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## CHAPTER 36

### YA SEEN

### (83 VERSES)

### VERSES 1 - 83

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن لكل شيء قلباً، وإن قلب القرآن يس، فمن قرأها قبل أن ينام، أو في نهاره قبل أن يمسي كان في نهاره من المحفوظين والمرزوقين حتى يمسي.

Ibn Babuwayh by his chain from Abu Baseer,

‘Abu Abdullah<sup>asws</sup> said: ‘For everything there is a heart, and the heart of the Quran is (Surah) Ya Seen. One, who recites it before going to sleep, or during his day before the evening, would be among the secured ones and the recipients of sustenance until the evening.

و من قرأها في ليلة قبل أن ينام و كل الله به ألف ملك يحفظونه من شر كل شيطان رجيم، و من كل آفة،

And one who recites it during the night before going to sleep, Allah<sup>azwj</sup> Allocates a thousand angels who keep him safe from every evil accursed Satan, and from every misfortune.

و إن مات في يومه أدخله الله الجنة، و حضر غسله ثلاثون ألف ملك، كلهم يستغفرون له، و يشيعونه إلى قبره بالاستغفار له.

And if he were to die during that day, Allah<sup>azwj</sup> would Make him to enter the Paradise, and thirty thousand angels would be present at his washing (of his body), all of them seeking Forgiveness for him, and escort him to his grave with seeking Forgiveness for him.

فإذا دخل في لحده كانوا في جوف قبره يعبدون الله، و ثواب عبادتهم له، و فسخ له في قبره مد بصره، و أو من من ضغطة القبر، و لم يزل له في قبره نور ساطع إلى عنان السماء إلى أن يخرج الله من قبره،

So when he enters into his grave, they would be in the middle of it worshipping Allah<sup>azwj</sup>, and the Rewards of their worship would be for him, and his grave would be extended for him to the extent of his vision, and he would be safe from the squeezing of the grave, and a light would not cease to be in his grave shining up to the sky until Allah<sup>azwj</sup> Extracts him from his grave’.

فإذا أخرجته لم تزل ملائكة الله يشيعونه، و يحدثونه، و يضحكون في وجهه، و ييشرونه بكل خير حتى يجوزوا به على الصراط و الميزان،

When he comes out, the Angels of Allah<sup>azwj</sup> would not stop escorting him, and discussing with him, and smiling in his face, and giving him glad tidings with every goodness until they cross upon the Bridge with him, and at the Scale.

و يوقفونه من الله موقفا لا يكون عند الله خلق أقرب منه إلا ملائكة الله المقربون، و أنبياءه المرسلون، و هو مع النبيين واقف بين يدي الله، لا يحزن مع من يحزن، و لا يهتم مع من يهتم، و لا يجزع مع من يجزع.

And they would be pausing at such a pausing stop from Allah<sup>azwj</sup>, there would not happen to be any creature nearer than him in the Presence of Allah<sup>azwj</sup> except for the Angels of Proximity, and His<sup>azwj</sup> Mursil Prophets<sup>as</sup>. And he would be with the Prophets<sup>as</sup>, paused in front of Allah<sup>azwj</sup>, neither grieving along with the grieving ones, nor distressed along with the distressed ones, nor being terrified along with the terrified ones.

ثم يقول له الرب تبارك و تعالى: اشفع- عبدي- أشفعك في جميع ما تشفع، و سلمي أعطك- عبدي- جميع ما تسأل.

Then the Lord<sup>azwj</sup>, Blessed and Exalted will be Saying to him: "Ask for intercession, My servant, I<sup>azwj</sup> shall Intercede in all what you ask intercession for, and ask Me<sup>azwj</sup>, I<sup>azwj</sup> shall grant you, My<sup>azwj</sup> servant, all what you ask for".

فيسأل فيعطى، و يشفع فيشفع، و لا يحاسب فيما يحاسب، و لا يوقف مع من يوقف، و لا يذل من يذل، و لا يكتب بخطيئته، و لا بشيء من سوء عمله،

So he would ask, and he would be Given, and he would seek to intercede, and He<sup>azwj</sup> would (Accept) his intercession, and he will not be Reckoned among the ones who would be Reckoned with, nor would he be paused along with the pausing ones, nor be disgraced (along with) the disgraced ones, nor would his sins be Written down, nor anything from the evil of his deeds.

و يعطى كتابا منشورا حتى يهبط من عند الله، فيقول الناس بأجمعهم: سبحان الله، ما كان لهذا العبد من خطيئة واحدة! و يكون من رفقاء محمد (صلى الله عليه و آله).

And he would be given a published book until he descends from the Presence of Allah. So the people would be saying in their unison, 'Glory be to Allah<sup>azwj</sup>! There hasn't been a single sin for this servant!' And he would happen to be from the friends of Muhammad<sup>saww</sup>.<sup>1</sup>

وعنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن يعقوب بن سالم، عن أبي الحسن العبدى، عن جابر الجعفي، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة يس

<sup>1</sup> ثواب الأعمال: 110.

في عمره مرة كتب الله له بكل خلق في الدنيا، و بكل خلق في الآخرة، و في السماء، و بكل واحد ألف حسنة، و محام عنه مثل ذلك، و لم يصبه فقر، و لا غرم، و لا هدم، و لا نصب، و لا جنون، و لا جذام، و لا وسواس، و لا داء يضربه،

And from him who said that it was narrated to him from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffaar, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbat, from Yaqoub Bin Saalim, from Abu Al-Hassan Al-Abaady, from Jabir Al-Jufy, who has said:

‘Abu Ja’far<sup>asws</sup> said: ‘One who recites *Surah Ya Seen* once during his lifetime, Allah<sup>azwj</sup> Writes for him of every creature of this world, and for every creature of the Hereafter, and in the sky, and for everyone two million Rewards, and Delete for him the like of that, and will not suffer poverty, or debts, or destruction, or a swindle, or become insane, or be a leper, or have uncertainty, or be harmed by disease.

و خفف الله عنه سكرات الموت و أهواله، و ولي قبض روحه، و كان ممن يضمن الله له السعة في معيشتة، و الفرح عند لقاءه، و الرضا بالثواب في آخرته، و قال الله تعالى لملائكته أجمعين، من في السماوات و من في الأرض: قد رضيت عن فلان، فاستغفروا له».

And Allah<sup>azwj</sup> will Make it easy for him, the pangs of death and its conditions. And during the taking of his soul, Allah<sup>azwj</sup> would Take Responsibility for his care during that time of his life, and will be happy when he meets Him<sup>azwj</sup>, and will be pleased with the Rewards in the Hereafter. And Allah<sup>azwj</sup> will Say to all of His<sup>azwj</sup> Angels, and the ones in the skies and the ones in the earth: “I<sup>azwj</sup> am Pleased with that person, therefore seek Forgiveness for him”.<sup>2</sup>

الشيخ في (مجالسه): بإسناده، قال: قال أبو عبد الله (عليه السلام): «علموا أولادكم (يس)، فإنها ريحانة القرآن».

The Sheykh, in his Majaalis, by his chain, said,

‘Abu Abdullah<sup>asws</sup> said: ‘Teach your children *Ya Seen* (Chapter 36) for it is the aroma of the Quran.’<sup>3</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يريد بها الله عز و جل غفر الله له، و اعطى من الأجر كأنما قرأ القرآن اثنتي عشرة مرة،

And from Khwaas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘Whoever recites this Chapter (Surah Ya Seen) and intends by it that Allah<sup>azwj</sup> should Forgive him, and He<sup>azwj</sup> would Grant him the Recompense as if he had recited the Quran twelve times.

و أيما مريض قرئت عليه عند موته نزل عليه بعدد كل آية عشرة أملاك، يقومون بين يديه صفوفا، و يستغفرون له، و يشهدون موته، و يتبعون جنازته، و يصلون عليه، و يشهدون دفنه.

<sup>2</sup> ثواب الأعمال: 111

<sup>3</sup> الأمالي 2: 290.

And if it is recited upon a patient during his death, ten Angels descend for every word of it, stand in front of him in rows, and seek Forgiveness for him, and witness his death, and follow his funeral, and pray Salat for him, and attend his burial.

