

TABLE OF CONTENTS

CHAPTER 35	3
FAATIR	3
(45 VERSES)	3
VERSES 1 - 45	3
 MERITS	 3
 Merits of Verse 41	 4
 VERSE 1	 4
 VERSE 2	 10
 VERSES 3 & 4	 10
 VERSES 5 - 7	 12
 VERSE 8	 13
 VERSE 9	 14
 VERSE 10	 15
 VERSE 11	 18
 VERSE 12	 20
 VERSES 13 & 14	 21
 VERSES 15 - 17	 22
 VERSE 18	 23
 VERSES 19 - 22	 26
 VERSES 23 & 24	 27
 Rasool-Allah^{saww} – Giver of Glad Tidings to Amir Al Momineen^{asws}	 29
 The titles of Rasool-Allah^{saww} – ‘Giver of Glad Tidings’ and ‘Warner’	 31
 VERSES 25 & 26	 33
 VERSES 27 - 31	 33
 VERSE 32	 36
 VERSES 33 - 35	 40
 VERSES 36 & 37	 44

VERSES 38 & 39.....46

VERSES 40 & 41.....47

VERSES 42 & 43.....48

VERSE 44.....49

VERSE 45.....49

CHAPTER 35

FAATIR

(45 VERSES)

VERSES 1 - 45

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 يريد بها ما عند الله تعالى نادته يوم القيامة ثمانية أبواب الجنة، و كل باب يقول: هلم ادخل مني إلى الجنة، فيدخل من أيها شاء.

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Faatir), intending by it what is in the Presence of Allah^{azwj}, the eight Doors of the Paradise would Call out to him on the Day of Judgement, and each of the Doors would be saying: 'Come and enter through me!' So he would be entering from whichever he so desires to.²

¹ ثواب الأعمال: 110.

² (خواص القرآن)

Merits of Verse 41

الشيخ في (مجالسه): بإسناده عن معاوية بن وهب، قال: كنت عند أبي عبد الله (عليه السلام)، قال: فصدع ابن لرجل من أهل مرو و هو عنده جالس. قال: فشكا ذلك إلى أبي عبد الله (عليه السلام)، قال: «أدنه مني» قال: فمسح على رأسه، ثم تلا: إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنَّ أَمْسَكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا.

Al Sheykh in his Majalis, by his chain from Muawiya Bin Wahab who said,

'I was in the presence of Abu Abdullah^{asws}, a man from the people of Merv, who was in his^{asws} presence had a headache. So he complained about it to Abu Abdullah^{asws}. He^{asws} said: 'Come near me^{asws}', and he^{asws} wiped upon his head, then recited: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].**³

وعنه، في (التهديب): بإسناده عن محمد بن علي بن محبوب، عن محمد بن حماد الكوفي، عن محمد بن خالد، عن عبيد الله بن الحسين، عن علي بن الحسين، عن علي بن أبي حمزة، عن ابن يقطين، قال: قال أبو عبد الله (عليه السلام): «من أصابته زلزلة فليقرأ: يا من يمسك السماوات والأرض أن تزولا، و لئن زالتا إن أمسكهما من أحد من بعده إنه كان حليماً غفوراً، صل على محمد و آل محمد، و أمسك عني السوء إنك على كل شيء قدير».

And from him, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Hamaad Al Kufy, from Muhammad Bin Khalid, from Ubeydullah Bin Al Husayn, from Ali Bin Al Husayn, from Ali Bin Abu Hamza, from Ibn Yaqteen who said,

'Abu Abdullah^{asws} said: 'The one who is hit by a tremor should recite, '**Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]**, send Greetings upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, Lift the evil away from me, You^{azwj} have the Power over everything'.

قال: «من قرأها عند النوم لم يسقط عليه البيت، إن شاء الله تعالى».

He^{asws} said: 'The one who recites it (before) going to sleep, the house would not fall down upon him, if Allah^{azwj} so Desires it'.⁴

VERSE 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ
 ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

³ الأمالي 2: 284

⁴ التهديب 3: 892 / 294

The Praise is for Allah, Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four. He Increases in the creation whatever He so Desires to. Surely, Allah is Able upon all things [35:1]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم بن هاشم، عن أبيه، جميعاً، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «ليس خلق أكثر من الملائكة، إنه لينزل كل ليلة من السماء سبعون ألف ملك فيطوفون بالبيت الحرام ليلتهم، وكذلك في كل يوم».

A number of our companions, from Sahl in Ziyad, and Ali Bin Ibrahim, from his father together, from Ibn Mahboub, from Dawood Al-Raqy, who has narrated the following:

Abu Abdullah^{asws} has said: 'There are no creatures more numerous than the Angels. They descend from the sky every night, seventy thousand Angels, so they perform Tawaaf of the Sacred House (Kabah) during the night, and similarly during each day'.⁵

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، قالوا: حدثنا ابن محبوب، عن عبد الله بن طلحة رفعه، قال: قال النبي (صلى الله عليه و آله): «الملائكة على ثلاثة أجزاء: جزء له جناحان، و جزء له ثلاثة أجنحة، و جزء له أربعة أجنحة».

Narrated to us Ibn Mahboub, from Abdullah Bin Talha with an unbroken chain, said:

The Prophet^{saww} said: 'The Angels are upon three groupings – One group of them has two wings, and another group has three wings, and another one has four wings'.⁶

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن معاوية بن ميسرة، عن الحكم بن عتيبة، عن أبي جعفر (عليه السلام)، قال: «إن في الجنة نهرًا يغتمس فيه جبرئيل (عليه السلام) كل غداة، ثم يخرج منه فينتفض، فيخلق الله عز و جل من كل قطرة تقطر منه ملكاً».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Maysara, from Al-Hakam Biin Uteyba, who has narrated the following:

Abu Ja'far^{asws} having said that: 'In the Paradise is a river in which Jibraeel^{as} dives into, every morning. Then he^{as} comes out of it, and shakes. So Allah^{azwj} Creates an Angel from every drop that falls off from him^{as}'.⁷

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «خلق الله الملائكة مختلفة، و قد رأى رسول الله (صلى الله عليه و آله) جبرئيل و له ستمائة جناح، على ساقه الدر مثل القطر على البقل، و قد ملأ ما بين السماء و الأرض».

Ali Bin Ibrahim said,

⁵ الكافي 8: 272 / 402

⁶ الكافي 8: 272 / 403

⁷ الكافي 8: 272 / 404

'Al-Sadiq^{asws} said: 'Allah^{azwj} Created the Angels of different (types), and Rasool-Allah^{saww} had seen Jibraeel^{as} and he^{as} had six hundred wings. Upon his^{as} leg is a gem like the drop (of rain tends to be) upon a legume, and would fill up what is between the sky and the earth'.

و قال: «إذا أمر الله ميكائيل بالهبوط إلى الدنيا صارت رجله اليمنى في السماء السابعة، والأخرى في الأرض السابعة، وإن لله ملائكة أنصافهم من برد، وأنصافهم من نار، يقولون: يا مؤلفا بين البرد و النار، ثبت قلوبنا على طاعتك».

And said: 'When Allah^{azwj} Commands Mikaeel^{as} to descend upon the world, his right leg would be upon the seventh sky, and the other one in the seventh firmament. And surely Allah^{azwj} has Angels which are half from cold (ice) and half from fire. They are saying: 'O the One Composer of what is between the cold and the fire, Affirm our hearts upon Your^{azwj} obedience'.

و قال: «إن لله عز و جل ملكا بعد ما بين شحمة أذنيه إلى عينيه مسيرة خمسمائة عام بخفقان الطير».

And he^{asws} said: 'Surely, Allah^{azwj} has an Angel whose span between his ear lobe to his shoulder is of five hundred years of the travel distance of a bird'.

و قال: «إن الملائكة لا يأكلون، و لا يشربون، و لا ينكحون، و إنما يعيشون بنسيم العرش، و إن لله ملائكة ركعا إلى يوم القيامة، و إن لله ملائكة سجدا إلى يوم القيامة».

And he^{asws} said: 'The Angels are neither eating, nor drinking, nor marrying, but rather, they are living by the Breeze of the Throne. And for Allah^{azwj} there are Angels who are (in the position of) bowing up to the Day of Judgement, and for Allah^{azwj} there are Angels who are (in the position of) prostration up to the Day of Judgement'.

ثم قال أبو عبد الله (عليه السلام): «قال رسول الله (صلى الله عليه و آله): ما من شيء مما خلق الله أكثر من الملائكة، و إنه ليهبط في كل يوم، أو في كل ليلة سبعون ألف ملك، فيأتون البيت الحرام، فيطوفون به،

Then Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'There is nothing from the things which Allah^{azwj} has Created which is more numerous than the Angels, and seventy thousand Angels descend every day, and every night, so they are coming to the Sacred House. So, they are performing Tawaaf it.

ثم يأتون رسول الله (صلى الله عليه و آله)، ثم يأتون أمير المؤمنين (عليه السلام) فيسلمون عليه، ثم يأتون الحسين (عليه السلام) فيقيمون عنده، فإذا كان عند السحر وضع لهم معراج إلى السماء، ثم لا يعودون أبدا».

Then they come to Rasool-Allah^{saww}, then they come to Amir-Al-Momineen^{asws}, and greet to him^{asws}. Then they come to Al-Husayn^{asws}, so they stand in his^{asws} presence. So when the dawn breaks, they ascend to the sky, then they do not return'.⁸

⁸. تفسير القمّي 2: 206.

وقال أبو جعفر (عليه السلام): «إن الله تعالى خلق جبرئيل، و ميكائيل، و إسرافيل من سبحة واحدة، و جعل لهم السمع، و البصر، و جودة العقل، و سرعة الفهم».

And Abu Ja'far^{asws} said: 'Allah^{azwj} the High Created Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} from one bead, and Made for them the hearing, and the vision, and the quality of the intellect, and the speed of understanding'.⁹

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَائِكَتِهِ، خَلَقًا بَدِيعًا مِنْ مَلَائِكَتِهِ، وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا، وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا، وَبَيَّنَّ فَحَوَاتِ تِلْكَ الْفُرُوجِ رَجُلَ الْمُسَبِّحِينَ مِنْهُمْ فِي حِطَائِرِ الْقُدْسِ، وَشُتْرَاتِ الْحُجُبِ، وَسُرَادِقَاتِ الْمَسْجِدِ، وَوَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْتَلُكُ مِنْهُ الْأَسْمَاعُ سُبْحَاتُ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا.

Then Allah^{azwj}, the Glorified, Created for inhabiting of His skies and populating the higher strata of his realm, new (variety of) creatures, namely the angels. With them He^{azwj} Filled the openings of its cavities and Populated with them the vastness of its circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him^{azwj} in the enclosures of the Holiness, (behind) Curtains of concealment and in Veils of His^{azwj} Greatness. And behind this resounding, which deafens the ears, there is the effulgence of light which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَفَاوِتَاتٍ، (أُولَى أَجْحِحَةٍ مَثْنَى وَثَلَاثَ) تُسَبِّحُ جَلَالَ عِزَّتِهِ، لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا انْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ).

