam^{as} set aside the Covenant and did not blaspheme with the Lord^{azwj}, and these ones have set aside the Covenant and have blasphemed against Rasool Allah^{saww}'.

فَلَمَّا فُيِّضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلِيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الْوُثْبَةِ وَ جَمَعَ خِيَلَهُ وَ رَجَلَهُ ثُمَّ قَالَ هُمْ اطْرُبُوا لَا يُطَاعُ اللَّهُ حَتَّىٰ يَأْتِيَ الْإِمَامَ

So when Rasool Allah^{saww} passed away and the people established someone other than Ali^{asws}, Iblees^{la} wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his^{la} cavalry and his^{la} infantry. Then he^{la} said to them, 'Be delighted! Allah^{azwj} will not be obeyed until the Imam^{asws} (Al-Mahdi^{asws}) rises'.

وَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا فُيِّضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

And Abu Ja'far^{asws} recited: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].** Abu Ja'far^{asws} said: 'The explanation of this Verse came to the fore when the Rasool Allah^{saww} passed away, and the conjecture from Iblees^{la} where they said to the Rasool Allah^{saww} that he^{saww} speak out of desire, so Iblees^{la} conjectured about them with a conjecture and they ratified his^{la},³⁴

علي بن إبراهيم، عن زيد الشحام، قال: دخل قتادة بن دعامة على أبي جعفر (عليه السلام)، و سأله عن قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ،

Ali Bin Ibrahim, from Zayd Al-Shahaam who said,

'Qatada Bin Da'amat came up to Abu Ja'far^{asws}, and asked him^{asws} about the Words of the Mighty and Majestic: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].**

قال: «لما أمر الله نبيه أن ينصب أمير المؤمنين (عليه السلام) للناس، و هو قوله: يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي علي و إنْ لمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) يوم غدیر خم، و قال: من كنت مولاه فعلي مولاه،

He^{asws} said: 'When Allah^{azwj} Commanded His^{azwj} Prophet^{saww} that he^{saww} should nominate Amir-al-Momineen^{asws} to the people, and these are His^{azwj} Words: '**O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don't do so, then you have not delivered His Message, [5:67],** Rasool-Allah^{saww} grabbed the hand of Ali^{asws} on the Day of Ghadeer Khumm, and said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master'.

حتت الأبالسة التراب على رؤوسها، فقال لهم إبليس الأكبر: ما لكم؟ قالوا: قد عقد هذا الرجل اليوم عقدة لا يخلصها إنسي إلى يوم القيامة. فقال لهم إبليس: كلا، إن الذين حوله قد وعدوني فيه عدة، و لن يخلفوني فيها.

The devils urged the placing of the dust upon their heads, so the biggest Iblees^{la} said to them, 'What is the matter with you all?' They said, 'A knot of this man^{asws} has been tied today, forget about unravelling it now up to the Day of Judgement!' So Iblees^{la} said to them, 'Never! A number of the ones around him^{saww} have already promised me^{la}, and they would never oppose me^{la} regarding it'.

فأنزل الله سبحانه هذه الآية: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ يعني شيعة أمير المؤمنين (عليه السلام)».

Therefore Allah^{azwj} the Glorious Revealed this Verse: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]** - meaning the Shias of Amir-Al-Momineen^{asws},³⁵

³⁴ الكافي 8: 542 /344

³⁵ تأويل الآيات 2: 6 /474

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى بن عبيد، عن ابن فضال، عن عبد الصمد بن بشير، عن عطية العوفي، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) لما أخذ بيد علي (عليه السلام) بغدير خم، فقال: من كنت مولاه فعلي مولاه، كان إبليس لعنه الله حاضرا بعفاريته،

Muhammad Bin Al Abbas said, 'It was narrated to us by Al Husayn Bin Ahmad al Maliki, from Muhammad Bin Isa Bin Ubeyd, from Ibn Fazal, from Abdul Samad Bin Bashir, from Atiya Al Awfy,

'From Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} grabbed the hand of Ali^{asws} at Ghadeer Khumm and he^{saww} said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master, Iblees^{la} was present along with his^{la} devils.

فقلت له- حيث قال: من كنت مولاه فعلي مولاه-: و الله ما هكذا قلت لنا، لقد أخبرتنا أن هذا إذا مضى افترق أصحابه، و هذا أمر مستقر، كلما أراد أن يذهب واحد بدر آخر.

So they said to him^{la}, when he^{saww} said: 'One whose Master I^{saww} was, so Ali^{asws} is his Master' – 'By Allah^{azwj}! He^{saww} did not say it to us like this! He^{saww} has informed us that this would be when he^{saww} passes away, his^{saww} companions would separate, and this is a permanent matter. Every time one (Imam^{asws}) goes away, another one^{asws} would replace him^{asws}.

فقال: افترقوا، فإن أصحابه قد وعدوني أن لا يقرؤا له بشيء مما قال. و هو قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ».

But he^{la} said, 'Disperse, for his^{saww} companions have already promised me^{la} that they will not be accepting anything from what he^{saww} said'. And these are His^{azwj} Words: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**.³⁶

VERSES 22 & 23

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ {22}

Say: 'Supplicate to those you are alleging (as gods) from besides Allah. They do not control the weight of a particle in the skies and in the earth, and there is partnership for them in these two, and there is no reliance for Him from them' [34:22]

³⁶ تأويل الآيات 2: 473 / 5.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ
قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكبر، قال: دخل مولى لامرأة علي بن الحسين (عليه السلام) علي أبي جعفر (عليه السلام)، يقال له أبو أيمن، فقال: يا أبا جعفر، يغرون الناس، و يقولون: «شفاعة محمد، شفاعة محمد»!؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Abu Al-Abbas Al-Makbar, who has said:

A freed slave of Ali^{asws} Bin Al-Husayn^{asws} called Abu Ayman, came to Abu Ja'far^{asws}, and he said, 'O Abu Ja'far^{asws}! The people are saying, 'Intercession of Muhammad^{saww}! Intercession of Muhammad^{saww} are deceiving (there is no such intercession)!''