و إن قرأها المريض عند موته لم يقبض ملك الموت روحه حتى يؤتى بشراب من الجنة و يشربه، و هو على فراشه، فيقبض ملك الموت روحه و هو ريان، فيدخل قبره و هو ريان، و يبعث و هو ريان، و يدخل الجنة و هو ريان،

And if that patient were to recite it during his own death, the Angel of death will not take his soul until there comes to him glad tidings from the Paradise, and he is given a drink to drink from, and he is on his bed, the Angel of death takes his soul and he will be relaxed. He will then enter his grave and he will be relaxed, and (when he) will comes out (resurrected) he will be relaxed, and will enter Paradise and he will be happy.

و من كتبها و علقها عليه كانت حرزه من كل آفة و مرض».

And the one who writes it and attaches it to himself (Amulet), it would be his protection from every affliction and disease.<sup>4</sup>

وقال الصادق (عليه السلام): «من كتبها بماء ورد و زعفران سبع مرات، و شربها سبع مرات متواليات، كل يوم مرة، حفظ كل ما سمعه، و غلب على من يناظره، و عظم في أعين الناس.

And Al-Sadiq<sup>asws</sup> said: 'One who writes this (Surah Ya Seen) with the ink of saffron seven times, and drinks it sequentially seven times, once every day, will memorise everything that he hears, and will overcome all that he sees, and will be respected in the eyes of the people.

و من كتبها و علقها على جسده أمن على جسده من الحسد و العين، و من الجن و الإنس، و الجنون و الهوام، و الأعراض، و الأوجاع، بإذن الله تعالى،

And one who writes it and attaches on his body, will keep his body safe from envy and the evil eye, and from the Jinn and the men, and the insanity and the vermin, and the illnesses, and the pain by the Permission of Allah<sup>azwj</sup>.

و إذا شربت ماءها امرأة در لبنها، و كان فيه للمرضع غذاء جيدا بإذن الله تعالى».

And when the woman drinks its water if her milk is restricted, her weaning (of her baby) would go well by the Permission of Allah<sup>azwj</sup>.<sup>5</sup>

في اصول الكافي محمد بن يحيى عن عبد الله بن جعفر عن السيارى عن محمد بن بكر عن ابى الجارود عن الاصمغ بن نباتة عن أمير المؤمنين عليه السلام انه قال: والذى بعث محمدا صلى الله عليه واله بالحق واكم اهل بيته ما من شئ يطلبونه من حرز، من حرق أو غرق أو سرق أو افلات دابة من صاحبها أو ضالة أو آبق الا وهو في القرآن، فمن اراد ذلك فليسألني عنه،

<sup>4</sup> نحوه في مجمع البيان 8: 646، جوامع الجامع: 390.

<sup>5</sup> خواص القرآن: 6 «قطعة منه»

In Usool Al-Kafi, Muhammad Bin Yahya from Abdullah Bin Ja'far from Al-Sayari from Muhammad Bin Bakr from Abu Al-Jaroud from Al-Asbagh Bin Nabata,

'Amir-al-Momineen<sup>asws</sup> having said: 'By the One Who<sup>azwj</sup> Sent Muhammad<sup>saww</sup> with the Truth and Honoured the People<sup>asws</sup> of his<sup>saww</sup> Household, there is none from amulets for safety from burning, or drowning or theft, or animals straying away from their owners, or losing something, or keeping it, except that it is in the Quran. One who intends that should ask me<sup>asws</sup> about it.'

قال: فقام إليه رجل فقال: يا أمير المؤمنين أخبرني عن الضالة؟ فقال: اقرء يس في ركعتين وقل: يا هادي الضالة رد علي ضالتي، ففعل فرد الله عليه ضالته.

He (Asbagh) said that a man stood up saying, 'O Amr-al-Momineen<sup>asws</sup>, can you inform me about the lost property?' He<sup>asws</sup>: 'Recite (Surah) Ya Seen in two Cycles (of Salat) and say "O Guide to the lost, return to me that which I have lost". He did that. Allah<sup>azwj</sup> Returned his lost property back to him'.<sup>6</sup>

أبو علي الأشعري وغيره عن الحسن بن علي الكوفي عن عثمان بن عيسى عن سعيد بن يسار قال: قلت لأبي عبد الله عليه السلام: سليم مولاك ذكر انه ليس معه من القرآن الا سورة يس فيقوم من الليل فينفد ما معه من القرآن أيعيد ما قرأ؟ قال: نعم لا بأس.

Abu Ali Al-Ashary and others from Al-Hasan Ali Al-Kufy from Uthman Bin Isa from Saeed Bin Yasaar, said,

'I said to Abu Abdullah<sup>asws</sup>, 'Suleym, your<sup>asws</sup> retainer mentioned that there is nothing with him from the Quran except for the *Surah Yaseen*. So he stands up during the night, and recites what he has from the Quran. Shall he repeat what he recites?' He<sup>asws</sup> said: 'Yes, there is nothing wrong with that.'<sup>7</sup>

أَبُو بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: سُورَةُ يَسْ تُدْعَى فِي التَّوَرَةِ الْمُعَمَّةِ قِيلَ: وَمَا الْمُعَمَّةُ؟ قَالَ: تَعْمُ صَاحِبَهَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ تُكَابِدُ عَنْهُ بُلُوَى الدُّنْيَا وَ تَرْفَعُ عَنْهُ أَهْوِيلَ الْآخِرَةِ،

Abu Bakr,

'From the Prophet<sup>saww</sup> having said: 'Surah Ya Seen is called Al Muimmat in the Torah. It was said, 'And what is Al Muimmat?' He<sup>saww</sup> said: 'It leads its companion (reciter) to the goodness of the world and the Hereafter, and it removes from him the afflictions of the world and lifts from him the horrors of the Hereafter.

وَ تُدْعَى الْمُدَافَعَةُ الْقَاضِيَّةُ، تَدْفَعُ عَنْ صَاحِبِهَا كُلَّ شَرٍّ وَ تَقْضِي لَهُ كُلَّ حَاجَةٍ، وَ مَنْ قَرَأَهَا عَدَلَتْ لَهُ عِشْرِينَ حِجَّةً، وَ مَنْ سَمِعَهَا عَدَلَتْ لَهُ أَلْفَ دِينَارٍ فِي سَبِيلِ اللَّهِ، وَ مَنْ كَتَبَهَا ثُمَّ شَرِبَهَا أَذْخَلَتْ جَوْفَهُ أَلْفَ دَوَاءٍ وَ أَلْفَ نُورٍ وَ أَلْفَ يَقِينٍ وَ أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ، وَ نَزَعَتْ مِنْهُ كُلَّ دَاءٍ وَ غَلٍّ.

<sup>6</sup> Tafseer Noor Al Saqalayn – CH 36 H 7

<sup>7</sup> Tafseer Noor Al Saqalayn – Ch 36 H 8

And it is called Al Mudafi'at. It defends its companion (reciter) from every evil and fulfils every need for him. And one who recites it, it would equate to twenty performances of Hajj for him. And one who hears it, it would equate for him to (spending) a thousand Dinars in the Way of Allah<sup>azwj</sup>. And one who recites it, then drinks its water, a thousand medications (cures) would enter inside him, and a thousand lights, and a thousand certainties, and a thousand Blessings, and a thousand Mercies, and it would remove from him every sickness and grudge".<sup>8</sup>

وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ دَخَلَ الْمَقَابِرَ فَقَرَأَ سُورَةَ يَسْ خَفَّفَ اللَّهُ عَنْهُمْ يَوْمَئِذٍ، وَكَانَ لَهُ بِعَدَدِ مَنْ فِيهَا حَسَنَاتٌ.