He^{azwj} Created them in different shapes and with diverse characteristics. **two-winged, and three, and four [35:1].** They Glorify the Majesty of His^{azwj} Honour. They do not appropriate to themselves His^{azwj} Skill that shows itself in creation. Nor do they claim to create anything in which He^{azwj} is unparalleled. **But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].**

جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ، وَحَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعَ أَمْرِهِ وَنَهْيِهِ، وَعَصَمَهُمْ مِنْ رَبِّ الشُّبُهَاتِ، فَمَا مِنْهُمْ زَائِعٌ عَنْ سَبِيلِ مَرْضَاتِهِ، وَأَمَدَّهُمْ بِفَوَائِدِ الْمُعُونَةِ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضِعَ إِحْبَابِ السَّكِينَةِ، وَفَتَحَ لَهُمْ أَبْوَابًا دَلَالًا إِلَى تَمَاجِيدِهِ، وَنَصَبَ لَهُمْ مَنَارًا وَاضِحَةً عَلَى أَعْلَامِ تَوْحِيدِهِ،

He^{azwj} has Made them the trustees of His^{azwj} Revelation and Sent them to Prophets^{as} as holders of His^{azwj} Injunctions and Prohibitions. He^{azwj} has Immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His^{azwj} Will. He^{azwj} has Helped them with the benefits of succour and has Covered their hearts with humility and peace. He^{azwj} has Opened for them doors of submission to His^{azwj} Glories. He^{azwj} has Fixed for them bright minarets as signs of His^{azwj} Oneness.

⁹ تفسير القمّي 2: 206.

لَمْ تُثْقَلُهُمْ مُوَصِرَاتُ الْأَثَامِ، وَلَمْ تَرْتَحِلْهُمْ عُقْبُ اللَّيَالِي وَالْأَيَّامِ، وَلَمْ تَزِمِ الشُّكُوكُ بِنَوَازِعِهَا عَزِيمَةَ إِيْمَانِهِمْ، وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ يَمِينِهِمْ، وَلَا قَدَحَتْ قَادِحَهُ الْأَحْنِ فِيمَا بَيْنَهُمْ، وَلَا سَلَبَتْهُمْ الْحَيْرَةُ مَا لَاقَى مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ، وَسَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَتِهِ جَلَالَتِهِ فِي أَنْفَاءِ صُدُورِهِمْ، وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَفْتَرِعَ بِرَيْنِهَا عَلَى فِكْرِهِمْ.

The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the basis of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His^{azwj} Greatness and awe of His^{azwj} Glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

مِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْعَمَامِ الدُّخِّ، وَفِي عِظَمِ الْجِبَالِ الشَّمْسِخِ، وَفِي قَتْرَةِ الظَّلَامِ الْإِيْهِمْ.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness.

وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ نُحُومَ الْأَرْضِ السُّفْلَى، فَهِيَ كَرَايَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ، وَتَحْتَهَا رِيحٌ هَمَّافَةٌ تَحْسِبُهَا عَلَى حَيْثُ أَنْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ، قَدِ اسْتَفْرَعَتْهُمْ

And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns, which have gone forth into the vast expanse of wind. Under them blows the light wind, which retains them up to its very end.

أَشْعَالُ عِبَادَتِهِ، وَوَسَلَتْ حَقَائِقُ الْإِيْمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ، وَقَطَعَهُمُ الْإِيْقَانُ بِهِ إِلَى الْوَلَةِ إِلَيْهِ، وَلَمْ يُجَاوِزْ رَغْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ. قَدْ ذَاقُوا حِلَاوَةَ مَعْرِفَتِهِ، وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ، وَتَمَكَّنَتْ مِنْ سُؤْيِدَائِهِمْ قُلُوبُهُمْ وَشَيْجَةُ حَيْفَتِهِ، فَحَنُوا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ، وَلَمْ يُنْفِدْ طَوْلُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ،

Occupation in His^{azwj} worship has made them carefree, and realities of Faith have served as a link between them and His knowledge. Their belief in Him^{azwj} has made them concentrate on Him^{azwj}. They long from Him^{azwj} not from others. They have tasted the sweetness of His^{azwj} Knowledge and have drunk from the satiating cup of His^{azwj} Love. The roots of His^{azwj} fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His^{azwj} worship. The length of the humility, and extreme nearness has not removed from them the rope of their fear.

وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الرَّؤْفَةِ رِيحَ خُشُوعِهِمْ، وَلَمْ يَتَوَهَّهْمُ الْأَعْجَابُ فَيَسْتَكْبِرُوا مَا سَلَفَ مِنْهُمْ، وَلَا تَرَكَتْ لَهُمْ اسْتِكَانَةُ الْأَجَالَ نَصِيْبًا فِي تَعْظِيمِ حَسَنَاتِهِمْ، وَلَمْ تَجْرِ الْفِتْرَاتُ فِيهِمْ عَلَى طَوْلِ دُؤُوبِهِمْ، وَلَمْ تَعْضُ رَغْبَاتُهُمْ فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ، وَلَمْ تَجْفَ لَطُولِ الْمُنَاجَاةِ أَسْلَاثُ أَلْسِنَتِهِمْ، وَلَا مَلَكَتْهُمْ الْأَشْعَالُ فَتَنْقَطِعَ بِهَمْسِ الْخَبَرِ إِلَيْهِ أَصْوَاتُهُمْ،

They do not entertain pride so as to make much of their acts. Their humility before the Glory of Allah^{azwj} does not allow them to esteem their own virtues. Languor does not affect them despite their long affliction. Their longings (for Him^{azwj}) do not lessen so that they might turn away from hope in their Sustainer. The tips of their tongues

do not get dry by constant Prayers. Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him^{azwj} into faint ones.

وَلَمْ تَحْتَلِفْ فِي مَقَاوِمِ الطَّاعَةِ مَنَاجِيهِمْ، وَلَمْ يَشْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِ رِقَابِهِمْ، وَلَا تَعْدُوا عَلَى عَزِيمَةِ جَدِّهِمْ بِلَادَةِ الْعَفَلَاتِ، وَلَا تَنْتَضِلْ فِي هَمِيمِهِمْ خَدَائِعُ الشَّهَوَاتِ.

Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His^{azwj} Command. Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

قَدْ انْتَحَدُوا ذَا الْعَرْشِ دَخِيرَةً لِيَوْمِ فَاقَتِهِمْ، وَمَمَمُوهُ عِنْدَ انْقِطَاعِ الْخُلُقِ إِلَى الْمَخْلُوقِينَ يَرْغَبْتَهُمْ، لَا يَفْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ، وَلَا يَرْجِعُ بِهِمُ الْإِسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ، إِلَّا إِلَى مَوَادِّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَخَافِيَتِهِ، لَمْ تَنْقَطِعْ أَسْبَابُ الشَّقَقَةِ مِنْهُمْ، فَبُنُوا فِي جَدِّهِمْ، وَلَمْ تَأْسِرْهُمْ الْأَطْمَاعُ فَيُؤْتِرُوا وَشَبِكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ.

They regard the Master^{azwj} of the Throne as the store for the day of their need. Because of their love they turn to Him^{azwj} even when others turn to the creatures. They do not reach the furthest limit of His^{azwj} worship. Their passionate fondness for His^{azwj} worship does not turn them except to the springs of their own hearts, springs which are never devoid of His^{azwj} hope and His^{azwj} fear. Fear never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.

وَلَمْ يَسْتَعْظِمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ، وَلَوْ اسْتَعْظَمُوا ذَلِكَ لَنْسَخَ الرَّجَاءُ مِنْهُمْ شَقَقَاتِ وَجَلِهِمْ، وَلَمْ يَحْتَلِفُوا فِي رَجَائِهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ، وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ، وَلَا تَوَلَّاهُمْ غِلُّ التَّحَاسُدِ، وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيْبِ، وَلَا افْتَسَمَتْهُمْ أَخْيَافُ الْهَمَمِ،

They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of the control of Satan^{la} over them. The vice of separation from one another did not disperse them. Rancour and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions.

فَهُمْ أُسْرَاءُ إِيْمَانٍ لَمْ يُفَكِّهُمْ مِنْ رِبْقَتِهِ زَيْعٌ وَلَا عُذُولٌ وَلَا وَئِيٌّ وَلَا فُتُورٌ، وَلَيْسَ فِي أَطْبَاقِ السَّمَاوَاتِ مَوْضِعٌ إِهَابٍ إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ، أَوْ سَاعٌ خَافِدٌ، يَزِدَادُونَ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا، وَتَزِدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَمًا.

Thus they are devotees of faith. Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allah) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honour of their Sustainer increases in their hearts.¹⁰

¹⁰ Nahj Al Balagah – Sermon No. 90

VERSE 2

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ
الْعَزِيزُ الْحَكِيمُ {2}

Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن ابن أبي عمير، عن مرزم، عن أبي عبد الله (عليه السلام)، قال: قول الله عز و جل: ما يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا، قال: «هي ما أجرى الله على لسان الإمام».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Maraazim, who has said:

'Abu Abdullah^{asws} has said; 'The Words of Allah^{azwj} Mighty and Majestic: **Whatever Mercy Allah Opens to the people, so there is none to withhold it [35:2]**, it is what Allah^{azwj} Makes to flow upon the tongue of the Imam^{asws} (Ahadeeth)'.¹¹

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن مالك بن عبد الله بن أسلم، عن أبيه، عن رجل من الكوفيين، عن أبي عبد الله (عليه السلام)، في قول الله: ما يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا، قال: «و المتعة من ذلك».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Maalik Bin Abdullah Bin Aslam, from his father, from a man from Al Kufa,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **Whatever Mercy Allah Opens to the people, so there is none to withhold it [35:2]**, he^{asws} said; 'And the enjoyment from that (Mercy)'.¹²

VERSES 3 & 4

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآئِنَّا تُؤَفَّكُونَ {3}

O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3]

¹¹ تأويل الآيات 2: 1/478

¹² تفسير القمي 2: 207.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {4}

And if they are belying you, so have the Rasools from before you were belied, and to Allah is the return of the matters [35:4]

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَصَّالٍ عَنْ حَنْصِ الْمُوَدِّدِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام)) أَنَّهُ كَتَبَ بِهَذِهِ الرَّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمَدَارَسَتِهَا وَ النَّظَرَ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلَ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah^{asws} as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah^{asws}, wrote this letter to his^{asws} companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Salat in their homes. So when they were free from their Salats, they would look into it'.

وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ النَّاجِيَةُ إِنَّ أَمَّ اللَّهِ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَدَى كَثِيرًا

And there is no Might with us^{asws} or with you except with Him^{azwj}. So, fear Allah^{azwj}, O group of saved people, that Allah^{azwj} will Complete for you what He^{azwj} has Granted you with, for the matter will not be complete until He^{azwj} Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah^{azwj}, a lot of painful words.

فَتَصَبَّرُوا وَ تَعَزَّوْا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَنْدِلُوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمْ الصَّيْمُ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظُمُوا الْعَبْثَ الشَّدِيدَ فِي الْأَذَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْرُمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah^{azwj} and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah^{azwj} Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصَبَّرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مُصَدِّقُ ذَلِكَ كُلُّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جَبْرَائِيلُ (عليه السلام) عَلَى نَبِيِّكُمْ (صلى الله عليه وآله) (سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صلى الله عليه وآله)) فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَرَمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah^{azwj} which Jibraeel^{as} Descended with upon your Prophet^{saww}, getting your Prophet^{saww} to hear the Words of Allah^{azwj} Mighty and Majestic: **Therefore be patient just as the Determines ones from the Rasools were patient, and do not hasten (the Punishment) for them [46:35]**. Then He^{azwj} Said: **And if they are belying you, so have the Rasools from before you belied [35:4]**.

فَصَبِرُوا عَلَىٰ مَا كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet^{saww} of Allah^{azwj}, and the Rasools^{as} from before him^{saww}, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah^{azwj} regarding them^{asws} whom Allah^{azwj} Created for Himself^{azwj} in the Beginning (beginning of the creation), from the Kufr which has preceded in the Knowledge of Allah^{azwj} that He^{azwj} Created them in the origin and the ones whom Allah^{azwj} has Named in His^{azwj} book in His^{azwj} Words: **And We Made them Imams calling to the Fire [28:41]**.