فغضب أبو جعفر (عليه السلام) حتى تغير وجهه، ثم قال: «ويحك - يا أبا أيمن - أغرك أن عف بطنك و فرجك، أما لو رأيت أفرع القيامة لقد احتجت إلى شفاعة محمد (صلى الله عليه و آله)، و يلك فهل يشفع إلا لمن وجبت له النار».

So Abu Ja'far^{asws} got annoyed to the extent that his^{asws} face changed, then said: 'Woe be unto you - O Abu Ayman! You are deceived by your belly and your private part. But, had you seen the panic of the Day of Judgement, you would have argued for the intercession of Muhammad^{saww}. Woe be unto you! Will he^{saww} intercede except for the ones upon whom the Fire has been Obligated?'

ثم قال: «ما من أحد من الأولين و الآخرين إلا و هو محتاج إلى شفاعة محمد رسول الله (صلى الله عليه و آله) يوم القيامة».

Then he^{asws} said: 'There is no one from the former ones, and the later ones except that he would be needy of the intercession of Muhammad^{saww} on the Day of Judgement'.

ثم قال أبو جعفر (عليه السلام): «إن لرسول الله (صلى الله عليه و آله) الشفاعة في أمته، و لنا الشفاعة في شيعتنا، و لشيعتنا الشفاعة في أهاليهم».

Then Abu Ja'far^{asws} said: 'Surely, for Rasool-Allah^{saww} is the intercession regarding his^{saww} community, and for us^{asws} is the intercession regarding our^{asws} Shias, and for our^{asws} Shias is the intercession regarding their families'.

ثم قال: «و إن المؤمن ليشفع في مثل ربيعة و مضر، و إن المؤمن ليشفع حتى لخادمه، يقول: يا رب، حق خدمتي، كان يقيني الحر و البرد».

Then he^{asws} said: 'And the Momin would intercede for the like of Rabi'a and Muzar (the number of these two tribes). And the Momin would intercede even for his servant, saying, 'O Lord^{azwj}! He rightfully served me, I was certain (of his services) during the heat and the cold (during all difficulties)'.³⁷

شرف الدين النجفي: قال علي بن إبراهيم (رحمه الله): روي عن أبي جعفر (عليه السلام) أنه قال: «لا يقبل الله الشفاعة يوم القيامة لأحد من الأنبياء و الرسل حتى يأذن له في الشفاعة إلا رسول الله (صلى الله عليه و آله)، فإن الله قد أذن له في الشفاعة من قبل يوم القيامة، فالشفاعة له، و لأمرير المؤمنين (عليه السلام)، و للأئمة من ولده (عليهم السلام)، ثم من بعد ذلك للأنبياء (صلوات الله عليهم)».

Sharaf Al-Deen Al-Najafy said, 'Ali Bin Ibrahim has reported,

Abu Ja'far^{asws} has said: 'Allah^{azwj} will not Accept the intercession on the Day of Judgement, from the Prophets^{as} and the Rasools^{as} until He^{azwj} Permits the intercession to them, except for Rasool-Allah^{saww}, for Allah^{azwj} has (already) Permitted to him^{saww} the intercession, on the Day of Judgement. Thus the intercession is for him^{saww}, and for Amir-al-Momineen^{asws}, and for the Imams^{asws} from his^{asws} sons^{asws}, then from after that, for the Prophets^{as}'.³⁸

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: حَتَّى إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ: «و ذلك أن أهل السماوات لم يسمعوا وحيا فيما بين أن بعث عيسى بن مريم (عليه السلام) إلى أن بعث محمد (صلى الله عليه و آله)،

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]:** 'And that is, that the inhabitants of the skies did not hear a Revelation during what is between the Sending of Isa^{as} Bin Maryam^{as} until the Sending of Muhammad^{saww}.

فلما بعث الله جبرئيل إلى رسول الله (صلى الله عليه و آله)، فسمع أهل السماوات صوت وحي القرآن كوقع الحديد على الصفا، فصعق أهل السماوات، فلما فرغ من الوحي انحدر جبرئيل، كلما مر بأهل سماء فزع عن قلوبهم. يقول: كشف عن قلوبهم، فقال بعضهم لبعض: ماذا قال ربكم؟ قالوا: الحق، و هو العلي الكبير».

So when Allah^{azwj} Send Jibraeel^{as} to Rasool-Allah^{saww}, the inhabitants of the sky heard the sound of Revelation of the Quran like the occurrence of the iron upon Al-Safa. The inhabitants of the sky were stunned. When Jibraeel^{as} was free from

³⁷ - تفسير القمي 2: 202.