And from him –

'From the Prophet<sup>saww</sup> having said: 'One who enters the graveyard, and he recites Surah Ya Seen, Allah<sup>azwj</sup> would Lighten the Punishment of the day from them (inhabitants of the grave), and for him would be Rewards of the numbers of the ones therein".<sup>9</sup>

## VERSES 1 - 5

يس {1}

**Ya Seen [36:1]**

وَالْقُرْآنِ الْحَكِيمِ {2}

**By the Wise Quran [36:2]**

إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3}

**You are one of the Rasools [36:3]**

عَلَى صِرَاطٍ مُسْتَقِيمٍ {4}

**Upon a Straight Path [36:4]**

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

<sup>8</sup> H 4 – تفسير نور الثقلين، ج 4، ص: 374

<sup>9</sup> H 6 – تفسير نور الثقلين، ج 4، ص: 374



## ***A Revelation of the Mighty, the Merciful [36:5]***

### **The Meaning of ‘Ya Seen’**

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي علي بن علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام) قال له: يا ابن رسول الله، ما معنى قول الله عز و جل: يس؟

Ibn Babuwayh said: ‘We have been informed by Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany, that he wrote to the presence of Ali Bin Ahmad Al-Baghdadi Al-Waraaq, said, ‘Narrated to us Muaz Bin Al-Mathny Al-Anbary who said that it was narrated to him from Abdullah Bin Asma’ that it was narrated to him from Juwayriya, from Sufyan Bin Saeed Al-Sury,

‘From Al-Sadiq<sup>asws</sup>, it was said to him<sup>asws</sup>, ‘O son of Rasool-Allah<sup>saww</sup>, what is the meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic – Ya Seen?’.

قال: «اسم من أسماء النبي (صلى الله عليه وآله)، و معناه: يا أيها السامع الوحي، و القرآن الحكيم، إنك لمن المرسلين على صراط مستقيم».

He<sup>asws</sup> said: ‘(It is) a name from the names of the Prophet<sup>saww</sup> and its meaning is – “O one who heard the Revelation (يا أيها السامع الوحي), **By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**’.<sup>10</sup>

### **Prohibition of naming ‘Ya Seen’**

في الكافي عدة من أصحابنا عن أحمد بن محمد بن خالد عن محمد بن عيسى عن صفوان رفعه إلى أبي جعفر وأبي عبد الله عليهما السلام قال: هذا محمد اذن لهم في التسمية فمن أذن له في يس؟ يعني التسمية وهو اسم النبي صلى الله عليه وآله.

In Al-Kafi a number of our companions from Ahmad Bin Muhammad Bin Khalid from Muhammad Bin Isa from Safwan by an unbroken chain going up to

‘Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, having said: ‘This (name) “Muhammad”, there is permission for you to be named as such. (But) who gave you the permission regarding “Ya Seen”? Meaning, (not to) name by it, and this is a name (reserved only) for the Prophet<sup>saww</sup>’.<sup>11</sup>

<sup>10</sup> معاني الأخبار: 22 / 1.

<sup>11</sup> Tafseer Noor Al Saqalayn – Ch 36 H 13

## Names of Rasool-Allah<sup>saww</sup> in the Quran

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبي عن ابي عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah<sup>asws</sup> said to me: 'How many names are there in the Quran for (name of) Muhammad<sup>saww</sup>?' I said, 'Two names or three'. He<sup>asws</sup> said: 'O Kalby, for him<sup>saww</sup> there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

**And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].**

ومبشرا برسول يأتي من بعدى اسمه احمد

And: **giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6]**

ولما قام عبد الله كادوا يكونون عليه لبدا

And: **surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]**

وطه ما انزلنا عليك القرآن لتشقى

And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**

ويا ايها المزمل

And: **O Muzzammil! [73:1]**

ويا ايها المدثر

And: **O Muddasar! [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad<sup>saww</sup>. We<sup>asws</sup> are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah<sup>azwj</sup>, the Quran, all of it, and I could not recall a sentence I could ask him<sup>asws</sup> about'.<sup>12</sup>

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعَمَةِ حَدَّثَنَا الْمُظَفَّرُ بْنُ حَمْزَةَ الْعُلَوِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ: كَتَبْتُ مِنْ كِتَابِ أَحْمَدَ الدَّهْقَانِ عَنِ الْقَاسِمِ بْنِ حَمْزَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ قَالَ: أَخْبَرَنِي أَبُو إِسْمَاعِيلَ السَّرَّاجُ عَنْ خَيْثَمَةَ الْجُعْفِيِّ قَالَ: حَدَّثَنِي أَبُو لَبِيدٍ الْمَخْزُومِيُّ قَالَ: ذَكَرَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَسْمَاءَ الْخُلَفَاءِ الْإِثْنَيْ عَشَرَ الرَّاشِدِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا بَلَغَ آخِرَهُمْ قَالَ: الثَّانِي عَشَرَ الَّذِي يُصَلِّي عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ خَلْفَهُ عِنْدَ سُنَّةِ يَسَ وَ الْقُرْآنِ الْحَكِيمِ.

In the book Kamaal Al Deen Wa Tamam Al Nimat – 'Al Muzaffar Bin Hamza Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, Abu Al Qasim, written from the book of Ahmad Al Dahqan, from Al Qasim Bin Hamza, from Muhammad Bin Abu Umeyr, from Abu Ismail Al Sarraj, from Khaysama Al Ju'fy, from Abu Labeyd Al Makhzoumy who said,

'Abu Ja'far<sup>asws</sup> mentioned the names of twelve rightly Guided Caliphs<sup>asws</sup>. So when he<sup>asws</sup> reached the last of them<sup>asws</sup>, he<sup>asws</sup> said: 'The twelfth is the one<sup>asws</sup> behind whom Isa<sup>as</sup> Bin Maryam<sup>as</sup> would pray Salat, at (the position of) **Ya Seen [36:1] By the Wise Quran [36:2]**'.<sup>13</sup>

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ «يَسَ وَ الْقُرْآنِ الْحَكِيمِ» قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: يَسَ اسْمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى: «إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

In Tafseer of Ali Bin Ibrahim –

'**Ya Seen [36:1] By the Wise Quran [36:2]**, Al-Sadiq<sup>asws</sup> said: 'Ya Seen is a name of Rasool-Allah<sup>saww</sup>, and the evidence upon that are the Words of the Exalted: **You are one of the Rasools [36:3]**

**Upon a Straight Path [36:4]**'.<sup>14</sup>

<sup>12</sup> Basaair Al Darajaat – P 10 Ch 18 H 26

<sup>13</sup> H 9 – تفسير نور الثقلين، ج 4، ص: 374

<sup>14</sup> H 15 – تفسير نور الثقلين، ج 4، ص: 376

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لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6}

**For you to warn a people what their fathers had been warned about, but they are heedless [36:6]**

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7}

**The Word has proved true upon most of them, but they are not believing [36:7]**

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8}

**Surely, We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8]**

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9}

**And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]**

وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10}

**And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]**

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ {11}

**But rather, you warn one who follows the Zikr and fears the Beneficent in private, therefore give him glad tidings of Forgiveness and an honourable Recompense [36:11]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ لَتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ قَالَ لَتُنذِرَ الْقَوْمَ الَّذِينَ أَنْتَ فِيهِمْ كَمَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَ عَنْ وَعِيدِهِ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> - He (the narrator) said, 'And I asked him<sup>asws</sup> about the Words **For you to warn a people what their fathers had been warned about, but they are heedless [36:6]**. He<sup>asws</sup> said: 'In order to warn the people whom you<sup>saww</sup> are among just as their fathers were warned, but they were heedless from Allah<sup>azwj</sup>, and from His<sup>azwj</sup> Rasool<sup>saww</sup>, and from His<sup>azwj</sup> Threats.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ مِمَّنْ لَا يَقْرُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُمْ لَا يُؤْمِنُونَ بِإِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ

**The Word has proved true upon most of them, by they are not believing [36:7]** - from the ones who are not acknowledging the Wilayah of Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> from after him<sup>asws</sup>. Thus, they do not believe in the Imamate of Amir Al-Momineen<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>.

فَلَمَّا لَمْ يَقْرُوا كَانَتْ عُقُوبَتُهُمْ مَا ذَكَرَ اللَّهُ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ فِي نَارِ جَهَنَّمَ

So when they were not acknowledging, their consequential Punishment was what Allah<sup>azwj</sup> Mentioned: **Surely We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8]** - in the Fire of Hell.