فَتَدَبَّرُوا هَذَا وَ اعْقَلُوهُ وَ لَا تَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلْ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجِبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَىٰ وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah^{azwj} has Made to be Obligatory in His^{azwj} Book from what Allah^{azwj} has Ordered for and Prohibited from, has disregarded the Religion of Allah^{azwj} and became disobedient to Him^{azwj}. Therefore he has necessitated (upon himself) the Outrage of Allah^{azwj}, and Allah^{azwj} will Fling him into the Fire upon his face'.¹³

VERSES 5 - 7

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ {5}

O you people! Surely, the Promise of Allah is True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah [35:5]

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ {6}

¹³ Al Kafi – H 14449 (Extract)

Surely, the Satan is an enemy to you all. But rather, he calls his party in order for them to happen to be of the inmates of the Blazing Fire [35:6]

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
{7}

Those who commit Kufr, for this is a severe Punishment, and those who believe and do righteous deeds, for them is Forgiveness and a great Recompense [35:7]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, he^{asws} said: 'Those who are striving to cut-off the cordiality of the Progeny^{asws} of Muhammad^{saww} in order to frustrate them^{asws}, **the inmates of the Blazing Fire [35:6]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)'.¹⁴

عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): أصلحك الله، ما أيسر ما يدخل به العبد النار؟ قال: «من أكل من مال اليتيم درهما، و نحن اليتيم».

From Abu Baseer who said,

'I said to Abu Ja'far^{asws}, 'May Allah^{azwj} Keep you^{asws} well! What is the least which makes the servant enter the Fire?' He^{asws} said: 'The one who devours one Dirham from the wealth of the orphans (unjustly). And we^{asws} are the orphans'.¹⁵

VERSE 8

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ {8}

¹⁴ (Extract) تأويل الآيات 1: 29 / 345

¹⁵ تفسير العياشي 1: 48 / 225

What! So the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to, therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]

علي بن إبراهيم، عن أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن حسان، عن هاشم بن عمار، يرفعه، في قوله: أَمْ مَنْ زَيَّنَ لَهُ سُوءَ عَمَلِهِ فَرَأَهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ، قال: «نزلت في زريق، و حبتر».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His^{azwj} Words: **What! So the one, the evil of his deed is adorned for him, is so much that he sees it as good? Allah Lets to stray one He so Desires to, and Guides one He so Desires to, therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]**, he^{asws} said: 'It was Revealed regarding Zareyq (Umar) and Hibter (Abu Bakr)'¹⁶.

VERSE 9

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ
كَذَلِكَ النُّشُورُ {9}

And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land and We Revive the ground by it after its death. Similar to that is the Resurrection [35:9]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَزْمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحًا فَأَتَانَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبَرْقُ فَيَرْتَفِعُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

Amir-ul-Momineen^{asws} replied when he^{asws} was asked, 'Where do the clouds come from?' He^{asws} has said: 'They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah^{azwj} Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by 'Al-makhareeq', and it is the lightning. So they rise up'.

¹⁶ تفسير القمي 2: 207.

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ الْآيَةَ وَالْمَلَكُ اسْمُهُ الرَّعْدُ.

Then he^{asws} recited this verse: **And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land and We Revive the ground by it after its death [35:9]**, the Verse. And the Angel, its name is 'Al-Ra'ad' (The Thunder)¹⁷.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى.

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).'¹⁸

VERSE 10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ {10}

One who wanted the honour, then for Allah is the Honour entirely. To Him ascend the good words, and the righteous deeds raise it. And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]

وَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع [فِي هَذِهِ الْآيَةِ] إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ: [قَوْلٌ] لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ، وَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا، وَ خُلَفَاؤُهُ خُلَفَاءُ اللَّهِ،

(Imam Hassan Al-Askari^{asws} said): 'And Ali^{asws} Bin Musa Al-Reza^{asws} said: 'Regarding this Verse: **To Him ascend the good words [35:10]** – are the words, 'There is no god but Allah^{azwj}. Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. Ali^{asws} is the Guardian of Allah^{azwj}, and Caliph of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} truly, and his^{saww} Caliphs are the Caliphs of Allah^{azwj}.

وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ عِلْمُهُ فِي قَلْبِهِ بِأَنَّ هَذَا [الْكَلَامَ] صَحِيحٌ - كَمَا قُلْتُهُ بِلِسَانِي.

¹⁷ الكافي 8: 218 / 268.

¹⁸ الكافي 3: 258 / 28.

And the righteous deeds raise it [35:10] – he knows in his heart that this speech is correct – just as he is saying it by his tongue’.¹⁹

محمد بن يعقوب: عن علي بن محمد، و غيره، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن عمار الأسدي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ**، قال: «ولا يتنا أهل البيت – و أهوى بيده إلى صدره – فمن لم يتولنا لم يرفع الله له عملا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Amaar Al Asady,

‘From Abu Abdullah^{asws} regarding Allah^{azwj} Mighty and Majestic: **To Him ascend the good words, and the righteous deeds raise it [35:10]**, he^{asws} said: ‘Our^{asws} Wilayah, of the People^{asws} of the Household’ – and he^{asws} gestured by his^{asws} hand to his^{asws} own chest. ‘So the one who does not befriend us^{asws}, Allah^{azwj} would not Raise a (single) deed to Him^{azwj}’.²⁰

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا وجبت له الجنة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether, from Washa, from Ahmand Bin A'aiz, from Abu Al Hassan Al Sawaaq, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘O Aban! When you proceed to Al-Kufa, so report this Hadeeth: ‘The one who testifies that there is no god except for Allah^{azwj} sincerely, it would Obligate the Paradise for him’.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم – يا أبان – إنه إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم إلا من كان على هذا الأمر».

(Aban) said, ‘I said to him, ‘They would be coming to me from every region. Shall I report to them, this Hadeeth?’ He^{asws} said: ‘Yes – O Aban – When it will be the Day of Judgement, and Allah^{azwj} Gathers the Former ones and the Later ones, then He^{azwj} Would Confiscate ‘There is no god except for Allah^{azwj}’ from them except from the one who was upon this matter (Al-Wilayah)’.²¹

الشيخ، في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو نصر الليث بن محمد بن الليث العنبري إملاء من أصل كتابه، قال: حدثنا أحمد بن عبد الصمد بن مزاحم الهروي سنة إحدى و ستين و مائتين، قال: حدثني خالي أبو الصلت عبد السلام بن صالح الهروي، قال: كنت مع الرضا (عليه السلام) لما دخل نيسابور، و هو راكب بغلة شهباء، و قد خرج علماء نيسابور في استقباله،

¹⁹ Tafseer Imam Hassan Al Askari^{asws} – S 184

²⁰ الكافي 1: 85 / 356.

²¹ الكافي 2: 1 / 378.

Al Sheykh in his (book) Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Abu Nasr Al Lays Bin Muhammad Bin Al Lays Al Anbary, dictating from his original book, from Ahmad Bin Abdul Samad Bin Mazahim Al Harwy in the year two hundred and sixty one (AH), from his maternal uncle Abu Al Salt Abdul Salam Bin Salih Al Harwy who said,

'I was with Al-Reza^{asws} when he^{asws} entered (the city of) Neysabour, and he^{asws} was riding a black haired mule, and the scholars of Neysabour had come out for welcoming him^{asws}.

فلما صاروا إلى المربعة تعلقوا بلجام بغلته، و قالوا: يا ابن رسول الله، بحق آباءك الطاهرين حدثنا عن آباءك (صلوات الله عليهم أجمعين).

So when they came to a spring, they held the reins of his^{asws} mule and they said, 'O son^{asws} of Rasool-Allah^{saww}! By the right of your^{asws} forefathers^{asws}, the Pure, narrate to us from your^{asws} forefathers^{asws}.

فأخرج رأسه من الهودج، و عليه مطرف خز، فقال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين سيد شباب أهل الجنة، عن أبيه أمير المؤمنين، عن رسول الله (صلى الله عليه و آله أجمعين)، قال:

So he^{asws} brought out his^{asws} head from the canopy, and upon him^{asws} was a woollen coat, and he^{asws} said: 'My^{asws} father Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws} from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Al Husayn^{asws}, from his^{asws} father Al-Husayn^{asws}, Chief of the youths of people of the Paradise, from his^{asws} father^{asws} Amir Al-Momineen^{asws}, from Rasool-Allah^{saww} having said:

أخبرني جبرئيل الروح الأمين عن الله عز و جل، تقدست أسماءؤه، و جل وجهه، قال: إني أنا الله، لا إله إلا أنا وحدي - عبادي - فاعبدوني، و ليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بما أنه قد دخل حصني، و من دخل حصني أمن من عذابي».

'Jibraeel^{as}, the Trustworthy Spirit informed me^{saww} from Allah^{azwj} Mighty and Majestic, Holy are His^{azwj} Names and Majestic is His^{azwj} Face having Said: "Me, I^{azwj} am Allah^{azwj}! There is no god except I^{azwj} Alone. (The rest are) My^{azwj} servants, therefore worship Me^{azwj}. And let him know, one from you who meets Me^{azwj} with the testimony that there is no god except Allah^{azwj}, being sincere with it, he has entered into My^{azwj} Fortress, and one who enters into My^{azwj} Fortress would be safe from My^{azwj} Punishment".

قالوا: يا ابن رسول الله، و ما إخلاص الشهادة لله؟ قال: «طاعة الله، و طاعة رسوله، و ولاية أهل بيته (عليهم السلام)».

They said, 'O son^{asws} of Rasool-Allah^{saww}! And what is the sincere testimony for Allah^{azwj}? He^{asws} said: 'Obedience to Allah^{azwj}, and obedience to His^{azwj} Rasool^{saww}, and Wilayah of the People^{asws} of his^{saww} Household'.²²

²² الأملالي 2: 201

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن لكل قول مصداقا من عمل يصدقها، أو يكذبه، فإذا قال ابن آدم و صدق قوله بعمل قوله بعمله إلى الله، و إذا قال و خالف عمله قوله رد قوله على عمله الخبيث، و هوى في النار».

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

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'For every speech there is a ratification from a deed which ratifies it. So when the son of Adam^{as} speaks, and his words are ratified by a deed, his deed raises his words to Allah^{azwj}. And if he speaks, and his deeds oppose his words, his words get Repulsed upon his bad deeds, and would fall into the Fire'.²³

VERSE 11

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ
{11}

And Allah Created you from soil, then from a seed, then He Made you pairs. And no female bears, nor gives birth, except with His Knowledge; and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. Surely, that is easy upon Allah [35:11]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن عبيد الله، قال: قال أبو الحسن الرضا (عليه السلام): «يكون الرجل يصل رحمه، فيكون قد بقي من عمره ثلاث سنين، فيصيرها الله ثلاثين سنة، و يفعل الله ما يشاء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'It can happen that His^{azwj} Mercy comes upon the man, so if three years remain from his life, Allah^{azwj} Makes it to be thirty years. And Allah^{azwj} does whatsoever He^{azwj} so Desires to'.²⁴

وعنه: عن علي بن إبراهيم، عن أبيه، عن صفوان بن يحيى، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «ما نعلم شيئا يزيد في العمر إلا صلة الرحم، حتى أن الرجل يكون أجله ثلاث سنين فيكون وصولا للرحم، فيزيد الله في عمره ثلاثين سنة».

²³ تفسير القمي 2: 208.

²⁴ الكافي 2: 3/121.

سنة، فيجعلها ثلاثا و ثلاثين سنة، و يكون أجله ثلاثا و ثلاثين سنة فيكون قاطعا للرحم، فينقصه الله ثلاثين سنة، و يجعل أجله إلى ثلاث سنين».