³⁸ تأويل الآيات 2: 476/8

(delivering) the Revelation, every time he^{as} passed by the inhabitants of the sky, there was panic from their hearts, he^{as} was saying: 'Uncover from your hearts'. So some of them said to the others, **'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]**.³⁹

VERSES 24 - 28

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ ۗ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ {24}

Say: 'Who Sustains you from the skies and the earth?' Say: 'Allah! And I or you are perhaps on a Guidance or in clear error' [34:24]

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25}

Say: 'You will not be Questioned about what we commit nor will we be Questioned about what you are doing'. [34:25]

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

Say: 'Our Lord will Gather us together, then will He Judge between us with the Truth, and He is the Supreme Judge, the Knowing' [34:26]

قُلْ أَرُونِي الَّذِينَ أَحْقَمْتُمْ بِهِ شُرَكَاءَ ۗ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27}

Say: 'Show me those whom you are linking with Him as partners. Never! But, He is Allah the Mighty, the Wise' [34:27]

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]

³⁹ تفسير القمي 2: 202

Rasool-Allah^{saww} was Sent to all the people

علي بن إبراهيم، قال: حدثنا علي بن جعفر، قال: حدثني محمد بن عبد الله الطائي، قال: حدثنا محمد بن أبي عمير، قال: حدثنا حفص الكناسي، قال: سمعت عبد الله بن بكر الأرجاني، قال: قال لي الصادق جعفر بن محمد (عليه السلام): «أخبرني عن رسول الله (صلى الله عليه وآله)، كان أرسل عامة للناس، أليس قد قال الله في محكم كتابه: وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ لَأَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَأَهْلِ السَّمَاءِ وَالْأَرْضِ مِنَ الْجِنِّ وَالْإِنْسِ، هَلْ بَلَغَ رِسَالَتَهُ إِلَيْهِمْ كُلَّهُمْ؟» قلت: لا أدري.

Ali Bin Ibrahim said, 'Ali Bin Ja'far narrated to us, from Muhammad Bin Abdullah Al-Ta'ayy, from Muhammad Bin Abu Umeyr, Hafs Al-Kunasy, from Abdullah Bin Bakr Al-Arjany who said,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said to me: 'Inform me^{asws} about Rasool-Allah^{saww}. Was he^{saww} Sent to the generality of the people. Has not Allah^{azwj} Said in the Decisive of His^{azwj} Book: **And We did not Send you except to all of the people**, to the East, and the West, and the inhabitants of the sky and the earth from the Jinn and the Humans. Did his^{saww} Message reach all of them?' I said, 'I don't know'.

قال: «يا بن بكر، إن رسول الله (صلى الله عليه وآله) لم يخرج من المدينة، فكيف أبلغ أهل المشرق والمغرب؟» قلت: لا أدري.

He^{asws} said: 'O son of Bakr! Surely, Rasool-Allah^{saww} never went out (in person) from Al-Medina, so how could it reach the people of the East and the West?' I said, 'I don't know'.

قال: «إن الله تعالى أمر جبرئيل فاقتلع الأرض بريشة من جناحه، و نصبها لرسول الله (صلى الله عليه وآله)، فكانت بين يديه مثل راحته في كفه، ينظر إلى أهل المشرق والمغرب، و يخاطب كل قوم بألسنتهم، و يدعوهم إلى الله تعالى و إلى نبوته بنفسه، فما بقيت قرية و لا مدينة إلا و دعاهم النبي (صلى الله عليه وآله) بنفسه».

He^{asws} said: 'Allah^{azwj} the Exalted Commanded Jibraeel^{as}, so he^{as} uprooted the land by the quill from his wing, and instated it for Rasool-Allah^{saww}, and it was in front of him^{saww} like in the palm of his^{saww} hand. He^{saww} looked at the inhabitants of the East and the West, and addressed every person in their language, and called them to Allah^{azwj} the Exalted and to his^{saww} own Prophet-hood. So there neither remained a town, nor a city, except that the Prophet^{saww} called them by himself^{saww}.⁴⁰

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن بكر الأرجاني،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qulawayh, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany

عن أبي عبد الله (عليه السلام) - في حديث طويل - قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق و المغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، و هو لا يراهم و لا يحكم فيهم! و كيف يكون حجة على قوم غيب لا يقدر عليهم و لا يقدرون عليه!

'From Abu Abdullah^{asws} – in a lengthy Hadeeth – I (the narrator) said to him^{asws}, 'May I be sacrificed for you! Does the Imam^{asws} see what is in between the East and the West?' O Ibn Bakr! So how can he^{asws} be a Divine Authority over what is between its parts, and he^{asws} cannot see them or passes judgement with regards to them? And how can he^{asws} be a Divine Authority over a hidden people, not having ability over them, and they are not able to (communicate) with him^{asws}?'

و كيف يكون مؤديا عن الله و شاهدا على الخلق و هو لا يراهم؟! و كيف يكون حجة عليهم و هو محجوب عنهم، و قد حيل بينهم و بينه أن يقوم بأمر الله فيهم!

And how can he^{asws} be a Caller from Allah^{azwj}, and a witness over the creatures, if he^{asws} cannot see them? And how can he^{asws} be a Divine Authority against them, and he^{asws} is hidden from them, and he^{asws} is there to establish the Commands of Allah^{azwj} among them?

و الله يقول: وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ يَعْنِي بِهِ مِنْ عَلَى الْأَرْضِ، وَ الْحِجَّةُ مِنْ بَعْدِ النَّبِيِّ (صلى الله عليه و آله) يقوم مقام النبي (صلى الله عليه و آله)، و هو الدليل على ما تشاجرت فيه الامة، و الآخذ بحقوق الناس، و القائم بأمر الله، و المنصف لبعضهم من بعض.