ثُمَّ قَالَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ عُقُوبَةً مِنْهُ لَهُمْ حَيْثُ أَنْكَرُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ الْأَئِمَّةِ مِنْ بَعْدِهِ هَذَا فِي الدُّنْيَا وَ فِي الْآخِرَةِ فِي نَارِ جَهَنَّمَ مُقْمَحُونَ

Then He<sup>azwj</sup> Said: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** - the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> from after him<sup>asws</sup>. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft'.

ثُمَّ قَالَ يَا مُحَمَّدُ وَ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ بِاللَّهِ وَ بِوَلَايَةِ عَلِيِّ وَ مَنْ بَعْدَهُ

Then He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! **And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]** - in the Wilayah of Ali<sup>asws</sup> and the ones<sup>asws</sup> from after him<sup>asws</sup>.

ثُمَّ قَالَ إِنَّمَا تُنْذِرُ مَنْ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ( عليه السلام ) وَ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشَّرَهُ يَا مُحَمَّدُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ .

Then He<sup>azwj</sup> Said: **But rather, you warn one who follows the Zikr** – meaning Amir Al Momineen<sup>asws</sup>, **and fears the Beneficent in private, therefore give him glad tidings** – O Muhammad<sup>saww</sup>, **of Forgiveness and an honourable Recompense [36:11]**.<sup>15</sup>

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

## Five Veils for the Prophet<sup>saww</sup>

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في سؤال يهودي، قال له اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاث.

Al-Tabarsy in Al-Ihtijaj –

‘From Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> from the Amir-Al-Momineen<sup>asws</sup> regarding the question of a Jew – The Jew said to him<sup>asws</sup>, ‘Ibrahim<sup>as</sup> was veiled from Nimrod by three veils.’

قال علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله): حجب عن من أراد قتله بحجب خمس، فثلاثة بثلاثة، و اثنان فضل،

Ali<sup>asws</sup> said: ‘It was like that, and Muhammad<sup>saww</sup> was Veiled from the ones who intended to kill him, by five veils. Thus three (were matched) by three, and two were extra.

قال الله عز و جل و هو يصف أمر محمد (صلى الله عليه و آله): وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا فَهَذَا الْحِجَابُ الْأَوَّلُ وَ مِنْ خَلْفِهِمْ سَدًّا فَهَذَا الْحِجَابُ الثَّانِي فَأَعَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ فَهَذَا الْحِجَابُ الثَّالِثُ،

Allah<sup>azwj</sup> Mighty and Majestic Said, and He<sup>azwj</sup> Described the matter of Muhammad<sup>saww</sup>: **And We Made a barrier to be from their front** – so this is the first veil, **and a barrier from their back [36:9]** – so this is the second, **and We Covered them, so they are not seeing [36:9]** – so this is the third veil.

ثم قال: وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا فَهَذَا الْحِجَابُ الرَّابِعُ،

Then He<sup>azwj</sup> Said: **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]** – so this is the fourth veil.

ثم قال: فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُمْمَحُونَ فَهَذِهِ خَمْسَةُ حُجُبٍ.»

Then He<sup>azwj</sup> Said: **so these are up to their chins, so their heads are raised [36:8]** – and this is the fifth veil”.<sup>16</sup>

<sup>16</sup> الاحتجاج: 213

## The historical context

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ، يقول: «فأعميناهم فَهُمْ لَا يُبْصِرُونَ الهدى، أخذ الله بسمعهم، و أبصارهم، و قلوبهم، فأعماهم عن الهدى، نزلت في أبي جهل بن هشام و نفر من أهل بيته، و ذلك أن النبي (صلى الله عليه و آله) قام يصلي

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

'Abu Ja'far<sup>asws</sup>, regarding the Words of the Exalted: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them [36:9]**, he<sup>asws</sup> said: 'As for their blindness, they could not see the Guidance. Allah<sup>azwj</sup> Took out their hearing and their eyesight and their hearts and blinded them from the Guidance. This was Revealed regarding Abu Jahl Bin Hissham and a number from his household, and that the Prophet<sup>saww</sup> was standing during Salat.

و قد حلف أبو جهل (لعنه الله) لئن رآه يصلي ليدمغنه، فجاء و معه حجر، و النبي قائم يصلي، فجعل كلما رفع الحجر ليرميه أثبت الله يده إلى عنقه، و لا يدور الحجر بيده، فلما رجع إلى أصحابه سقط الحجر من يده،

Abu Jahl had taken a vow that if he were to see him<sup>saww</sup> in Salat he would go and stone him<sup>saww</sup>. He came and had a stone with him and the Prophet<sup>saww</sup> was standing in Salat. He lifted the stone so that he could stone him<sup>saww</sup>, but Allah<sup>azwj</sup> Froze his hand to his neck, and he could not throw the stone with his hand. When he returned to his companions, the stone fell down from his hand.

ثم قام رجل آخر، و هو من رهطه أيضا، و قال: أنا أقتله. فلما دنا منه فجعل يسمع قراءة رسول الله (صلى الله عليه و آله) فارعب، فرجع إلى أصحابه، فقال: حال بيني و بينه كهيفة الفحل، يخطر بذنبه، فخفت أن أتقدم».

Then another man stood up, and he was from among his clan as well and said, 'I will kill him<sup>saww</sup>.' When he went from them, but when he heard the recitation of Rasool-Allah<sup>saww</sup> he was petrified. He returned to his companions and said, 'The situation between me and him<sup>saww</sup> was that I was afraid of being caught out and so I was scared to advance towards him<sup>saww</sup>.'

و قوله: وَ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ قال: «فلم يؤمن من أولئك الرهط من بني مخزوم أحد». فخفت أن أتقدم».

And His<sup>azwj</sup> Words: **And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]**, he<sup>asws</sup> said, 'Not a single one of the clan of Makhzum from that group would have believed'.<sup>17</sup>

<sup>17</sup> تفسير القمّي 2: 212

[ الفضل الطبرسي ] روى أبو حمزة الثمالي، عن عمار بن عاصم، عن شقيق بن سلمة، عن عبد الله بن مسعود، أن قريشا اجتمعوا بباب النبي (صلى الله عليه وآله) فخرج إليهم فطرح التراب على رؤوسهم وهم لا ييصلونه. قال عبد الله: هم الذين سحبو في القلب قلب بدر.

Al Fazal Al Tabarsy – It has been reported by Abu Hamza Al Sumaly, from Amaar Bin Aasim, from Shaqeeq Bin Salma, from Abdullah Bin Masoud that,

‘Quraysh gathered at the door of the Prophet<sup>saww</sup>. So he<sup>saww</sup> came out to them, and he<sup>saww</sup> put dust over their heads and they could not see him<sup>saww</sup>. Abdullah said, ‘They are the ones who drew (the water) in the well, the well of Badr’.<sup>18</sup>

[ الفضل الطبرسي ] روى أبو حمزة، عن مجاهد، عن ابن عباس، أن قريشا اجتمعت فقال: لئن دخل محمد لنقومن إليه قيام رجل واحد، فدخل النبي (صلى الله عليه وآله) فجعل الله من بين أيديهم سدا ومن خلفهم سدا فلم ييصلوه فضلى النبي (صلى الله عليه وآله) ثم أتاهم فجعل ينثر على رؤوسهم التراب وهم لا يرونه فلما خلى عنهم رأوا التراب وقالوا: هذا ما سحرهم ابن أبي كبشة.