And from him, from Ali Bin Ibrahim, from his father, from Safwaan Bin Yahya, from Is'haq Bin Amaar who said,

'Abu Abdullah^{asws} said: 'We^{asws} do not know of anything which increases the lifetime except for maintenance of good relations, to the extent that if the remaining term of the man is of three years, so he maintains good relations, so Allah^{azwj} Increases it by thirty year, and therefore He^{azwj} Makes him to live (another) thirty three years. However, if his (remaining) life term is of thirty three years, and he cut-off relationships, so Allah^{azwj} Reduces it by thirty years to Make his term to be of three years duration'.²⁵

وعنه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن عبد الحميد، عن سيف بن عميرة، عن منصور بن حازم، قال: سمعناه يقول: «من أتى عليه حول لم يأت قبر الحسين (عليه السلام) أنقض الله من عمره حولا، و لو قلت أن أحدكم يموت قبل أجله بثلاثين سنة لكنت صادقا، و ذلك أنكم تتركون زيارته، فلا تدعوا زيارته يمد الله في أعماركم و يزيد في أرزاقكم، و إذا تركتم زيارته نقص الله من أعماركم و أرزاقكم،

And from him (Qulawayh) who said, 'Muhammad Bin Abdullah Bin Ja'far Al Humeiry narrated to me, from his father, from Muhammad Bin Abdul Hameed, from Sayf Bin Umeyra, from Mansour Bin Haazim who said,

'I heard him^{asws} saying: 'The one who comes around it (travels) but does not go to the grave of Al-Husayn^{asws}, Allah^{azwj} Reduces from his lifetime, around it. And if you were to say that death came upon a person thirty years too soon, it would be true, and that is when you leave his^{asws} visitation (Ziyarat). Therefore do not leave his^{asws} Ziyarat. Allah^{azwj} would Extend your lifetime and Increase your sustenance. And when you neglect his^{asws} Ziyarat, Allah^{azwj} Reduces from your lifetime and your sustenance.

فسابقوا في زيارته، و لا تدعوا ذلك فإن الحسين بن علي (عليهما السلام) شاهد لكم في ذلك عند الله، و عند رسوله، و عند علي و فاطمة (عليهم السلام)».

You should therefore race (compete) in visiting him^{asws}, and do not leave that, for Al-Husayn^{asws} Bin Ali^{asws} would testify for you in the Presence of Allah^{azwj} for that, and in the presence of His^{azwj} Rasool^{saww}, and in the presence of Amir-al-Momineen^{asws} and Fatima^{asws}.²⁶

وعنه، قال: حدثني أبي (رحمه الله)، عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن علي، عن عبد الله بن وضاح، عن داود الحمار، عن أبي عبد الله (عليه السلام)، قال: «من لم يزر قبر الحسين (عليه السلام) فقد حرم خيرا كثيرا، و نقص من عمره سنة».

²⁵ الكافي 2: 17 / 122.

²⁶ كامل الزيارات: 151.

And from him (Qulawayh) who said, 'My father narrated to me, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from the one who narrated to him, from Abdullah Bin Wazaah, from Dawood Al Hamaar,

'Abu Abdullah^{asws} has said: 'The one who does not visit the grave of Al-Husayn^{asws}, so he has been Prohibited from abundant goodness, and would have a Reduction of a year from his lifetime'.²⁷

VERSE 12

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ {12}

And the two seas are not alike - this one pleasant, sweet, palatable to drink, and this one salty, bitter. And from each you are eating fresh meat and are extracting ornament (for) you to wear, and you see the ships cleaving therein in order to seek from His Grace, and perhaps you would be thankful [35:12]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَ هَذَا مِلْحٌ أُجَاجٌ: «فالأجاج: المر. قوله: وَ تَرَى الْفُلْكَ فِيهِ مَوَاحِرَ يقول: الفلك مقبلة و مدبرة بريح واحدة».

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And the two seas are not alike - this one pleasant, sweet, palatable to drink, and this one salty, bitter [35:12]**, he^{asws} said: 'So the salty – is the sour'. His^{azwj} Words: **and you see the ships cleaving therein** – The ships coming by wind alone'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ زَكَرِيَّا وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَقِيصَةَ التَّمِيمِيِّ قَالَ مَرَزْتُ بِالْحَسَنِ وَ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) وَ هُمَا فِي الْفُرَاتِ مُسْتَنْقِعَانِ فِي إِزَارَيْنِ فَقُلْتُ لهُمَا يَا ابْنَيْ رَسُولِ اللَّهِ عَلَيْكُمَا أَفْسَدْتُمَا الْإِزَارَيْنِ فَقَالَا لِي يَا أَبَا سَعِيدٍ فَسَادْنَا لِلْإِزَارَيْنِ أَحَبُّ إِلَيْنَا مِنْ فَسَادِ الدِّينِ إِنَّ لِلْمَاءِ أَهْلًا وَ سَكَانًا كَسَكَانِ الْأَرْضِ

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

²⁷ كامل الزيارات: 151

²⁸ تفسير القمي: 2: 208.

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

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

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

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

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

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

And in a report of Hamdan Bin Suleyman, they^{asws} both said: 'O Abu Saeed! You have come to a water, which denies our^{asws} Wilayah three times during each day. Allah^{azwj} Mighty and Majestic Presents our^{asws} Wilayah upon the waters, so whatever accepts our^{asws} Wilayah is fresh and sweet, and whatever rejects our^{asws} Wilayah, Allah^{azwj} Mighty and Majestic Makes it to be bitter, or salty, burning'.²⁹

VERSES 13 & 14

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى
 ۞ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۞ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ {13}

He Merges the night into the day and He Merges the day into the night, and Subdues the sun and the moon each to flow to a specified term. That is Allah,

²⁹ Al Kafi – V 6 – The Book of Drinks Ch 10 H 3

your Lord. For Him is the Kingdom, and those of you who are supplicating to from besides Him are not even controlling a pellicle [35:13]

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشْرِكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {14}

If you supplicate to them, they are not hearing your supplication, and even if they could hear, they would not (be able to) answer you; and on the Day of Judgment they would be denying your association of them (with Allah). And none can inform you like the All-Aware can [35:14]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) يقول: «ما ينقص من الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل».

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

'From Abu Ja'far^{asws}, who has said: 'Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.³⁰

علي بن إبراهيم: قوله: وَ الَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ قال: الجلدة الرقيقة التي على ظهر نواة التمر.

Ali Bin Ibrahim –

His^{azwj} Words: **and those you are supplicating to from besides Him are not even controlling a pellicle [35:13]**, said, '(Qitmeer) is the thin layer of skin which is upon the back of the kernel of the date'.³¹

VERSES 15 - 17

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۗ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ {15}

O you people! You are the ones needy to Allah, and Allah, He is the Needless, the Praise One [35:15]

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {16}

If He so Desires to, He could Abandon you all and Come with a new creation [35:16]

³⁰ تفسير القمي 2: 167

³¹ تفسير القمي 2: 208

وَمَا ذُلُّكَ عَلَى اللَّهِ بِعَزِيزٍ {17}

And this is not difficult upon Allah [35:17]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ فَقَالَ أَبُو الْحُسَيْنِ (عليه السلام) سُبْحَانَكَ وَتَعَالَى لَمْ يَزَلْ مَعَ الرَّائِلِينَ وَ لَمْ يَتَّعَبْ مَعَ الْمُتَعَبِّينَ وَ لَمْ يَتَبَدَّلْ مَعَ الْمُتَبَدِّلِينَ وَ مَنْ دُونَهُ فِي يَدِهِ وَ تَدْبِيرِهِ وَ كُلُّهُمْ إِلَيْهِ مُخْتِاجٌ وَ هُوَ عِنِّي عَمَّنْ سِوَاهُ .

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

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

VERSE 18

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
 إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ
 وَإِلَى اللَّهِ الْمَصِيرُ {18}

And no bearer will bear a burden of another; and if a burdened one were to call (another) to carry it, he would not be able to carry anything from it, and even though he may be a next of kin. But rather, you warn those who fear their Lord in private and establish the Salat. And one who purifies, so rather he purifies for himself, and to Allah is the destination [35:18]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الحمداي ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'What would you^{asws} say regarding a Hadeeth which is being reported from Al-Sadiq^{asws} that, when Al-Qaim^{asws} rises, he^{asws} would kill the descendants of the killers of Al-Husayn^{asws}, for the actions of their forefathers?' So he^{asws} said: 'It is like that'.

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

فقلت: و قول الله عز و جل: **وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ** ما معناه؟

So I said, 'And the Words of Allah^{azwj} Mighty and Majestic: **and no bearer will bear a burden of another [35:18]**, what does it mean?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القتال، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

He^{asws} said: 'Allah^{azwj} is True in all of His^{azwj} Words, but the descendants of the killers of Al-Husayn^{asws} would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah^{azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{asws} would kill them when he^{asws} rises, due to them being pleased with the actions of their forefathers'.

« قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ بني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him^{asws}, 'With what thing will Al-Qaim^{asws} from you, begin with?' He^{asws} said: 'He^{asws} will begin with the clan of Shayba, and he^{asws} will cut off their hands, because they are thieves in the House of Allah^{azwj} Mighty and Majestic'.³³

رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: لَا تُجَنِّمِيْنِكَ عَنْ شِمَالِكَ، وَ هَذَا مَثَلٌ ضَرَبَهُ عَلَيْهِ السَّلَامُ وَ فِي هَذَا دَلَالَةٌ وَاضِحَةٌ عَلَى بُطْلَانِ قَوْلِ مَنْ يَقُولُ: إِنَّ أَطْفَالَ الْكُفَّارِ يُعَذَّبُونَ مَعَ آبَائِهِمْ فِي النَّارِ، انْتَهَى.

It is reported from the Prophet^{saww} having said: 'Do not incriminate your right about your left, and this is an example of one the greeting is struck upon, and in this (**and no bearer will bear a burden of another [35:18]**) there is clear evidence upon the invalidation of the words of the one who is saying, 'The children of the Kafirs would be Punished along with their fathers in the Fire'. Desist!'.³⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي بَابَانَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَ اللَّهُ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنَّ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحَسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدْسِ مَا ذَبَبْتَ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far^{asws}, so he^{asws} said: 'By Allah^{azwj}, O Kumeyt, if we^{asws} had in our^{asws} possession some wealth, we^{asws} would have given you from it, but for you is

³³ عيون أخبار الرضا (عليه السلام) 1: 273 / 5، علل الشرائع: 1 / 229، ينابيع المودة: 424

³⁴ تفسير نور الثقلين، ج3، ص: 144

what the Rasool^{saww} Allah^{azwj} said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us^{saww}'.

قَالَ قُلْتُ خَبَّرْنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَّرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرِيْقُ مِحْمَةً مِنْ دَمٍ وَ لَا أُحْدِ مَالٍ مِنْ عَتْرِ حِلِّهِ وَ لَا قَلْبٍ حَجَرَ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men (Abu Bakr and Umar)'. He (the narrator) said: 'He^{asws} took the pillow and folded it unto his^{asws} chest' and said: 'By Allah^{azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.³⁵

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام) قال: «خطب أمير المؤمنين (عليه السلام) بعد ما يبيع له بخمسة أيام خطبة، فقال فيها: و اعلموا أن لكل حق طالبا، و لكل دم تائرا، و الطالب لحقنا كقيام التائر بدمائنا، و الحاكم في حق نفسه هو العادل الذي لا يجيف، و الحاكم الذي لا يجوز، و هو الله الواحد القهار.