And Allah^{azwj} is Saying: **And We did not Send you except to all of the people [34:28]** - meaning by it the ones upon the earth, and being the Divine Authority from after the Prophet^{saww}, standing in the place of the Prophet^{saww}, and he^{asws} is the evidence upon what the community is disputing about, and the seizer (from the tyrants) of the rights of the people, and the establisher of the Commands of Allah^{azwj}, and the equity for one from the other'.⁴¹

في اصول الكافي على بن ابراهيم عن أبيه عن أحمد بن محمد بن محمد بن أبي نصر وعدة من أصحابنا عن أحمد بن محمد بن خالد عن ابراهيم بن محمد الثقفي عن محمد بن مروان جميعا عن أبان بن عثمان عن ذكره عن أبي عبد الله عليه السلام قال: ان الله تبارك وتعالى اعطى محمدا صلى الله عليه واله شرايع نوح و ابراهيم و موسى و عيسى، إلى أن قال: وارسله كافة إلى الابيض والاسود والجن والانس.

In Usool Al-Kafi – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al-Saqafy, from Muhammad Bin Marwan altogether, from Aban Bin Usman, from the one who mentioned it,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and Exalted Gave to Muhammad^{saww} the Laws of Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} – until he^{asws} said: 'And

⁴¹ كامل الزيارات: 2 / 326.

Sent him^{saww} to all of them, to the white, and the black, and the Jinn, and the Humans'.⁴²

في روضة الواعظين للمفيد رحمه الله قال علي بن الحسين عليهما السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه واله بسيفه ويقيه بنفسه، إلى أن قال: فقالوا: يا أبا طالب سله: أرسله الله اليينا خاصة ام إلى الناس كافة؟

In Rowzat Al-Waizeen of Al-Mufeed who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Abu Talib^{asws} used to strike with his^{asws} own sword, for Rasool-Allah^{saww} and protected him^{saww} by himself^{asws}, – until he^{asws} said: 'So they (people) said, 'O Abu Talib^{asws}! Ask him^{saww}. Did Allah^{azwj} Send him^{saww} to us especially or to the whole of the people?'

فقال أبو طالب: يا ابن اخ إلى الناس كافة أرسلت ام إلى قومك خاصة؟ قال: لا، بل إلى الناس كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض والاسود ومن على رؤس الجبال ومن في لجج البحار. ولا دعون السنة فارس والروم.

So Abu Talib^{asws} said: 'O son^{saww} of my^{asws} brother^{asws}. Have you^{saww} been Sent to all the people or to your^{saww} people in particular?' He^{saww} said: 'No, but I^{saww} have been Sent to all of the people – the white, and the black, and the Arabs, and the non-Arabs. By the One in Whose Hand is my^{saww} soul, I^{saww} am calling to this matter, the white, and the black, and the ones upon the peak of the mountains, and the ones in the depths of the oceans, and I^{saww} am not calling to the traditions of Persia and Rome'.⁴³

Rasool-Allah^{saww} – Giver of Glad Tidings to Amir Al Momineen^{asws}

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشَرٌ أَحَاكَ عَلَيَّا بِأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my Lord^{azwj}, Majestic is His^{azwj} Majesty, and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{saww} and

⁴² Tafseer Noor Al Saqalayn – CH 34 H 61

⁴³ Tafseer Noor Al Saqalayn – CH 34 H 64

is Saying to you^{saww}: "Give glad tidings to your^{saww} brother^{asws} Ali^{asws} that I^{azwj} will not Punish the one who loves him^{asws}, and I^{azwj} will not be Merciful to the one who is inimical to him^{asws},⁴⁴

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيِّ الْحَسَنِ بْنِ مُحَمَّدِ الطُّوسِيِّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْفَرَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شَمْرٍ عَنْ جَابِرٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shimr, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أُنَبِّئُكَ أَلَا أَمْنَحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خُلِقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَلْتُ مِنْهَا فَضْلَةً فَخُلِقَ مِنْهَا شِيعَتُنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'Shall I^{saww} give you^{asws} glad tidings? Shall I^{saww} confer upon you^{asws}? He^{asws} said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{saww} was Created, (both) me^{saww} and you^{asws}, from one clay (essence). So there remained some remnants from it, and our^{asws} Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our^{asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.⁴⁵

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الصَّفَّارُ الْبُخَارِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ حَفْصِ حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا فَصْبَةُ حَدَّثَنَا سَوَّارُ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ بْنِ أَبِي الْجَحَّافِ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ

And by the chain, said, 'It was narrated to us by Abu Abdullah Bin Ahmad Bin Al Husayn al Saffar Al Bukhary, from Abdullah Bin Muhammad Bin Yaqoub, from Muhammad Bin Al Husayn Bin Hafsa, from Ahmad Bin Usman Bin Hakeym, from Qasbat, from Sawwar Al A'ama, from Dawood Bin Abu Awf Bin Abu Jahhab, from Muhammad Bin Umeyr,

عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ لِيَلْتِي مِنْ رَسُولِ اللَّهِ وَ هُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَ تَبِعَهَا عَلِيُّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أُنَبِّئُكَ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أُنَبِّئُكَ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْحَبْرِ.