Al Fazal Al Tabarsy – Abu Hamza reported, from Mujahid, from Ibn Abbas, that

‘Quraysh gathered and said, ‘If Muhammad<sup>saww</sup> were to enter, we would stand against him like the standing of one man (united stance). So the Prophet<sup>saww</sup> entered, and Allah<sup>azwj</sup> Made a barrier to be in front of them, and a barrier behind them, so they did not see him. So the Prophet<sup>saww</sup> prayed Salat, then came out to them, tossing dust over their heads, and they did not see him<sup>saww</sup>. So when they were alone, they shrugged off the dust and said, ‘This is what Ibn Abu Kabasha has bewitched you with’.<sup>19</sup>

في تفسير على بن ابراهيم – كلام طويل في بيان خروج النبي صلى الله عليه وآله من بيته إلى الغار وغير ذلك وفيه: وأمر رسول الله صلى الله عليه وآله ان يفرش له يفرش له فقال لعلى بن ابى طالب صلوات الله عليه افديني بنفسك قال: نعم يا رسول الله قال: يا على نم على فراشي والتحف ببردتى فنام على عليه السلام على فراش رسول الله صلى الله عليه وآله والتحف ببردته

In the commentary of Ali Bin Ibrahim (Qummi) –

There is a lengthy statement regarding the explanation of the exit of the Prophet<sup>saww</sup> from his<sup>saww</sup> house to the cave etc., and in it is – ‘And Rasool-Allah<sup>saww</sup> asked that he<sup>asws</sup> (Ali<sup>asws</sup>) should sleep on his<sup>saww</sup> bed instead. He<sup>saww</sup> said to Ali<sup>asws</sup> bin Abu Talib<sup>asws</sup>: ‘Ransom me<sup>saww</sup> with your<sup>asws</sup> self.’ He<sup>asws</sup> said: ‘Yes, Rasool-Allah<sup>saww</sup>’, He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>, sleep on my<sup>saww</sup> bed and cover up with my<sup>saww</sup> blanket.’ Ali<sup>asws</sup> slept on the bed of the Rasool-Allah<sup>saww</sup> and covered up with his<sup>saww</sup> blanket.

وقد جاء جبرئيل عليه السلام وأخذ بيد رسول الله صلى الله عليه وآله فأخرجه على قريش وهم نيام وهو يقرء عليهم (وجعلنا من بين أيديهم سدا ومن خلفهم سدا فأغشيناهم فهم لا ييصلون).

<sup>18</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 254

<sup>19</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 255



(Then) Jibraeel<sup>as</sup> came and grabbed Rasool-Allah<sup>saww</sup> by the hand, took him<sup>saww</sup> out from the Quraysh while they were asleep and he (Jibraeel<sup>as</sup>) was reciting to him<sup>saww</sup>: ***And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].***<sup>20</sup>

## VERSE 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ  
{12}

***Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]***

### The clarifying Imam – Amir Al-Momineen<sup>asws</sup>

و قال علي بن إبراهيم، في قوله: وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ذكر ابن عباس عن أمير المؤمنين (عليه السلام)، أنه قال: «أنا- و الله- الإمام المبين، أبين الحق من الباطل، ورثته من رسول الله (صلى الله عليه و آله)».

And Ali Bin Ibrahim said,

Regarding His<sup>azwj</sup> Words: ***and We have Enumerated all things in a clarifying Imam [36:12]***, Ibn Abbas mentioned from Amir-al-Momineen<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>, I<sup>asws</sup> am the ***clarifying Imam***, clarifying the Truth from the Falsehood, having inherited it from Rasool-Allah<sup>saww</sup>'.<sup>21</sup>

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عبد الله ابن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ قال: «في أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Abbas said, that it has been narrated from Abdullah Bin Al-A'la from Muhammad Bin Al-Hassan Bin Shamoona, from Abdullah Ibn Abdul Rahmaan Al-A'sam, from Abdullah Bin Al-Qasim, from Saleh Bin Sahl who said,

'I heard Abu Abdullah<sup>asws</sup> reciting: ***and We have Enumerated all things in the a clarifying Imam [36:12]***, said: 'This is regarding Amir-Al-Momineen<sup>asws</sup>'.<sup>22</sup>

<sup>20</sup> Tafseer Noor Al Saqalayn – Ch 36 H 21

<sup>21</sup> تفسير القمي 2: 212.

<sup>22</sup> تأويل الآيات 2: 487.

ابن بابويه، قال: حدثنا أحمد بن محمد بن الصقر الصائغ، قال: حدثنا عيسى بن محمد العلوي، قال: حدثنا أحمد بن سلام الكوفي، قال: حدثنا الحسين بن عبد الواحد، قال: حدثنا حرب بن الحسن، قال: حدثنا أحمد بن إسماعيل بن صدقة، عن أبي الجارود، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه وآله): وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قام أبو بكر و عمر من مجلسيهما، فقالا: يا رسول الله، هو التوراة؟ قال: لا. قالوا: فهو الإنجيل؟ قال: لا. قالوا: فهو القرآن؟ قال: لا-»

Ibn Babuwayh said that it was narrated to him from Ahmad Bin Muhammad Al-Saqar Al-Sa'any from Isa Bin Muhammad Al-Alawy from Ahmad Bin Salam Al-Kufy from Al-Husayn Bin Abdul Wahid from Harb Bin Al-Hasan from Ahmad Bin Ismail Bin Sadaqa from Abu Al-Jaroud,

'From Abu Ja'far Muhammad Bin Ali Al-Baqir<sup>asws</sup>, who from his<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> grandfather<sup>asws</sup>, said: 'When this Verse was Revealed upon Rasool-Allah<sup>saww</sup> - **and We have Enumerated all things in a clarifying Imam [36:12]** - Abu Bakr and Umar got up from their seats and said, 'O Rasool-Allah<sup>saww</sup>, is it the Torah?' He<sup>saww</sup> said: 'No.' They said, 'Is it the Evangel?' He<sup>saww</sup> said: 'No.' They said, 'So it is the Quran?' He<sup>saww</sup> said: 'No.'

قال- فأقبل أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): هو هذا، إنه الإمام الذي أحصى الله تبارك و تعالى فيه علم كل شيء». .

He<sup>asws</sup> said: 'Then Amir-Al-Momineen<sup>asws</sup> came over (and) Rasool-Allah<sup>saww</sup> said: 'He<sup>asws</sup> is the one, he<sup>asws</sup> is the Imam<sup>asws</sup> in whom Allah<sup>azwj</sup> the Blessed and Exalted has Enumerated the Knowledge of all things'.<sup>23</sup>

## The knowledge embedded in the Holy Masumeen<sup>asws</sup>

الشيخ، في كتاب (مصباح الأنوار): بإسناده عن رجاله، مرفوعاً إلى المفضل بن عمر، قال: دخلت على الصادق (عليه السلام) ذات يوم، فقال لي: «يا مفضل، عرفت محمداً، و علياً، و فاطمة، و الحسن، و الحسين (عليهم السلام) كنه معرفتهم؟» قلت: يا سيدي، ما كنه معرفتهم؟

The Sheykh in the Book Misbaah Al-Anwaar by his unbroken chain going up to Mufazzal-Ibn Umar, who said,

'I went to Al-Sadiq<sup>asws</sup> one day, he<sup>asws</sup> said to me: 'O Mufazzal! Do you recognise Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> about what they knew?' I said, 'O my master, what was it that they<sup>asws</sup> knew?'

قال: «يا مفضل، تعلم أنهم في طير عن الخلائق بجنب الروضة الخضراء، فمن عرفهم كنه معرفتهم كان معنا في السنام الأعلى». قال: قلت: عرفني ذلك، يا سيدي.

<sup>23</sup> معاني الأخبار: 1 / 95

He<sup>asws</sup> said: 'O Mufazzal, you should know that they<sup>asws</sup> are among the flyers from the creatures besides the green Garden. So the one who recognises them<sup>asws</sup> would be with us<sup>asws</sup> in the highest level. I said, 'Let me know that, O my Master<sup>asws</sup>.'

قال: «يا مفضل، تعلم أنهم علموا ما خلق الله عز وجل، و ذرأه، و برأه، و أنهم كلمة التقوى، و خزان السماوات و الأرضين، و الجبال، و الرمال، و البحار، و عرفوكم في السماء نجم، و ملك، و وزن الجبال، و كيل ماء البحار، و أنهارها، و عيونها، و ما تسقط من ورقة إلا علموها، و لا حبة في ظلمات الأرض، و لا رطب، و لا يابس إلا في كتاب مبين، و هو في علمهم، و قد علموا ذلك».