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

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} preached (a sermon) five days after allegiance having been pledged to him^{asws}, and he^{asws} said in it: 'And Know, that for every right there is a seeker, and for every blood (spilt) there is an avenger, and the seeker of our^{asws} right is like the standing of the avenger of our^{asws} blood, and the Judge in His^{azwj} own Right, He^{azwj} is the Just Who is not unfair, and the Judge Who does not Exceed, and He^{azwj} is Allah^{azwj}, the One, the Vanquisher.

و اعلموا أن على كل شارع بدعة وزره و وزر كل مقتد به من بعده، من غير أن ينقص من أوزار العاملين شيئا، و سينتقم الله من الظلمة مأكلا مأكلا و مشربا بمشرب، من لقم العلقم

And know, that upon every initiator of an innovation would be his burden and the burden of all the ones who follow him from after him (believe him), from without there being any reduction from the burdens of the worlds by anything, and Allah^{azwj} would Take Revenge from the unjust one, food with food and drink with drink, from a morsel (with) the morsel.

فليشربوا بالصب من الراح السم المداف، و ليلبسوا دثار الخوف دهرا طويلا، و لهم بكل ما أتوا و عملوا من أفاويق، أما إنه لم يبق إلا الزمهرير من شتائهم، و ما لهم من الصيف إلا رقدة، و يحهم ما تزودوا و جمعوا على ظهورهم من الآثام و الخطايا.

So let them be drinking with the pouring from the wine of the venomous medication, and let them be wearing the jackets of the fear for a lengthy period, and for them, due to all what they had come to and committed. It would not remain except for the bitter cold from their winters, and there would not be for them from the summer except for (prolonged) sleep. Woe be unto them, what they are providing and amassing upon their backs from the sins and the errors!

³⁵ الكافي 8: 102 / 75.

فيا مطايا الخطايا، و يا زور الزور، و أوزار الآثام مع الذين ظلموا، اسمعوا و اعقلوا و توبوا، و ابكوا على أنفسكم، فسيعلم الذين ظلموا أي منقلب ينقلبون.

So, O committer of the sins, and bearer of the burden and the burdens and the sins along with those who are unjust! Listen, and use your intellects, and repent, and weep upon yourselves, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

فاقسم ثم اقسام، لتحملنها بنو امية من بعدي، و ليعرفنها في دار غيرهم عما قليل، فلا يبعد الله إلا من ظلم، و على البادي - يعني الأول - ما سهل لهم من سبيل الخطايا مثل أوزارهم و أوزار كل من عمل بوزرهم إلى يوم القيامة».

So I^{asws} hereby swear! Then I^{asws} swear (again)! The clan of Umayya would be bearing these (burdens) from after me^{asws}, and these would be recognised in the houses of others of what is little. Allah^{azwj} does not Distance anyone except the one who is unjust, and upon the beginning, meaning the first one – what he facilitated for them from the way of the sins, would be the like of their burdens and the burdens of everyone who acted with their burdens, up to the Day of Judgment”³⁶.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ وَ لَحِقَهُ وَزْرٌ مِّنْ عَمَلِ بَيْتِيَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeda Al Haza'a,

'From Abu Ja'far^{asws} having said: 'The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa'³⁷.

VERSES 19 - 22

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ {19}

And they are not equal, the blind one and the seeing one [35:19]

وَلَا الظُّلُمَاتُ وَلَا النُّورُ {20}

Neither the multiple darkness nor the light [35:20]

³⁶ (Extract) تفسير القمي 1: 384.

³⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

وَلَا الظُّلُّ وَلَا الْحَرُّ {21}

Neither the shade nor the heat [35:21]

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ {22}

And neither are the living equal to the dead. Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]

'From Ibn Abbas who said, 'The Words of the Mighty and Majestic: **And they are not equal, the blind one and the seeing one [35:19]**, said, 'The blind is Abu Jahl, and the seeing one is Amir-al-Momineen^{asws}.

وَلَا الظُّلُّمَاثُ وَلَا التُّورُ فالظلمات أبو جهل، و النور أمير المؤمنين (عليه السلام)

Neither the multiple darkness nor the light [35:20] - so the multiple darkness is Abu Jahl, and the light is Amir-al-Momineen^{asws}.

وَلَا الظُّلُّ وَلَا الْحَرُّ، الظل ظل لأمر المؤمنين (عليه السلام) في الجنة، و الحرور يعني جهنم لأبي جهل، ثم جمعهم جميعاً،

Neither the shade nor the heat [35:21] - the shade is the shade of Amir-al-Momineen^{asws} in the Paradise, and the heat means Hell for Abu Jahl, then all of them were Gathered together.

فقال: وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ فالأحياء: علي، و حمزة، و جعفر، و الحسن، و الحسين، و فاطمة، و خديجة (عليهم السلام)، و الأموات: كفار مكة.

Then He^{azwj} Said: **And neither are the living equal to the dead [35:22]**, so the living are Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and Khadeeja^{asws}. And the dead are the Kafirs of Makkah'.³⁸

VERSES 23 & 24

إِنَّ أَنْتَ إِلَّا نَذِيرٌ {23}

Surely, you are only a warner [35:23]

³⁸ شواهد التنزيل 2: 781 / 101، مناقب ابن شهر آشوب 3: 81، تأويل الآيات 2: 480 / 5.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ {24}

We Sent you with the Truth as a herald of glad tidings and as a warner, and there is no community except a warner has been among them [35:24]

وَعَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مَعْشَرَ الشَّيْعَةِ يُقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ قِيلَ يَا أَبَا جَعْفَرٍ نَذِيرُهَا مُحَمَّدٌ (صلى الله عليه وآله) قَالَ صَدَقْتَ فَهَلْ كَانَ نَذِيرٌ وَ هُوَ حَيٌّ مِنْ الْبُعْتَةِ فِي أَفْطَارِ الْأَرْضِ فَقَالَ السَّائِلُ لَا

And from Abu Ja'far^{asws} having said: 'O group of the Shias! Allah^{azwj} Blessed and Exalted is Saying: **and there is no community except a warner has been among them [35:24]**. It was said, 'O Abu Ja'far^{asws}! It – the warner is Muhammad^{saww}'. He^{asws} said: 'You speak the truth. So was there a warner from the Sent ones in the horizons of the earth while he^{saww} was alive?' The questioner said, 'No'.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرَأَيْتَ بَعِيثَهُ أَلَيْسَ نَذِيرُهُ كَمَا أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي بَعِيثِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ نَذِيرٌ فَقَالَ بَلَى قَالَ فَكَذَلِكَ لَمْ يَمُتْ مُحَمَّدٌ إِلَّا وَ لَهُ بَعِيثٌ نَذِيرٌ

Abu Ja'far^{asws} said: 'What is your view, had He^{azwj} Sent him, wouldn't he be His^{azwj} warner just as Rasool-Allah^{saww} was during His^{azwj} Sending from Allah^{azwj} Mighty and Majestic as a warner?' So he said, 'Yes'. He^{asws} said: 'Similar to that, Muhammad^{saww} did not pass away except that there was for him^{saww}, a Sent warner'.

قَالَ فَإِنْ قُلْتُمْ لَا فَقَدْ ضَيَّعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ فِي أَصْلَابِ الرِّجَالِ مِنْ أُمَّتِهِ قَالَ وَ مَا يَكْفِيهِمُ الْقُرْآنُ قَالَ بَلَى إِنْ وَجَدُوا لَهُ مُفَسِّرًا قَالَ وَ مَا فَسَّرَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ بَلَى قَدْ فَسَّرَهُ لِرَجُلٍ وَاحِدٍ وَ فَسَّرَ لِلْأُمَّةِ شَأْنَ ذَلِكَ الرَّجُلِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام)

He^{asws} said: 'Supposing I^{asws} were to say 'no', so Rasool-Allah^{saww} would have wasted the ones in the loins of the men from his^{saww} community' (Muslims to be born until the Day of Judgment). He said, 'And the Quran does not suffice them?' He^{asws} said: 'Yes (it would), if they were to find an interpreter for it'. He said, 'And didn't Rasool-Allah^{saww} interpret it?' He^{asws} said: 'Yes, he^{saww} had interpreted it to one man, and he^{saww} explained the glory of that man to the community, and he is Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ كَانَ هَذَا أَمْرٌ خَاصٌّ لَا يَحْتَمِلُهُ الْعَامَّةُ قَالَ أَبِي اللَّهُ أَنْ يُعْبَدَ إِلَّا سِرًّا حَتَّى يَأْتِيَ إِبْنُ أَجَلِهِ الَّذِي يَظْهَرُ فِيهِ دِينُهُ كَمَا أَنَّ رَسُولَ اللَّهِ مَعَ خَدِيجَةَ مُسْتَتِرًا حَتَّى أَمَرَ بِالْإِعْلَانِ

The questioner said, 'O Abu Ja'far^{asws}! This was a special matter, the generality (of the people) cannot bear it'. He^{asws} said: 'Allah^{azwj} Refused that He^{azwj} be worshipped except for secretly until there came the period during which His^{azwj} Religion could be Manifested, just as it as concealed when Rasool-Allah^{saww} was with (Syeda) Khadeeja^{asws} until he^{saww} was Commanded with the proclamation'.

قَالَ السَّائِلُ يُنْبَغِي لِصَاحِبِ هَذَا الدِّينِ أَنْ يَكْتُمَ قَالَ أَوْ مَا كَتَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) يَوْمَ أَسْلَمَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى ظَهَرَ أَمْرُهُ قَالَ بَلَى قَالَ فَكَذَلِكَ أَمَرْنَا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ .

The questioner said, 'Is it befitting for the Master of this Religion that he^{asws} conceals?' He^{asws} said: 'Or did not Ali^{asws} Bin Abu Talib^{asws} conceal the day he^{asws} professed Islam along with Rasool-Allah^{saww} until his^{saww} matter was manifested?' He said, 'Yes'. He^{asws} said: 'Similar to that is our^{asws} matter, until the prescribed term comes up'.³⁹

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 بَشِيرٌ أَحْسَنُ عَلَيْكَ 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 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}'.⁴⁰

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيِّ الْحُسَيْنِ بْنِ مُحَمَّدِ الطُّوسِيِّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ الْبَعْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِ الْجَعَابِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْقَزَارِيِّ 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.

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 6

⁴⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 23

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 عَلِيٍّ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أُبَشِّرُكَ أَلَا أَمْنَحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خَلَقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخَلِقَ 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'.⁴¹

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 قُصْبَةُ 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 لَيْلَتِي مِنْ رَسُولِ اللَّهِ وَ هُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَ تَبِعَهَا عَلِيُّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أُبَشِّرُكَ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أُبَشِّرُكَ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْحَبْرِ.

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.⁴²

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْفَقِيهُ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ بَيْحِي الْحِزَّازِ 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 Khazzaa, from Talha Bin Zayd,

⁴¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 19

⁴² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 27

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 يُفَرِّغُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرًا أَحْسَنَ عَلَيَّ بِأَنَّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَلَا 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},"⁴³

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 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 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

⁴³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 31

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}.⁴⁴

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 وابا 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 ربى 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 glad tidings of the Paradise to the one who obeys me^{saww}.⁴⁵

⁴⁴ Al Illal Al Sharaie – V 1 Ch 106 H 1

⁴⁵ Al Illal Al Sharaie – V 1 Ch 106 H 1

VERSES 25 & 26

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ {25}

And if they are belying you, so those from before them had (also) belied. Their Rasools came to them with the clear proofs, and with the Psalms, and with the illuminating Book [35:25]

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۖ فَكَيْفَ كَانَ نَكِيرِ {26}

Then I Seized those who committed Kufr. So how was My Disapproval? [35:26]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ هِيَ الْآيَاتُ وَالزُّبُرُ هُوَ كِتَابُ الْأَنْبِيَاءِ بِالنُّبُوَّةِ وَالْكِتَابِ الْمُنِيرِ الْحَلَالِ وَالْحَرَامِ.