⁴⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 23

⁴⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 19

From (Syeda) Fatima^{asws}, from Umm Salma^{as} having said, 'It was my^{as} night from Rasool-Allah^{saww} and he^{saww} was with me^{as}, and (Syeda) Fatima^{asws} came over and Ali^{asws} came after her^{asws}. So Rasool-Allah^{saww} said to him^{asws}: 'Receive glad tidings! You^{asws} and your^{asws} companions would be in the Paradise. Receive glad tidings, O Ali^{asws}! You^{asws} and your^{asws} Shias would be in the Paradise'. The Hadeeth is complete.⁴⁶

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ الْفَقِيهَ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn, the jurist, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khazaa, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُفْرئُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرًا أَحْسَنَ عَلَيَّا بِأَنْي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his grandfather^{asws} from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my^{saww} Lord^{azwj} the Exalted, and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} the Exalted Conveys the Greetings to you^{saww} and is Saying to you^{saww}: "Give glad tidings to your^{asws} brother Ali^{asws} that I^{azwj} will not Punish the one who befriends him^{asws} nor would I^{azwj} be Merciful to the one who is inimical to him^{asws}".⁴⁷

The titles of Rasool-Allah^{saww} – 'Giver of Glad Tidings' and 'Warner'

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

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

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

⁴⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 27

⁴⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 31

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

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazeer', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the good news of the Paradise to the one who obeys me^{saww}.⁴⁸

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

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

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

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

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later

⁴⁸ Al Illal Al Sharaie – V 1 Ch 106 H 1

ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazeer', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the glad tidings of the Paradise to the one who obeys me^{saww}.⁴⁹

VERSES 29 - 33

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {29}

And they are saying, 'When will this Promise (be fulfilled) if you were truthful?' [34:29]

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ {30}

Say: 'For you there is an appointment of a Day. Neither can you delay from it a moment, nor bring it forward' [34:30]

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ {31}

And those who commit Kufir say, We will never believe in this Quran, nor in that which came before it'. And if only you could see when the unjust ones would be pausing in the Presence of their Lord, snapping back the words against each other. Those who were weak saying to those who were arrogant, 'Had it not been for you all, we would have been Momineen'. [34:31]

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۗ بَلْ كُنْتُمْ مُجْرِمِينَ {32}

Those who were arrogant would say to those who were weak, 'Was it us who blocked you from the Guidance after it had come to you? But, you were the criminals'. [34:32]

⁴⁹ Al Illal Al Sharaie – V 1 Ch 106 H 1

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {33}

And those who were weak would say to those who were arrogant, 'But (it was) plotting of the night and the day when you instructed us that if we were to commit Kufr with Allah, you will make equals for Him'. And they will conceal the regret when they see the Punishment, and We will Make shackles to be in the necks of those who had committed Kufr. Would they be Recompensed except for what they had been doing?' [34:33]

علي بن إبراهيم، قال: حدثني محمد بن جعفر، قال: حدثني محمد بن أحمد، عن أحمد بن الحسين، عن صالح بن أبي حماد، عن الحسن بن موسى الخشاب، عن رجل، عن حماد بن عيسى، عن رواه، عن أبي عبد الله (عليه السلام)، قال: سئل عن قول الله تبارك و تعالى: وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ، قال: قيل له: ما ينفعهم إسرار الندامة و هم في العذاب؟ قال: «كروهوا شمانة الأعداء».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to me, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Salih Bin Abu Hamaad, from Al-Hassan Bin Musa Al-Khashaab, from a man, from Hamaad Bin Isa, from the one who reported it,

Abu Abdullah^{asws} replied, when being asked about the Words of Allah^{azwj} Blessed and Exalted: **And they will conceal the regret when they see the Punishment [34:33]**. It was said to him^{asws}, 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He^{asws} said: 'They would not like their enemies to gloat over them'.⁵⁰

The criminals

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

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

⁵⁰ تفسير القمي 2: 203

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.⁵¹

VERSES 34 - 37

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34}

And We did not Send a warner to a town but its arrogant ones said, 'We are disbelievers in what you are Sent with' [34:34]

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35}

And they said, 'We are more in wealth and children, and we shall not be the Punished ones' [34:35]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36}

Say: 'Surely my Lord Extends the sustenance for whom He so Desires to and straitens, but most of the people are ignorant (don't want to learn)' [34:36]

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ آمِنُونَ {37}

And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن محبوب، عن إبراهيم الجازي، عن أبي بصير، قال: ذكرنا عند أبي جعفر (عليه السلام) من الأغنياء من الشيعة، فكأنه كره ما سمع منا فيهم،

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibrahim Al-Jazy, from Abu Baseer who said,

'We mentioned the rich among the Shias, in the presence of Abu Abdullah^{asws}, and it was as if he^{asws} did not like what he^{asws} heard from us, with regards to them.

⁵¹ (Extract) تفسير القمي 2: 395.

قال: «يا أبا محمد، إذا كان المؤمن غنياً، رحيمًا، وصولاً، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و حل يقول في كتابه: وَ مَا أَمْوَالِكُمْ وَ لَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرَفَاتِ آمِنُونَ».

He^{asws} said: 'O Abu Muhammad! When the Momin is rich, merciful, maintains good relations, well known amongst his companions, Allah^{azwj} Would Give him the recompense for what he spent in the righteousness, twice, double the Recompense of the weak ones, because Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: ***And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].***⁵²

في امالي شيخ الطائفة قدس سره باسناده إلى أمير المؤمنين حديث طويل يقول فيه عليه السلام: حتى إذا كان يوم القيامة حسب لهم ثم أعطاهم بكل واحدة عشر أمثالها إلى سبعمائة ضعف، قال الله عزوجل: (جزاء من ربك عطاء حساباً) وقال: (اولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

In Amaali of Sheykh Al-Taaifa, by his chain going up to

Amir-Al-Momineen^{asws} – a lengthy Hadeeth – in which he^{asws} is saying: 'When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase'.⁵³

VERSES 38 - 41

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38}

And those who are striving to frustrate Our Signs, they shall be brought to be in the Punishment [34:38]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {39}

Say: 'Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitsens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]

⁵² علل الشرائع: 73 /604

⁵³ Tafseer Noor Al Saqalayn – CH 34 H 71

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40}

And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40]

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ
{41}

They shall say: 'Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعوه و لا نرى إجابة!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah^{asws}, when 'I said, 'There are two Verses in the Book of Allah^{azwj} Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He^{asws} said: 'And what are these two?' I said, '(The first one is) the Words of Allah^{azwj} Mighty and Majestic: **"Supplicate to Me, I will Answer you [40:60]**. So we supplicate to Him^{azwj}, and we do not see an Answer!'