He<sup>asws</sup> said: 'O Mufazzal, know that they<sup>asws</sup> knew what Allah<sup>azwj</sup> Mighty and Majestic has Created, and it creation, and they<sup>asws</sup> are the Pious Words, and the treasurers of the skies and the firmaments, and the mountains, and the sands, and the oceans, and they<sup>asws</sup> knew the stars in the sky, and Angels, and the weight of the mountains, and depth of the water of the oceans, and rivers, and springs, and not a single leaf fell down except that they had its knowledge, there was no seed in the darkness of the earth, and nothing wet, and nothing dry except that it is in a clear Book, and that was in their<sup>asws</sup> knowledge, and they<sup>asws</sup> knew that.'

فقلت: يا سيدي، قد علمت ذلك، و أقررت به، و آمنت. قال: «نعم يا مفضل، نعم يا مكرم، نعم يا طيب، نعم يا محبوب، طبت و طابت لك الجنة، و لكل مؤمن بها».

I said, 'O my Master, I know that (now), and I accept it and believe in it.' He<sup>asws</sup> said: 'Yes, O Mufazzal, yes O honoured one, yes O goodly one, yes O beloved one and there is Paradise for you willingly, and for all who believe in this.'<sup>24</sup>

وعنه: رواه عن أبي ذر، في كتاب (مصباح الأنوار)، قال: كنت سائرا في أغراض أمير المؤمنين (عليه السلام) إذ مررنا بواد و نمله كالسيل سار، فذهلت مما رأيت، فقلت: الله أكبر، جل محصيه.

And from him, reported

(It has been narrated) from Abu Zarr<sup>ra</sup>, in the book Misbaah Al-Anwaar, said, 'I was walking with Amir-al-Momineen<sup>asws</sup>, when we passed by a valley and there were numerous ants marching. I was astonished at what I saw. I said, 'Allah<sup>azwj</sup> is Greatest, Who has Kept a record of their number.'

فقال أمير المؤمنين (عليه السلام): «لا تقل ذلك- يا أبا ذر- و لكن قل: جل باريه، فو الذي صورك أني احصي عددهم، و أعلم الذكر من الأنثى بإذن الله عز وجل».

Amir-al-Momineen<sup>asws</sup> said: 'Do not say that, O Abu Zarr<sup>ra</sup>, but say, 'Majestic is the One Who has Made them. By the one who Formed you, I<sup>asws</sup> am aware of their

<sup>24</sup> مصباح الأنوار: 134 «مخطوط»، تأويل الآيات: 2 / 488 / 4.

detailed numbers, and know their male from their female, by the Permission of Allah<sup>azwj</sup> Mighty and Majestic.<sup>25</sup>

وعن عمار بن ياسر، قال: كنت مع أمير المؤمنين (عليه السلام) في بعض غزواته، فمررنا بواد مملوء نملا، فقلت: يا أمير المؤمنين، ترى يكون أحد من خلق الله يعلم كم عدد هذا النمل؟ قال: «نعم» - يا عمار - أنا أعرف رجلا يعلم كم عدده، و كم فيه ذكر، و كم فيه أنثى». فقلت: من ذلك - يا مولاي - الرجل؟

And from Ammar Bin Yaasir, who said,

'I was with Amir-Al-Momineen<sup>asws</sup> in one of the military expeditions. We passed by a valley of ants. I said, 'O Amir-Al-Momineen<sup>asws</sup>, do you<sup>asws</sup> know of anyone from the creation of Allah<sup>azwj</sup> who knows about the number of these ants?' He<sup>asws</sup> said: 'Yes, O Ammar, I am aware of a man who knows their number, and how many of them are male, and how many of them are female.' I said, 'Who is that man, O my Master?'

فقال: «يا عمار، أما قرأت في سورة يس: وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ؟ فقلت: بلى، يا مولاي. قال: «أنا ذلك الإمام المبين».

He<sup>asws</sup> said: 'O Ammar, Have you not read in *Surah Ya Seen: and We have Enumerated all things in a clarifying Imam [36:12]*? I said, 'Yes, O my master!' He<sup>asws</sup> said: 'I<sup>asws</sup> am that *clarifying Imam*.'<sup>26</sup>

في كتاب الاحتجاج للطبرسي رحمه الله عن النبي صلى الله عليه واله حديث طويل يقول فيه: معاشر الناس ما من علم الا علمنيه ربى وانا علمته عليا وقد أحصاه الله في، و كل علم علمته فقد أحصيته في امام المتقين وما من علم الا علمته عليا

In the book Al-Ihtijaj Al-Tabarsee, may Allah<sup>azwj</sup> have Mercy on him,

'From the Prophet<sup>saww</sup> in a lengthy Hadeeth in which he<sup>saww</sup> said: 'O Group of people! There is no knowledge but my<sup>saww</sup> Lord<sup>azwj</sup> has Made it known to me<sup>saww</sup> and I<sup>saww</sup> have made it known to Ali<sup>asws</sup> and Allah<sup>azwj</sup> has Enumerated that in him<sup>asws</sup>, and Made known all Knowledge to him<sup>asws</sup> and Enumerated it in the Imam of the Pious, and there is no knowledge but I<sup>saww</sup> have made it known to Ali<sup>asws</sup>.'<sup>27</sup>

## The sins held in light estimation

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، و الحجال جميعا، عن ثعلبة، عن زياد، قال: قال أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه و آله) نزل بأرض قرعاء، فقال لأصحابه: اتوا بحطب، فقالوا: يا رسول الله، نحن بأرض قرعاء، ما بها من حطب. قال: فليأت كل إنسان بما قدر عليه، فجاءوا به حتى رموا به بين يديه، بعضه على بعض.

<sup>25</sup> تأويل الآيات 2: 490/8.

<sup>26</sup> الفضائل لابن شاذان: 94.

<sup>27</sup> Tafseer Noor Al Saqalayn – CH 36 H 29

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, and Al-Hajaal, altogether, from Sa'albat, from Ziyad who said,

'Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> encamped at barren land, and he<sup>saww</sup> said to his<sup>saww</sup> companions: 'Come to me<sup>saww</sup> with the firewood'. They said, 'O Rasool-Allah<sup>saww</sup>, we are at a barren land, there is no firewood here'. He<sup>saww</sup> said: 'So every person should bring whatever he can'. So they came with it (small sticks) until they threw these in front of him<sup>saww</sup>, on top of each other (in a pile).

فقال رسول الله (صلى الله عليه وآله): هكذا تجتمع الذنوب، ثم قال: وإياكم و المحقرات من الذنوب، فإن لكل شيء طالبا، ألا وإن طالبا يكتب ما قدموا و آثارهم و كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ».

Rasool-Allah<sup>saww</sup> said: 'This is how the sins pile up'. Then he<sup>saww</sup> said: 'And beware of the belittled Sins (Sins held in light estimation). For everything, there is a seeker. Indeed, and if you were to seek these, He<sup>azwj</sup> will Write down whatever you send before and its effects: **[36:12] and We Write down what they have sent before and its effects, and We have Enumerated everything in a Manifest Imam**'.<sup>28</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحُجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ ( إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَزَلَ بِأَرْضٍ قَرَعَاءَ فَقَالَ لِأَصْحَابِهِ انْثُوا بِحَطَبٍ فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ بِأَرْضٍ قَرَعَاءَ مَا بِهَا مِنْ حَطَبٍ قَالَ فَلَيَأْتِ كُلُّ إِنْسَانٍ بِمَا قَدَرَ عَلَيْهِ فَجَاءُوا بِهِ حَتَّى رَمَوْا بَيْنَ يَدَيْهِ بَعْضُهُ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَكَذَا يَجْتَمِعُ الذُّنُوبُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal and Al Hajjal, altogether from Sa'alba, from Ziyad who said,

'Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> descended in a barren land, so he<sup>saww</sup> said to his<sup>saww</sup> companions: 'Bring me<sup>saww</sup> some firewood'. So they said, 'O Rasool-Allah<sup>saww</sup>! We are in a barren land, there is no firewood in it'. He<sup>saww</sup> said: 'So let every person bring in whatever he is able upon'. So they came over until they threw it in front of him<sup>saww</sup>, on top of each other. So Rasool-Allah<sup>saww</sup> said: 'This is how the sins tend to accumulate'.

ثُمَّ قَالَ إِيَّاكُمْ وَ الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لِكُلِّ شَيْءٍ طَالِباً أَلَا وَ إِنَّ طَالِبَهَا يَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ .