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: '**And if they are belying you, so those from before them had (also) belied. Their Rasools came to them with the clear proofs [35:25]** – these are the Verses and the Psalms, the Books of the Prophets^{as} with the Prophet-hood, **and the illuminating Book** – it is the Permissibles and the Prohibitions".⁴⁶

VERSES 27 - 31

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ
بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ {27}

Do you not see that Allah Sends down water from the sky, then We Bring out by it fruits of different colours, and from the mountain tracts – white, and red, of various colours, and shades of black? [35:27]

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28}

⁴⁶ تفسير القمي 1: 127.

And from the people, and beasts and cattle are various species of it, similar to that. But rather, Allah is feared by those from His knowledgeable servants. Surely, Allah is Mighty, Forgiving [35:28]

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ {29}

Surely, those are reciting the Book of Allah, and establishing the Salat, and are spending from what We Graced them, secretly and openly, are hoping for a trade never to perish [35:29]

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ {30}

For Him to Fulfil their Recompense and Increase for them from His Grace. He is Forgiving, Appreciative [35:30]

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ {31}

And that which We have Revealed to you from the Book, that is the Truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing [35:31]

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد بن عثمان، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: *إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ*، قال: «يعني بالعلماء من صدق فعله قوله، و من لم يصدق فعله قوله فليس بعالم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants [35:28]**, he^{asws} said: 'Meaning by the scholars – the ones whose deeds ratify their words. And the ones whose deeds do not ratify their words, so they are not with the knowledge'.⁴⁷

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن جعفر بن عمر، عن مقاتل بن سليمان، عن الضحاک بن مزاحم، عن ابن عباس، في قوله عز و جل: *إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ*، قال: يعني به عليا (عليه السلام)، كان عالما بالله، و يخشى الله عز و جل و يراقبه، و يعمل بفرائضه، و يجاهد في سبيله، و يتبع في جميع أمره مرضاته و مرضاة رسوله (صلى الله عليه و آله).

⁴⁷ الكافي 2 / 28 : 1

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ja'far Bin Umar, from Maqaatil Bin Suleyman, from Al Zahaak Bin Mazaahim,

'From Ibn Abbas, regarding the Words of the Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants [35:28]**, said, 'It Means by it, Ali^{asws} who was a knowledgeable one with Allah^{azwj}, and feared Allah^{azwj} Mighty and Majestic Who was Watching him^{asws}. And he^{asws} performed His^{azwj} Obligations, and fought in His^{azwj} Way, and followed His^{azwj} Desire in all of His^{azwj} Commands, and the desire of Rasool-Allah^{saww},⁴⁸

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، و علي بن إبراهيم، عن أبيه، جميعاً، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة قال: ما سمعت بأحد من الناس كان أزهد من علي بن الحسين (عليهما السلام) إلا ما بلغني عن علي بن أبي طالب (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said,

'I have not heard of anyone who was more ascetic (pious) than Ali^{asws} Bin Al-Husayn^{asws} except for what has reached to me from Ali^{asws} Bin Abu Talib^{asws}.

قال أبو حمزة: كان الإمام علي بن الحسين (عليهما السلام) إذا تكلم في الزهد و وعظ أبكى من بحضرته.

Abu Hamza said, 'Whenever Ali^{asws} Bin Al-Husayn^{asws} spoke regarding the ascetism (self-restraint), those who were present with him^{asws}, (their eyes) would be filled with tears'.

قال أبو حمزة: و قرأت صحيفة فيها كلام زهد من كلام علي بن الحسين (عليهما السلام)، و كتبت ما فيها، ثم أتيت علي بن الحسين (عليهما السلام)، فعرضت ما فيها عليه، فعرفه و صححه، و كان فيها:

Abu Hamza said, 'And I read a parchment in which was the speech on ascetism from the speeches of Ali^{asws} Bin Al-Husayn^{asws}, and I wrote down what was in it. Then I came to Ali^{asws} Bin Al-Husayn^{asws}, and I presented what was in it to him^{asws}. He^{asws} recognised it, and corrected (my mistakes) from what I had (in my notes) and in it was: -

«بسم الله الرحمن الرحيم- و ذكر الصحيفة، و كان مما فيها:- و ما آثر قوم قط الدنيا على الآخرة إلا ساء منقلبهم و ساء مصيرهم،

'In the Name of Allah^{azwj}, the Beneficent, the Merciful' – and he (the narrator) mentioned the parchment, and from what there was in it, was: 'And no people ever went to Allah^{azwj} after having disobeyed Him^{azwj} except to His^{azwj} Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey.

⁴⁸ تأويل الآيات 2: 480 / 6.

و ما العلم بالله و العمل إلا إلفان مؤتلفان، فمن عرف الله خافه، و حثه الخوف على العمل بطاعة الله، و إن أرباب العلم و أتباعهم الذين عرفوا الله، فعملوا له و رغبوا إليه، قال الله: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ**».

And the knowledge and the deeds are nothing with Allah^{azwj} except two harmonious matters. So the one who recognises Allah^{azwj} fears Him^{azwj}, and the fear urges him to the deeds in obedience to Allah^{azwj} and that the heads of the knowledge and those that follow them recognise Allah^{azwj} so they work (do deeds) for Him^{azwj} and desire towards Him^{azwj}, and Allah^{azwj} has Said: **But rather, Allah is feared by those from His knowledgeable servants [35:28]**.⁴⁹

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابه، عن صالح بن حمزة، رفعه، قال: قال أبو عبد الله (عليه السلام): «إن من العبادة شدة الخوف من الله عز و جل، يقول الله عز و جل: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ**».

And from him (Kulayni having said). 'From a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

'Abu Abdullah^{asws} said: 'Surely from the worship, is the intensity of the fear from Allah^{azwj} Mighty and Majestic. Allah^{azwj} Mighty and Majestic is Saying: **But rather, Allah is feared by those from His knowledgeable servants [35:28]**.

قال: و قال أبو عبد الله (عليه السلام): «إن حب الشرف و الذكر لا يكونان في قلب الخائف الراهب».

He (the narrator) said, 'And Abu Abdullah^{asws} said: 'The love for the nobility and the mention (fame) cannot happen to be in the fearful, the apprehensive heart"⁵⁰.

VERSE 32

ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِنِ اللَّهُ ۖ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {32}

Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد المؤمن، عن سالم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ**

⁴⁹ الكافي 8: 2/14.

⁵⁰ (Extract) الكافي 2: 7/56.

لِنَفْسِهِ وَ مِنْهُمْ مُّقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ، قال: «السابق بالخيرات: الإمام، و المقتصد: العارف بالإمام، و الظالم لنفسه: الذي لا يعرف الإمام».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Abul Mo'min, from Salim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32]**, he^{asws} said: 'The preceder – The Imam^{asws}; and the one who is moderate – The one who recognises the Imam^{asws}; and the one is unjust to himself – The one who does not recognise the Imam^{asws},⁵¹

وعنه: عن الحسين بن محمد، عن معلى، عن الوشاء، عن عبد الكريم، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا**، فقال: «أي شيء تقولون أتم؟» قلت: نقول: إنها في الفاطميين. قال: «ليس حيث تذهب، ليس يدخل في هذا من أشار بسيفه، و دعا الناس إلى الخلاف».

And from him, from Al Husayn Bin Muhammad, from Moala, from Al Washa'a, from Abdul Kareem, from Suleyman Bin Khalid,

(The narrator says) 'I asked Abu Abdullah^{asws} about the Words of the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**, so he^{asws} said: 'Which thing are you all saying?' I said, 'We are saying that it is regarding the Fatimids'. He^{asws} said: 'It is not as where you are going with it. The one who gestures with his sword and calls the people to the opposition is not included in this'.

فقلت: فأبي شيء الظالم لنفسه؟ قال: «الجالس في بيته لا يعرف حق الإمام، و المقتصد: العارف بحق الإمام، و السابق بالخيرات: الإمام».

So I said, 'So who is the one who is unjust to himself?' He^{asws} said: 'The one seated in his house and does not recognise the right of the Imam^{asws}. And the moderate one, is the one who recognises the right of the Imam^{asws}. And the preceder with the good deeds, is the Imam^{asws},⁵²

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب عن ابي جعفر عليه السلام ان قال في هذه الاية ثم اورثنا الكتاب الذين اصطفينا من عبادنا الاية قال السابق بالخيرات الامام فهى في ولد على وفاطمة عليهم السلام.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Maysar, from Sowrat Bin Kaleyb who narrated the following:

⁵¹ الكافي 1: 167 / 1.

⁵² الكافي 1: 167 / 2.

Abu Ja'far^{asws}, regarding this Verse: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32]***, said: 'The preceder in good deeds is the Imam^{asws}, and this is regarding the children of Ali^{asws} and Fatima^{asws}.⁵³

وعن زياد بن المنذر، عن أبي جعفر (عليه السلام)، قال: «و أما الظالم لنفسه منا: فمن عمل صالحا و آخر سيئا، و أما المقتصد: فهو المتعبد المجتهد، و أما السابق بالخيرات: فعلي، و الحسن، و الحسين (عليهم السلام)، و من قتل من آل محمد (صلى الله عليه و آله) شهيدا».

And from Ziyad Bin Al Munzar,

From Abu Ja'far^{asws} having said: 'And as for the one unjust to himself from us, so it is the one who does a righteous deed and another evil deed, and as for the moderate one, so it is the worshipper, the striving one, and as for the one preceding with the goodness, so it is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the ones killed from the Progeny^{asws} of Muhammad^{sawww} being a martyr'.⁵⁴

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن عثمان بن سعيد، عن إسحاق بن يزيد الفراء، عن غالب الهمداني، عن أبي إسحاق السبيعي، قال: خرجت حاجا فلقيت محمد بن علي (عليه السلام)، فسألته عن هذه الآية: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا**، فقال: «ما يقول فيها قومك، يا أبا إسحاق؟» يعني أهل الكوفة. قال: قلت: يقولون إنها لهم. قال: «فما يخوفهم إذا كانوا من أهل الجنة؟».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Is'haq Bin Yazeed Al Fara'a, from Ghalib Al Hamdany, from Abu Is'haq Al Sabyai who said,

'I went out on Pilgrimage, so I met Muhammad^{asws} Bin Ali^{asws}. I asked him^{asws} about this Verse: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]***, so he^{asws} said: 'O Abu Is'haq! What do your people say about it?' Meaning the people of Al-Kufa. He said, 'I said, 'They are saying that it is for them'. He^{asws} said: 'Then what are they fearing if they were all from the people of the Paradise?'

قلت: فما تقول أنت، جعلت فداك؟ قال: «هي لنا خاصة- يا أبا إسحاق- أما السابقون بالخيرات: فعلي، و الحسن، و الحسين (عليهم السلام)، و الإمام منا، و المقتصد، فصائم بالنهار، و قائم بالليل، و الظالم لنفسه: ففيه ما في الناس، و هو مغفور له.

I said, 'So what are you^{asws} saying, may I be sacrificed for you^{asws}?' He^{asws} said: 'It is for us^{asws} especially – O Abu Is'haq – As for ***one who precedes with the deeds of goodness***, so it is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from us^{asws}. And, ***from them is a moderate one***, he is the one who Fasts by the

⁵³ بصائر الدرجات: 3 / 65

⁵⁴ مجمع البيان: 8: 639

day, and arises (to Pray) by the night. And, **one who is unjust to himself**, so it is regarding what is among the people, and he is Forgiven for it.