قال: «أفترى الله عز و جل أخلف وعده؟» قلت: لا. قال: «فيما ذلك؟» قلت: لا أدري.

He^{asws} said; 'Do you think that Allah^{azwj} Mighty and Majestic is Opposing His^{azwj} Own Promise?' I said, 'No'. He^{asws} said: 'So why is it like that?' I said, 'I do not know'.

قال: «و لكني أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعيذ منها، فهذا جهة الدعاء».

He^{asws} said: 'But, I^{asws} shall inform you. The one who obeys Allah^{azwj} Mighty and Majestic regarding whatever He^{azwj} has Commanded him from the mannerisms of the supplication, He^{azwj} would Answer him'. I said, 'And what are its mannerisms of the supplication?' He^{asws} said: 'You begin by the Praise of Allah^{azwj} and mention His^{azwj} Bounties which are with you. Then thank Him^{azwj}, then send greetings upon the Prophet^{saww}. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفا!

Then he^{asws} said: 'And what was the other Verse?' I said, 'The Words of Allah^{azwj} Mighty and Majestic: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39].** And I spend but I do not see its replacement!'

قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فم ذلك؟» قلت: لا أدري.

He^{asws} said: 'Do you think that Allah^{azwj} Mighty and Majestic Opposes His^{azwj} Own Promise?' So I said, 'No'. He^{asws} said: 'So why is that then?' I said, 'I do not know'.

قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه».

The Imam^{asws} said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.⁵⁴

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن الرب تبارك و تعالى ينزل أمره كل ليلة جمعة إلى السماء الدنيا من أول الليل، و في كل ليلة في الثلث الأخير، و أمامه ملكان يناديان: هل من تائب يتاب عليه؟ هل من مستغفر فيغفر له؟ هل من سائل فيعطى سؤله؟»

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Abdullah^{asws} has said: 'The Lord^{azwj} Blessed and Exalted, His^{azwj} Command Descends every Friday night to the sky of the world from the beginning of the night, and in every night in the last third of it. And in front of it are two Angels Calling out: 'Is there one who is repenting, so He^{azwj} Turns toward him? Is there one who seeks Forgiveness so He^{azwj} Forgives him? Is there one who asks, so He^{azwj} Gives it to him?'

اللهم أعط كل منفق خلفا، و كل ممسك تلفا. فإذا طلع الفجر عاد أمر الرب إلى عرشه، فيقسم الأرزاق بين العباد».

O Allah^{azwj}! Give each spender its replacement, and Rectify to each holder its damage!' So when the dawn emerges, they return the Command of the Lord^{azwj} to His^{azwj} Throne, and He^{azwj} Distributes the sustenance between the servants'.

ثم قال للفضيل بن يسار: «يا فضيل، نصيبك من ذلك، و هو قول الله: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ فتقول الملائكة: سُبْحَانَكَ أَنْتَ وَ لِيْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ».

الكافي 2: 8 / 352 .⁵⁴

The he^{asws} said to Al-Fazeyl: 'O Fazeyl, your share from that, and these are the Words of Allah^{azwj}: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39] And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40] They shall say: 'Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn. Most of them were believing in them [34:41]**.⁵⁵

محمد بن يحيى عن أحمد بن محمد بن عيسى عن يحيى عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من بسط يده بالمعروف إذا وجدته يخلف الله له ما أنفق في دنياه، ويضاعف له في آخرته.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa Bin Yahya,

'Abu Abdullah^{asws} says that Amir-al-Momineen^{asws} said: 'The one who extends his hand with the good deeds, he would find that Allah^{azwj} has Replaced for him whatever he spent in his world, and would Increase it for him in the Hereafter'.⁵⁶

في من لا يحضره الفقيه باسناده إلى أبان الاحمر عن الصادق جعفر بن محمد عليهما السلام انه جاء إليه رجل فقال له: بأبي أنت وامي عطني موعظة. فقال عليه السلام: وان كان الحساب حقا فالجمع لماذا وإذا كان الخلف من الله عزوجل حقا فالبخل لماذا؟.