Then he<sup>saww</sup> said: 'Beware of the belittled ones from the sins, and for everything there is a seeker. Indeed! And its Seeker, He<sup>azwj</sup> would: **Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]**'.<sup>29</sup>

<sup>28</sup> الكافي 2: 218 / 3

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 113 H 3

## The bequest of Rasool-Allah<sup>saww</sup>

وَفِيهَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يَعْقُوبٍ عَنْ عَيْسَى بْنِ الْمُسْتَفَادِ أَبِي مُوسَى الضَّرِيرِ قَالَ: حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَلَيْسَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَاتِبَ الْوَصِيَّةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمُمْلِي عَلَيْهِ وَجِبْرِيلُ وَالْمَلَائِكَةُ الْمُقَرَّبُونَ شُهُودٌ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Haris Bin Ja'far, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareyr who said,

It was narrated to me by Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>. He<sup>asws</sup> said: 'I<sup>asws</sup> said to Abu Abdullah<sup>asws</sup>: 'Wasn't Amir Al-Momineen<sup>asws</sup> the writer of the will, and Rasool-Allah<sup>saww</sup> dictated it to him<sup>asws</sup>, and Jibraeel<sup>as</sup> and the Angels of Proximity witnesses?'

قَالَ: فَأُطْرَقَ طَوِيلًا ثُمَّ قَالَ: يَا أَبَا الْحُسَيْنِ قَدْ كَانَ مَا قُلْتُ وَ لَكِنْ حِينَ نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْأَمْرُ نَزَلَتِ الْوَصِيَّةُ مِنْ عِنْدِ اللَّهِ كِتَابًا مُسَجَّلًا نَزَلَ بِهِ جِبْرِيلُ مَعَ أَمْنَاءِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الْمَلَائِكَةِ،

He<sup>asws</sup> said: 'After pausing for a for a long time, he<sup>asws</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! It had transpired what you<sup>asws</sup> said, but when the Command descended unto Rasool-Allah<sup>saww</sup>, the will (also) descended from the Presence of Allah<sup>azwj</sup> as a written record. Jibraeel<sup>as</sup> descended with it along with the Trustees of Allah<sup>azwj</sup> Blessed and Exalted, from the Angels'.

قُلْتُ لِأَبِي الْحُسَيْنِ: يَا أَبِي أَنْتَ وَ أُمِّي أَلَا تَذْكُرُ مَا كَانَ [فِي الْوَصِيَّةِ] فَقَالَ: سُنُّنُ اللَّهِ وَ سُنُّنُ رَسُولِهِ،

So I (the narrator) said to Abu Al-Hassan<sup>asws</sup>, 'By my father and my mother! Will you not mention what was in the will?' He<sup>asws</sup> said: 'Sunnah of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Rasool<sup>saww</sup>'.

قُلْتُ: أَلَا كَانَ فِي الْوَصِيَّةِ تَوْبُهُمْ وَ خِلَافُهُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ؟ فَقَالَ: نَعَمْ وَ اللَّهُ شَيْئًا شَيْئًا وَ حَرْفًا حَرْفًا أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: «إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَرَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ»

So I said, 'Was their usurpation in the will, and their opposition against Amir Al-Momineen<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! Thing by thing, and letter by letter. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]**?'<sup>30</sup>

H 23 – تفسير نور الثقلين، ج 4، ص: 378 <sup>30</sup>

**VERSES 13 - 17**

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13}

**And strike for them an example of the people of the town, when the Rasools came to it [36:13]**

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ {14}

**When We Sent to them two, so they rejected both of them. Then We Strengthened (them) with a third, and they said, 'Surely, we are Rasools to you' [36:14]**

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15}

**They said, 'You are nothing except persons like us, and the Beneficent has not Revealed anything. Surely you are only lying' [36:15]**

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ {16}

**They said, 'Our Lord Knows that we are Rasools to you [36:16]**

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

**And there is nothing upon us except for the clear deliverance (of the Message) [36:17]**

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية. فقال: «بعث الله رجلين إلى أهل مدينة أنطاكية، فجاءاهم بما لا يعرفون، فغلظوا عليهما، فأخذوهما وحبسوهما في بيت الأصنام، فبعث الله الثالث، فدخل المدينة، فقال: أرشدوني إلى باب الملك.

Ali Bin Ibrahim said, 'It has been narrated to me from my father, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al-Sumaly,

'I asked Abu Ja'far<sup>asws</sup> about the explanation of this Verse. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned them in the house of idols. So, Allah<sup>azwj</sup> Sent a third one. He entered the city, and he said, 'Guide me to the door of the king'.

قال: فلما وقف على الباب، قال: أنا رجل كنت أتعبد في فلاة من الأرض، و قد أحببت أن أعبد إله الملك. فأبلغوا كلامه الملك، فقال: أدخلوه إلى بيت الآلهة.

He<sup>asws</sup> said: 'When he paused at the door, he said, 'I am a man who used to worship in the jungles of the earth. I would love to worship the god of the king.' They related his words to the king, who said, 'Tell him to enter into the house of gods.'

فأدخلوه، فمكث سنة مع صاحبيه، فقال لهما: بهذا ينقل قوم من دين إلى دين، بالخرق، ألا رفقتما؟! ثم قال لهما: لا تفران بمعرفتي.

So he entered into it. He stayed there for a year with his two companions, then he said to them both, 'With this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?' Then he said to them both, 'Do not disclose my recognition (of Allah<sup>azwj</sup> – the faith).'

ثم ادخل على الملك، فقال له الملك: بلغني أنك كنت تعبد إلهي، فلم أزل و أنت أخي، فسلني حاجتك. قال: مالي من حاجة- أيها الملك- و لكني رأيت رجلين في بيت الآلهة، فما بالهما؟ قال الملك: هذان رجلان أتياني بضلالي عن ديني، و يدعواني إلى إله السماوات. فقال: أيها الملك، مناظرة جميلة،

Then he went to the king, and the king said to him, 'They tell me that you<sup>as</sup> have been worshipping my god. Don't ever stop, and you<sup>as</sup> are my brother. Ask me for your<sup>as</sup> needs.' He<sup>as</sup> said, 'I have no need, O king, but I<sup>as</sup> have seen two men in the house of gods, why are they there?' The king said, 'These two men were brought to me having strayed away from my religion and they<sup>as</sup> called me to the God of the skies.'

فإن يكن الحق لهما اتبعناهما، و إن يكن الحق لنا دخلا معنا في ديننا، فكان لهما مالنا، و عليهما ما علينا».

He<sup>as</sup> said, 'O king! A beautiful debate (can ensue)! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, they will enter with us in our religion. So for them both is what is for us, and against them both is what is against us''.

قال: «فبعث الملك إليهما، فلما دخلا إليه قال لهما صاحبهما: ما الذي جئتما به؟ قالوا: جئنا ندعو إلى عبادة الله الذي خلق السماوات و الأرض، و يخلق في الأرحام ما يشاء، و يصور كيف يشاء، و أنبت الأشجار و الثمار، و أنزل القطر من السماء-

He<sup>asws</sup> said: 'Then king sent for both of them. When they came to him, he said to them, 'What is that which the two of you have come here for?' They said, 'We have come to call to the worship of Allah<sup>azwj</sup> Who Created the skies and the earth, and Creates in the wombs whatsoever He<sup>azwj</sup> so Desires to, and Fashions howsoever He<sup>azwj</sup> Desires to, and mountains and the trees and the fruits, and Sends down drops from the sky''.

قال- فقال لهما: إلهكما هذا الذي تدعوان إليه، و إلى عبادته، إن جئنا بأعمى يقدر أن يرده صحيحا؟ قالوا: إن سألناه أن يفعل فعل إن شاء.

He<sup>asws</sup> said: 'The king said to them, 'This God of yours that you are calling to, and to His<sup>azwj</sup> worship, can He<sup>azwj</sup> return this blind person's eyesight back to be correct by



His<sup>azwj</sup> Power?' They said, 'We shall ask Him<sup>azwj</sup> and He<sup>azwj</sup> will do that if He<sup>azwj</sup> so Desires to'.