يا أبا إسحاق، بنا يفك الله رقابكم، و بنا يحل الله رباق الذل من أعناقكم، و بنا يغفر الله ذنوبكم، و بنا يفتح، و بنا يختتم، و نحن كهفكم كهف أصحاب الكهف، و نحن سفينتكم كسفينة نوح، و نحن باب حطتكم كباب حطة بني إسرائيل».

O Abu Is'haq! It is by us^{asws} that Allah^{azwj} Frees your necks, and it is by us^{asws} that Allah^{azwj} Detaches the humiliation from your necks, and it is by us^{asws} that Allah^{azwj} Forgives your sins, and it is by us^{asws} He^{azwj} Begins, and it is by us^{asws} that He^{azwj} Ends. And we^{asws} are your caves like the cave of the Companions of the Cave, and we^{asws} are your ship like the Ship of Noah^{as}, and we^{asws} are your Door of Hitta like the Door of Hitta of the Children of Israel'⁵⁵

صاحب (الثاقب في المناقب): عن أبي هاشم الجعفري، قال: كنت عند أبي محمد- يعني الحسن (عليه السلام)- فسألناه عن قول الله تعالى: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ**. قال (عليه السلام): «كلهم من آل محمد (عليهم السلام)،

The author of Al Saqib Fi Al Manaqib, from Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Muhammad^{asws} – meaning Al-Hassan^{asws} – so we asked him^{asws} about the Words of the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32]**, he^{asws} said: 'All of them (Chosen ones) are from the Progeny of Muhammad^{saww}.

الظالم لنفسه: الذي لا يقر بالإمام، و المقتصد: العارف بالإمام، و السابق بالخيرات بإذن الله: الإمام».

The **one who is unjust to himself** – The who does not accept the Imam^{asws}. And the **moderate one** – The one who recognises the Imam^{asws}. And **one who precedes with the deeds of goodness by the Permission of Allah [35:32]** – the Imam^{asws}.

قال: فدمعت عيناى، و جعلت أفكر في نفسي عظم ما أعطى الله آل محمد،

He (the narrator) said, 'My eyes filled up with tears, and I went on to think to myself, 'How great is what Allah^{azwj} have Given to the Progeny^{asws} of Muhammad^{saww}!

فنظر إلي، و قال: «الأمر أعظم مما حدثتك به نفسك من عظم شأن آل محمد، فاحمد الله فقد جعلك مستمسكا بجلهم، تدعى يوم القيامة بهم إذا دعي كل أناس بإمامهم، فأبشر- يا أبا هاشم- فإنك على خير».

So he^{asws} looked at me and said: 'The matter is greater than what you have thought of, of the greatness of the glory of the Progeny^{asws} of Muhammad^{saww}. Therefore Praise Allah^{azwj}, for He^{azwj} has Made you to attach yourself to their^{asws} Rope. You

⁵⁵ تأويل الآيات 2: 481/7.

would be called on the Day of Judgement with them^{asws} when every people would be called with their respective imams. Therefore receive glad tidings – O Abu Hashim – for you are upon good’.⁵⁶

ابن بابويه، قال: حدثنا أبو جعفر محمد بن علي بن نصر البخاري المقرئ، قال: حدثنا أبو عبد الله الكوفي العلوي الفقيه بفرغانة، بإسناد متصل إلى الصادق جعفر بن محمد (عليهما السلام)، أنه سئل عن قول الله عز و جل: **ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ لِلَّهِ،**

Ibn babuwayh said, ‘It was narrated to us by Abu Jafar Muhammad Bin Ali bin Nasr Al Bukhari Al Maqry, from Abu Abdullah Al Kufy Al Alawy Al Faqeeh at Fargana,

By a chain linked to Al Sadiq Ja’far Bin Muhammad^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32].***

فقال: «الظالم يحوم حوم نفسه، و المقتصد يحوم حوم قلبه، و السابق يحوم حوم ربه عز و جل».

So he^{asws} said: ‘The unjust one circles around his self, and the moderate one circles around his heart, and the preceding one circles around his Lord^{azwj} Mighty and Majestic’.⁵⁷

VERSES 33 - 35

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
{33}

Gardens of Eden, they shall be entering these wearing therein bracelets of gold and pearls, and their clothes therein would be silk [35:33]

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {34}

And they shall say, ‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34]

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ {35}

⁵⁶ الثاقب في المناقب: 506 /566

⁵⁷ معاني الأخبار: 1 /104

Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو و قد اجتمع إليه في مجلسه جماعة من علماء أهل العراق و خراسان، فقال المأمون: أخبروني عن معنى هذه الآية: **ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا، فَعَالَتِ الْعُلَمَاءُ: أَرَادَ اللَّهُ عِزَّ وَ جَلَّ بِذَلِكَ الْإِمَّةَ كُلِّهَا.**

And from him, from Ali Bin Al Husayn bin Shazawiya Al Mo'dib, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza^{asws} was present in a gathering of Al-Mamoun, at Marv, and there had gathered to him a group from the scholars of the people of Al-Iraq and Khurasan. Al-Mamoun said, 'Inform me about the Meaning of this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].** So the scholars said, 'Allah^{azwj} Mighty and Majestic Intends by that, the whole of the community'.

فقال المأمون: ما تقول، يا أبا الحسن؟ فقال الرضا (عليه السلام): «لا أقول كما قالوا، و لكن أقول: أراد الله عز و جل بذلك العترة الطاهرة». فقال المأمون: و كيف عنى العترة من دون الامة؟

Al-Mamoun said, 'And what are you^{asws} saying, O Abu Al-Hassan^{asws}?' So Al-Reza^{asws} said: 'I^{asws} am not saying as what they are saying, but I^{asws} say: 'Allah^{azwj} Mighty and Majestic Intends by that, the Purified Family^{asws}'. Al-Mamoun said, 'And how can it Mean the Progeny^{asws}, besides the community?'

فقال له الرضا (عليه السلام): «لو أراد الامة لكانت بأجمعها في الجنة لقول الله تبارك و تعالى: **فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ،**

So Al-Reza^{asws} said to him: 'If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allah^{azwj} Blessed and Exalted: **So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32].**

ثم جمعهم كلهم في الجنة، فقال عز و جل: **جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ، فصارت الوراثة للعترة الطاهرة لا لغيرهم».**

Then all of them would be gathered in the Paradise. So the Mighty and Majestic Said: **Gardens of Eden, they shall be entering these wearing therein bracelets**

of gold [35:33]. Thus that is for the inheritance for the Purified Family^{asws}, not others apart from them^{asws},⁵⁸

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن أحمد بن محمد الشعراني، عن أبي محمد عبد الباقي، عن عمر بن سنان المنبجي، عن حاجب بن سليمان، عن وكيع بن الجراح، عن سليمان الأعمش، عن أبي ظبيان، عن أبي ذر (رحمه الله)، قال: رأيت سلمان و بلالا يقبلان إلى النبي (صلى الله عليه و آله) [إذ انكب سلمان على قدم رسول الله (صلى الله عليه و آله) يقبلها، فزجره النبي (صلى الله عليه و آله)] عن ذلك، ثم قال له: «يا سلمان، لا تصنع بي كما تصنع الأعاجم بملوكها، إنما أنا عبد من عبيد الله، أكل كما يأكل العبد، و أقعد كما يقعد العبد».

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab, from Abu Al Hassan Ahmad Bin Muhammad Al Sha'rani, from Abu Muhammad Abdul Baqi, from Umar Bin Sinan Al Munbajy, from Hajib Bin Suleyman, from Waqie Bin Al Jarrah, from Suleyman Al Amsh, from Abu Zibyan,

'From Abu Zarr^{ra} who said, 'I^{ra} saw Salman^{ra} and Bilal kissing (the forehead) of the Prophet^{saww}, when Salman^{ra} hurriedly fell to the feet of Rasool-Allah^{saww} to kiss them. So the Prophet^{saww} deterred him^{ra} from that, then said to him^{ra}: 'O Salman^{ra}! Do not do with me^{saww} like what the Persians do with their kings. But, I^{saww} am a servant from the servants of Allah^{azwj}. I^{saww} eat like the servant, and I^{saww} sit like the servants sit'.

فقال له سلمان: يا مولاي، سألتك بالله إلا أخبرتني بفضل فاطمة (عليها السلام) يوم القيامة،

So Salman^{ra} said to him^{saww}, 'O my^{ra} Master^{saww}! I^{ra} ask you^{saww}, for the Sake of Allah^{azwj}, to inform me^{ra} of the merits of (Syeda) Fatima^{asws} on the Day of Judgement'.

قال: فأقبل النبي (صلى الله عليه و آله) ضاحكا مستبشرا، ثم قال: «و الذي نفسي بيده إنها الجارية التي تجوز في عرصة القيامة على ناقة رأسها من خشية الله، و عيناها من نور الله، و خطامها من جلال الله، و عنقها من بهاء الله، و سنامها من رضوان الله، و ذنبها من قدس الله، و قوائمها من مجد الله، إن مشيت سبحت، و إن رغت قدست».

He (the narrator) said, 'The Prophet^{saww} laughed joyfully, then said: 'By the One^{azwj} in Whose Hand is my^{saww} soul, she^{asws} is the only a maidservant allowed on the Plains of resurrection to be upon a she-camel whose head would be from fear of Allah^{azwj}, its eyes from the Light of Allah^{azwj}, and its^{asws} bridle would be from the Majesty of Allah^{azwj}, and its neck would be from the Magnificence of Allah^{azwj}, and its hump would be from the Pleasure of Allah^{azwj}, and its tail would be from the Holiness of Allah^{azwj}, and its walk would be from the Glory of Allah^{azwj} such that if it walks, it would be Glorifying, and if it shakes, it would be Extolling His^{azwj} Holiness.

عليها هودج من نور فيه جارية إنسية حورية عزيزة، جمعت فخلقت، و صنعت فمثلت من ثلاثة أصناف: فأولها من مسك أذفر، و أوسطها من العنبر الأشهب، و آخرها من الزعفران الأحمر، عجنت بماء الحيوان، لو تغلت تغلة في سبعة أبحر مالحة لعذبت، و لو أخرجت ظفر خنصرها إلى دار الدنيا لغشي الشمس و القمر.

(Extract) عيون أخبار الرضا (عليه السلام) 1: 228، أمالي الصدوق: 1/421⁵⁸

Upon her^{asws} would be in a canopy of Light in which would be a human maidservant for her^{asws} resembling an honourable Hourie, and they were gathered together for her to be created, and she resembles three varieties – So the first of it is from yellow Musk, and her middle is from grey Amber, and her end is from red Saffron, kneaded with the water of the animals. If she were to spit in the seven salty seas, their bitterness would turn sweet. If she were to bring out the nail of her little finger upon the house of the world, it would overwhelm the sun and the moon (in brilliance).

جبرئيل عن يمينها، و ميكائيل عن شمالها، و علي أمامها، و الحسن و الحسين وراءها، و الله يكلؤها و يحفظها،

Jibraeel^{as} would be on her^{asws} right, and Mikaeel^{as} on her^{asws} left, and Ali^{asws} in front of her^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} behind her^{asws}, and Allah^{azwj} would be Preserving her^{asws} and Protecting her^{asws}.

فيجوزون في عرصة القيامة، فإذا النداء من قبل الله جل جلاله: معاشر الخلائق، غضوا أبصاركم، و نكسوا رؤوسكم، هذه فاطمة بنت محمد نبيكم، زوجة علي إمامكم، أم الحسن و الحسين.