In Man La Yahzur Al-Faqih, by his chain going up to Abaan Al-Ahmar,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, that a man came up to him^{asws} and said, 'By my father and my mother (being sacrificed) for you^{asws}, advise me with an advice'. So he^{asws} said: 'And if the Reckoning is truth, so why is then the gathering (of the wealth), and if the Replacement from Allah^{azwj} Mighty and Majestic is truth, so why is there the stinginess?'⁵⁷

VERSES 42 - 45

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {42}

So on the Day, neither will some of you control benefit for each other, nor any harm, and We shall Say to those who were unjust: "Taste the Punishment of the Fire which you were belying with!" [34:42]

⁵⁵ تفسير القمي 2: 204

⁵⁶ Tafseer Noor Al Saqalayn – CH 34 H 74

⁵⁷ Tafseer Noor Al Saqalayn – CH 34 H 75

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ
 وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ
 مُّبِينٌ {43}

And when Our clear Verses are recited to them, they say, 'This one is only a man blocking you from what your fathers used to worship'. And they say, 'This is nothing but a fabricated lie'. And those who commit Kufr with the Truth say when it comes to them, 'Surely this is nothing but clear sorcery' [34:43]

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44}

And We did not Give them any Books (that) they might be learning from, and We did not Send to them any warner before you [34:44]

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِئْتَاةَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ
 {45}

And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45]

علي بن إبراهيم، قال: حدثني علي بن الحسين، قال: حدثني أحمد بن أبي عبد الله، عن علي بن الحكم، عن سيف بن عميرة،
 عن حسان، عن هشام بن عمار، يرفعه، في قوله: وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَ مَا بَلَغُوا مِئْتَاةَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ
 كَانَ نَكِيرِ، قال: «كذب الذين من قبلهم رسلهم، و ما بلغ ما آتينا رسلهم مئتاة ما آتينا محمدا و آل محمد (عليهم السلام)».

Ali Bin Ibrahim said, 'Ali Bin Al-Husayn narrated to me, from Ahmad Bin Abu Abdullah, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His^{azwj} Words: **And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45]**, he^{asws} said: 'The ones before them belied their Rasools^{as}, and what has reached them is what We^{azwj} had Given to their Rasools^{as}, which is a tenth of what We^{azwj} Gave to Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, 58

VERSE 46

قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ
جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. Surely, he is only a warner to you all before a severe Punishment (befalls)' [34:46]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله تعالى: قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ، فقال: «إنما أعظكم بولاية علي (عليه السلام)، هي الواحدة التي قال الله تبارك و تعالى: إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about His^{azwj} Words: **Say: 'But rather, I preach to you with one (matter) [34:46]**, he^{asws} said: 'But rather I^{saww} am exhorting you to the Wilayah of Ali^{asws}. It is the one thing which Allah^{azwj} Blessed and Exalted Says: **'But rather, I preach to you with one (matter) [34:46]**.⁵⁹

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَ فُرَادَىٰ، قال: «بالولاية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Yaqoub Bin Yazeed,

'From Abu Abdullah^{asws} that when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually [34:46]**, he^{asws} said: 'The Wilayah'.

قلت: وكيف ذاك؟ قال: «إنه لما نصب النبي (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) للناس، فقال: من كنت مولاه فعلي مولاه، اغتابه رجل، و قال: إن محمدا ليدعو كل يوم إلى أمر جديد، و قد بدأ بأهل بيته يملكهم رقابنا.

I asked, 'And how is that?' He^{asws} said: 'When the Prophet^{saww} nominated Amir-Al-Momineen^{asws} to the people, so he^{saww} said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master', a man backbit him^{saww} and said: 'Surely, Muhammad^{saww} is calling to a new matter every day, and has begun with the People^{asws} of his^{saww} Household to be in charge of our reins'.

⁵⁹ الكافي 1: 41 / 347.

فأنزل الله عز و جل على نبيه (صلى الله عليه و آله) بذلك قرآنا، فقال له: **قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ**، فقد أدبت إليكم ما افترض ربكم عليكم».

So Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Prophet^{saww}, due to that, A Quran (Verse), so He^{azwj} Said: **Say: 'But rather, I preach to you with one (matter), [34:46]**, so I^{saww} have given to you what your Lord^{azwj} has Obligated upon you all'.

قلت: فما معنى قوله عز و جل: **أَنْ تَقُومُوا لِلَّهِ مِثْلِيَ وَفِرَادَى؟** فقال: «أما مثلي: يعني طاعة رسول الله (صلى الله عليه و آله)، و طاعة أمير المؤمنين (عليه السلام)، و أما قوله فرادى: فيعني طاعة الإمام من ذريتهما من بعدهما، و لا و الله- يا يعقوب- ما عنى غير ذلك».

I said, 'So what is the Meaning of the Words of the Mighty and Majestic: **you will be standing for Allah in pairs and individually [34:46]**? So he^{asws} said: 'As for the 'pairs', it means being obedient to Rasool-Allah^{saww} and being obedient to Amir-Al-Momineen^{asws}. And as for His^{azwj} Words: **and individually**, so it means the obedience to the Imam^{asws} from their^{asws} offspring from after the two of them^{asws}. And, by Allah^{azwj} – O Yaqub – It does not mean other than that'.⁶⁰

VERSE 47

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۗ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
{47}

Say: 'Whatever recompense I ask you for, so it is for yourselves. My Recompense is only upon Allah, and He is a Witness over all things' [34:47]

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

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

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

⁶⁰ تأويل الآيات 2: 10/477.

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

He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **'Whatever recompense I ask you for, so it is for yourselves [34:47]**. He^{saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.⁶¹

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ: «و ذلك أن رسول الله (صلى الله عليه و آله) سأل قومه أن يوادوا أقاربه و لا يؤذوهم، و أما قوله: فَهُوَ لَكُمْ يقول: ثوابه لكم».

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **'Whatever recompense I ask you for, so it is for yourselves [34:47]**, he^{asws} said: 'And Rasool-Allah^{saww} asked his^{saww} people that they should be cordial with his^{saww} near relatives and should not be hurting them^{asws}. And as for His^{azwj} Words: **so it is for yourselves**, he^{saww} is saying: 'It's Rewards are for you'.⁶²

VERSES 48 & 49

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلامُ الْغُيُوبِ {48}

Say: 'Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ {49}

Say: 'The Truth came and what the falsehood started, will not be restored' [34:49]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، قال: أولم إسماعيل، فقال له أبو عبد الله (عليه السلام): «عليك بالمساكين فأشبعهم، فإن الله عز و جل يقول: وَ مَا يُبْدِيُ الْبَاطِلُ وَ مَا يُعِيدُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan who said,

⁶¹ الكافي 8: 574 / 379.