So they^{asws} would be crossing over the Plains of Resurrection and there would be a Call from the Front of Allah^{azwj}, Majestic is His^{azwj} Majesty: “Group of People! Close your eyes, and lower your heads! This is (Syeda) Fatima^{asws}, daughter of Muhammad^{saww} of your Prophet^{saww}, wife of Ali^{asws} your Imam^{asws}, mother of Al-Hassan^{asws} and Al-Husayn^{asws}!”

فتحوز الصراط و عليها ريطتان بيضاوان، فإذا دخلت الجنة، و نظرت إلى ما أعد الله لها من الكرامة، قرأت: بسم الله الرحمن الرحيم الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور الذي أحلنا دار المقامة من فضله لا يمسننا فيها نصب و لا يمسننا فيها عُوب-

So she^{asws} would cross the Bridge, and she^{asws} would have two white sheets. When she^{asws} enters the Paradise, and looks at what Allah^{azwj} has prepared for her^{asws} from the Prestige, she^{asws} would recite: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful: **And they shall say, ‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35].**

قال- فيوحي الله عز و جل إليها: يا فاطمة، سليني أعطك، و تمنني علي أرضك، فتقول: إلهي، أنت المنى، و فوق المنى، أسألك أن لا تعذب محبي و محبي عترتي بالنار،

Rasool Allah^{saww} said: ‘So Allah^{azwj} would Reveal unto her^{asws}: “O Fatima^{asws}! Ask Me^{azwj}, I^{azwj} shall Give it to you^{asws} and Fulfil your^{asws} wishes”. So she^{asws} would be saying: ‘My^{azwj} God! You^{azwj} are the Bestower, and Higher than that. I^{asws} ask You^{azwj} that You^{azwj} should not Punish those that love me^{asws} and my^{asws} Family^{asws}, with the Fire’.

فيوحي الله تعالى إليها: يا فاطمة، و عزتي و جلالتي و ارتفاع مكاني لقد آليت على نفسي من قبل أن أخلق السماوات و الأرض بألفي عام أن لا اعذب محبيك، و محبي عترتك بالنار».

Then Allah^{azwj} the Exalted would Reveal unto her^{asws}: “O Fatima^{asws}! By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Elevated Status! I^{azwj} Took it upon Myself^{azwj}, before I^{azwj} Created the skies and the earth, by two thousand years, that I^{azwj} will not Punish those who love you^{asws}, and your^{asws} Family^{asws}, with the Fire”.⁵⁹

VERSES 36 & 37

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ
كَذَٰلِكَ يُجْزَىٰ كُلَّ كَافِرٍ {36}

And those who commit Kufr, for them is the Fire of Hell. Neither will it eliminate them so they could be dying, nor would any Punishment be lightened from them. Like that do We Recompense every ungrateful one [35:36]

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {37}

And they would be screaming therein, ‘Our Lord! Take us out. We will do righteous deeds, other than which we used to do!’ Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37]

محمد بن العباس، قال: حدثنا محمد بن سهل العطار، عن عمر بن عبد الجبار، عن علي، عن أبيه، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه، عن جده، عن علي بن الحسين، عن أبيه، عن جده أمير المؤمنين (صلوات الله عليهم أجمعين)، قال: «قال لي رسول الله (صلى الله عليه و آله): يا علي، ما بين من يحبك و بين أن يرى ما تقر به عيناه إلا أن يعاين الموت،

Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Athaar, from Umar Bin Abdul Jabbar, from Ali, from his father, from Ali Bin Ja'far,

‘From his brother Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} grandfather^{asws} Amir-ul-Momineen^{asws} having said; ‘Rasool-Allah^{saww} said to me^{asws}: ‘O Ali^{asws}! There is nothing in between you^{asws} and the one who loves you^{asws}, and he sees what approaches his eyes except for witnessing the death’.

⁵⁹ تأويل الآيات 2: 12 / 483

ثم تلا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحاً غَيْرَ الَّذِي كُنَّا نَعْمَلْ يعني أن أعدائه إذا دخلوا النار قالوا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحاً فِي وِلَايَةِ عَلِي (عليه السلام) غَيْرَ الَّذِي كُنَّا نَعْمَلْ فِي عِدَاوَتِهِ،

Then he^{asws} recited: **'Our Lord! Take us out. We will do righteous deeds, other than which we used to do!' [35:37]** - meaning his^{asws} enemies, when they enter the Fire, they would say, **'Our Lord! Take us out. We will do righteous deeds [35:37]** - regarding Wilayah of Ali^{asws}, **other than which we used to do!' [35:37]**, in enmity to him^{asws}.

فيقال لهم في الجواب: أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ النَّذِيرُ وَ هُوَ النَّبِيُّ (صلى الله عليه و آله) فَذُوقُوا فَمَا لِلظَّالِمِينَ لَآلَ مُحَمَّدٍ مِنْ نَصِيرٍ ينصروهم و لا ينجيهم منه و لا يحجبهم عنه».

So it would be Said to them in the Answer: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you** - and it is the Prophet^{saww}, **therefore taste; for the ones who are unjust** - to the Progeny^{asws} of Muhammad^{saww}, **there is no helper** - to help them, nor to rescue them from it, nor to veil them from it'.⁶⁰

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن أبي بصير، قال: قال الصادق أبو عبد الله (عليه السلام): «إن العبد لفي فسحة من أمره ما بينه و بين أربعين سنة، فإذا بلغ أربعين سنة أوحى الله عز و جل إلى ملائكته: أي قد عمرت عبدي عمراً، فغلظا و شددوا و تحفظا و اکتبا عليه قليل عمله و كثيره، و صغيره و كبيره».

And from him (Sheykh Al Sadouq), from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al No'man, from Sayf Al Tamr, from Abu Baseer who said,

'Al-Sadiq Abu Abdullah^{asws} said: 'When the servant is at the age of forty, Allah^{azwj} Mighty and Majestic Reveals unto His^{azwj} Angels: "I^{azwj} have Let My^{azwj} servant reach to an age, so be harsh, and strong, and preserving, and write against him the little of his deeds and the much of it, and the small of it and the big of it".

و سئل الصادق (عليه السلام) عن قول الله عز و جل: أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ فقال: «توبيخ لابن ثمانين سنة سنة».

And I asked About the Words of Allah^{azwj} Mighty and Majestic: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? [35:37]**, so he^{asws} said: 'A Rebuke for a son eighteen years of age'.⁶¹

⁶⁰ تأويل الآيات 2: 13 / 485.

⁶¹ أمالي الصدوق: 1 / 40.

VERSES 38 & 39

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {38}

Surely, Allah is the Knower of unseen of the skies and the earth. He is Aware of the contents of the chests [35:38]

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا {39}

He is the One Who Made you Caliphs in the earth. So one who commits Kufr, then his Kufr would be against him, and the Kafirs would not be increased by their Kufr except in aversion, nor will the Kafirs be increased by their Kufr except for loss [35:39]

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who does not say that I^{asws} am the fourth Caliph, so upon him is the Curse of Allah^{azwj}'.

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ. وَ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدُ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{asws} Bin Muhammad^{asws}, 'It has been reported other than this, and you (Imams^{asws}) are not lying?' He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said in the Decisive (Verses) of His^{azwj} Book **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam^{as} was the first Caliph of Allah^{azwj}. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood^{as} was the second.

وكان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ، و هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{as} was the Caliph of Musa^{as}, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali^{asws}) is the Caliph of Muhammad^{saww}. So why should not one say he^{asws} is the fourth Caliph?⁶²

مائة منقبة: 125 منقبة 59. 62

VERSES 40 & 41

فَلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۚ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا
غُرُورًا {40}

Say: 'Have you considered your associates, those you are supplicating to from besides Allah? Show me what they have created from the earth, or are there associates for them in the skies, or did We Give them a Book so they are upon a proof from it? But, the promises of the unjust ones to each other are only a deception' [35:40]

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ
ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {41}

Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41]

عدة من أصحابنا عن أحمد بن محمد البرقي رفعه قال: جاء الجاثليق أمير المؤمنين عليه السلام فقال له: أخبرني عن الله عزوجل يحمل العرش أم العرش يحمله؟ فقال أمير المؤمنين عليه السلام: الله عزوجل حامل العرش والسموات وما فيهما وما بينهما وذلك قول الله: (ان الله يمسك السموات والارض ان تزولا ولن زالتا ان امسكهما من احد من بعده انه كان حلِيمًا غفورًا).

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it with an unbroken chain, said,

'A Catholic came to Amir-Al-Momineen^{asws}. He said to him^{asws}, 'Inform me about Allah^{azwj} Mighty and Majestic. Does He^{azwj} Carry the Throne or does the Throne carry Him?' So Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic is the Bearer of the Throne, and the skies, and what is within them, and what is in between them, and these are the Words of Allah^{azwj}: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]**'.⁶³

⁶³ Tafseer Noor Al Saqalayn – CH 35 H 113

VERSES 42 & 43

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِيحَادَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا {42}

And they swore by Allah with the strongest of their oaths, if a warner were to come to them they would become the most guided ones from the communities. But, when a warner came to them, it did not increase them except in aversion [35:42]

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۗ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۗ فَلَنَ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنَ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43}

Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]

قال: و قال أمير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعة يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجوا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفوا عنها حجابا ستره الله عليها و صانا حلالهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

‘And Amir-Al-Momineen^{asws} said in his^{asws} letter which he^{asws} wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he^{asws} said: ‘And which error is greater than what these two have come with? They have brought the wife of Rasool-Allah^{saww} out from her house, and uncovered from her a veil which Allah^{azwj} had Veiled upon her, and kept their own wives in their own houses!’ They have not done justice to Allah^{azwj} and His^{azwj} Rasool^{saww}!

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكت، قال الله: يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ ، و قال: فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتْ عَلَىٰ نَفْسِهِ، و قال: وَ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغيا علينا، و نكتنا بيعتي، و مكرا بي.»

There are three qualities being referenced upon the people in the Book of Allah^{azwj} – The rebellion, and the plotting, and the breaking (of the allegiance). Allah^{azwj} Said: **O you people! But rather, your rebellion is against your own selves [10:23]**, and Said: **So the one who breaks, is rather breaking against himself [48:10]**, and Said: **and the evil plot does not affect any except its perpetrators [35:43]**, and

they have rebelled against us^{asws}, and broke their allegiance with me^{asws}, and plotted against me^{asws}.⁶⁴

VERSE 44

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا
{44}

Or, did they not travel in the land and looked at how was the end result of those from before them, and although they were mightier in strength than they are? And Allah was not such as for something to escape Him, neither in the skies nor in the earth. Surely, He was always Knowing, Powerful [35:44]

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

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

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

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Travel in the land, then look, how was the end result of those from before [30:42].** So he^{asws} said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.⁶⁵

VERSE 45

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ
مُسَمًّى ۗ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا {45}

⁶⁴ تفسير القمي 2: 210.

⁶⁵ Al Kafi – H 14797 (Extract)

And if Allah were to seize the people for what they earn, He would not leave any creature on its back. But, He Respites them to a specified term. So when their term comes, then surely Allah would be Watchful of His servants [35:45]

و في رواية حمران عنه (عليه السلام): «أما الأجل الذي غير مسمى عنده فهو أجل موقوف، يقدم فيه ما يشاء، و يؤخر فيه ما يشاء، و أما الأجل المسمى فهو الذي يسمى في ليلة القدر».

And in a report of Humran –

‘From him (Abu Ja’far^{asws} having said: ‘As for the term which is not Specified with Him^{azwj}, so it is a suspended one. He^{azwj} Brings it forward during it whatever He^{azwj} so Desires to, and He^{azwj} Delays in it whatever He^{azwj} so Desires to. And as for the Specified term, so it is which He^{azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)’⁶⁶.

⁶⁶ تفسير العيّاشي 1: 355 / 8.