⁶² تفسير القمي 2: 204.

Ismail prepared a feast, so Abu Abdullah^{asws} said to him: 'It is upon you to satisfy the hunger of the poor, for Allah^{azwj} Mighty and Majestic is Saying: **and what the falsehood started, will not be restored**' [34:49].⁶³

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه واله مكة وحول البيت ثلاثمائة وستون صنما فجعل يطعنهما بعود في يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد).

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah^{saww} entered Makkah, and around the House were three hundred and sixty idols. So he^{saww} went and stabbed at these with a stick in his^{saww} hand, and was saying: **'The Truth came and the Falsehood vanished, surely the falsehood would always vanish'** [17:81]. Say: **'The Truth came and what the falsehood started, will not be restored'** [34:49].⁶⁴

VERSES 50 - 54

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ {50}

Say: 'If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely He is Hearing, Nearby' [34:50]

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ {51}

And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]

وَقَالُوا آمَنَّا بِهِ وَإِنَّا لَلتَّائِبُونَ ۖ وَمِن مَّكَانٍ بَعِيدٍ {52}

And they shall say, 'We believe in it'. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ {53}

And they had disbelieved in it from before, and they were slandering with the unseen from a far place [34:53]

⁶³ الكافي 6: 16 / 299

⁶⁴ Tafseer Noor Al Saqalayn – CH 34 H 95

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ
 {54}

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ تَرَى إِذْ فَزَعُوا. قال: «من الصوت، و ذلك الصوت من السماء».

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 if only you could see when they will panic [34:51]**, he^{asws} said: 'From the Voice, and that is the voice from the sky'.

و في قوله: وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ قال: «من تحت أقدامهم خسف بهم».

And regarding His^{azwj} Words: **and they would be seized from a nearby place [34:51]**, he^{asws} said: 'From underneath their feet, submerging with them (into the ground)'⁶⁵.

ثم قال: أخبرنا الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن ابن محبوب، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ أَلَيْسَ لَهُمُ التَّنَاوُسُ مِنْ مَكَانٍ بَعِيدٍ، قال: «إنهم طلبوا الهدى من حيث لا ينال، و قد كان لهم مبدولا من حيث ينال».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about His^{azwj} Words: **And how Could the receiving (of the Eman) be for them, from a far place? [34:52]**, he^{asws} said: 'They would be seeking guidance from where it cannot be attained, and it had been Made to be for them from where they could have attained it'⁶⁶.

⁶⁵ تفسير القمّي 2: 205.

⁶⁶ تفسير القمّي 2: 206.

During the rising of Al-Qaim^{asws}

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): «يكون لصاحب هذا الأمر غيبة- و ذكر حديثا طويلا يتضمن غيبة صاحب الأمر (عليه السلام) و ظهوره، إلى أن قال (عليه السلام)- فيدعو الناس- يعني القائم (عليه السلام)- إلى كتاب الله، و سنة نبيه، و الولاية لعلي بن أبي طالب (عليه السلام)، و البراءة من عدوه،

Al-Ayyashi, from Abdul A'la Al-Halby who said,

'Abu Ja'far^{asws} said: 'There would happen to be an Occultation for the Master^{asws} of this Command' – and he (the narrator) mentioned a lengthy Hadeeth which included the occultation of the Master^{asws} of the Command and his^{asws} appearance, to the point that he^{asws} said – So he^{asws} would call the people' – meaning Al-Qaim^{asws} – 'to the Book of Allah^{azwj}, and the Sunnah of His^{azwj} Prophet^{saww}, and to the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the disavowing from his^{asws} enemies.

و لا يسمي أحدا، حتى ينتهي إلى البيداء، فيخرج إليه جيش السفياي، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا فَوْتَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يُعْنِي بِقَائِمٍ آلِ مُحَمَّدٍ - إِلَى آخِرِ السُّورَةِ-

And he^{asws} will not name anyone until he^{asws} ends up to Al-Bayda. The army of Al-Sufyani would come out against him^{asws}. So Allah^{azwj} would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah^{azwj}: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in it'. [34:52] - meaning Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} And they had disbelieved in it from before [34:53] - meaning in Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} – up to the end of the Chapter.**

فلا يبقى منهم إلا رجلان، يقال لهما: وتر، و وتيرة، من مراد، وجوههما في أفقيتهما، يمشيان القهقري، يخبران الناس بما فعل بأصحابهما».

So there will not remain among them except for two men called Watar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.⁶⁷

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

(Suleym Bin Qays said), 'Amir Al-Momineen^{asws} said: 'And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have

⁶⁷ تفسير العياشي 2: 49 / 56.

named him, and described him, and how old he will be, so he will send an army to Al-Medina.

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

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

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

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

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

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

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

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

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

Then Al-Mahdi^{asws} will enter the Kaaba, and he^{asws} will be crying and Praying. Allah^{azwj} Mighty and Majestic has Said: ***Or, One Who Answers the distressed one***

when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62]. This is exclusively for us^{asws}, the People^{asws} of the Household.⁶⁸

⁶⁸ Kitaab Sulaym Bin Qays Al Hilali – H 25