قال: أيها الملك، علي بأعمى لم يبصر شيئا قط. فأتي به، فقال: ادعوا إلهكما أن يرد بصره هذا، فقاما، و صليا ركعتين، فإذا عيناه مفتوحتان و هو ينظر إلى السماء. فقال: أيها الملك، علي بأعمى آخر، فأتي به، فسجد سجدة، ثم رفع رأسه فإذا الأعمى الآخر بصير.

(A blind man) said, 'O king! With my own eyes I have never seen anything at all. Give this to me,' He (The king) said, 'Ask your God<sup>azwj</sup> to Return his eyesight back.' They stood up and prayed two Cycles of Salat. Then both his eyes were opened and he looked towards the sky. He said, 'O king, amongst us there is another blind one, bring him to us'. They (performed) Sajdahs (prostrations), then he raised his head. The other blind one (also) became a seeing one.

فقال: أيها الملك، حجة بحجة، علي بمقعد، فأتي به، فقال لهما مثل ذلك، فصليا، و دعوا الله، فإذا المقعد قد أطلقت رجلاه، و قام يمشي. فقال: أيها الملك، علي بمقعد آخر، فأتي به، فصنع به كما صنع أول مرة، فانطلق المقعد،

He<sup>as</sup> said, 'O king! Proof upon proof. Among us there is a lame person, bring him to me.' He said to them both similarly. They prayed Salat, and supplicated to Allah<sup>azwj</sup>. Then the lame person stood up on his legs, and stood upright and was walking. He said, 'O king, with us there is another lame person, bring him to me.' He was (also) made to be upright just like the first time.

فقال: أيها الملك، قد أتيا بحجتين و أتينا بمثله، و لكن بقي شيء واحد، فإن هما فعلاه دخلت معهما في دينهما، ثم قال: أيها الملك، بلغني أنه كان للملك ابن واحد، و مات، فإن أحياء إلههما دخلت معهما في دينهما، فقال له الملك: و أنا أيضا معك.

He<sup>as</sup> (The third one) said, 'O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.' Then he said, 'O king! They tell me, the king had a son, and he died, if their God<sup>azwj</sup> can make him to be alive, I shall enter with these two in their religion.' The king said to them both, 'And I am also in agreement with you on this.'

ثم قال لهما: قد بقيت هذه الخصلة الواحدة: قد مات ابن الملك، فادعوا إلهكما ليحييه. فوقعا إلى الأرض ساجدين لله، و أطالا السجود، ثم رفعاً رأسيهما، و قالوا للملك: ابعث إلى قبر ابنك تجده قد قام من قبره، إن شاء الله،

Then (the king) said to them both, 'This one characteristic remains. The son of the king has died. Call on to your God<sup>azwj</sup> to Bring him back to life.' They fell on the ground to do Sajdah to Allah<sup>azwj</sup>, and prolonged the Sajdahs. Then they both raised their heads, and said to the king, 'Go to the grave of your son, you shall find him to have been raised from his grave, if Allah<sup>azwj</sup> so Desires'.

قال: فخرج الناس ينظرون، فوجدوه قد خرج من قبره ينفض رأسه من التراب.

He<sup>asws</sup> said: 'The people went out to see. They found him to have come out of his grave shaking his head from the dust.'

قال: فأتي به إلى الملك، فعرف أنه ابنه، فقال له: ما حالك، يا بني؟ قال: كنت ميتا فرأيت رجلين بين يدي ربي الساعة ساجدين يسألانه أن يحييني، فأحياني. قال: يا بني تعرفهما إذا رأيتهما؟ قال: نعم.

They said, 'Bring him to the king so that he may recognise him as his son. He (the king) said to him, 'What is your state O my son?' He said, 'I was dead. I saw two men in the presence of my Lord<sup>azwj</sup> just now, doing Sajdah and asking Him<sup>azwj</sup> to Make me to be alive. He<sup>azwj</sup> Made me to be alive again.' He said, 'O my son, will you recognise them if you were to see them both?' He said, 'Yes'.

قال: فأخرج الناس جملة إلى الصحراء، فكان يمر عليه رجل رجل، فيقول له أبوه: انظر. فيقول: لا، لا. ثم مروا عليه بأحدهما بعد جمع كثير، فقال: هذا أحدهما. وأشار بيده إليه، ثم مروا أيضا بقوم كثير، حتى رأى صاحبه الآخر، فقال: وهذا الآخر.

He<sup>asws</sup> said: 'All the people went out to the desert. He was going past man by man. They said to him, 'Is this the one? Look.' He kept saying, 'No. No.' Then he passed by one of them (Rasools<sup>as</sup>) after a lot of people. He said, 'This is one of them, and he pointed by his hand towards him<sup>as</sup>. Then passed a lot of people again until he saw his other companion.' He said, 'And this is the other one.'

فقال النبي صاحب الرجلين: أما أنا فقد آمنت بإلهكما، و علمت أن ما جئتما به هو الحق. قال: فقال الملك: و أنا أيضا آمنت بإلهكما. و آمن أهل مملكته كلهم.

So the (third) Prophet<sup>as</sup>, the companion of the first two said: 'And I am a believer in your God<sup>azwj</sup>, and know that I know that whatever you two have come with, it is the Truth.' He<sup>asws</sup> said: 'So the king said, 'And I, as well, express belief in your God<sup>azwj</sup>.' And all the citizens of the kingdom expressed belief.'<sup>31</sup>

Al-Tabarsy – 'Wahab Bin Manbah said,

الطبرسي: قال: وهب بن منبه، بعث عيسى (عليه السلام) هذين الرسولين إلى أنطاكية، فأتياها و لم يصلا إلى ملكها، و طالت مدة مقامهما، فخرج الملك ذات يوم، فكبرا، و ذكرا الله، فغضب الملك و أمر بحبسهما، و جلد كل واحد منهما مائة جلدة،

Isa<sup>as</sup> sent these two Rasools<sup>as</sup> to Antioch. So they came to it and did not pray to its king, and the term of their stay was prolonged. One day the king came out, and they were exclaiming Takbeer and doing Zikr of Allah<sup>azwj</sup>. So the king was angered and ordered for their imprisonment, and each one of them was whipped a hundred lashes.

فلما كذب الرسولان و ضربا بعث عيسى (عليه السلام) شمعون الصفا- رأس الحواريين- على أثرهما لينصرهما، فدخل شمعون البلدة متفكرا، فجعل يعاشر حاشية الملك حتى أنسوا به، فرفعوا خبره إلى الملك، فدعاه، و رضي عشرته، و أنس به و أكرمه.

<sup>31</sup> تفسير القمي 2: 212

So when the two Rasools<sup>as</sup> were belied and struck, Isa<sup>as</sup> Shamoun Al-Safa<sup>as</sup>, the head of the disciples, came upon their tracks in order to help them. Shamoun<sup>as</sup> entered the city thoughtful, and went on to intermingle with the ones around the king until they were cordial with him<sup>as</sup>. They raised his<sup>as</sup> news to the king, and he called him<sup>as</sup>, and agreed with his<sup>as</sup> company, and was cordial with him<sup>as</sup> and honoured him<sup>as</sup>.

ثم قال له ذات يوم: أيها الملك، بلغني أنك حبست رجلين في السجن، و ضربتهما حين دعواك إلى غير دينك، فهل سمعت قولهما؟

Then he<sup>as</sup> said to him one day, 'O you king! It has reached me that you imprisoned two men in the prison, and had them whipped when they invited you to other than your Religion. So, did you hear their words?'

قال الملك: حال الغضب بيني و بين ذلك. قال: فإن رأى الملك دعاهما حتى نطلع ما عندهما. فدعاهما الملك، فقال لهما شمعون، من أرسلكما إلى هاهنا؟ قالوا: الله الذي خلق كل شيء، لا شريك له.

The king said, 'Then anger was a barrier between me and that'. He<sup>as</sup> said, 'If the king deems proper until we get notified of what is with them'. So the king called them both, and Shamoun<sup>as</sup> said to them, 'Who sent you two to come over here?' They said, 'Allah<sup>azwj</sup>, Who Created all things, there being no associates for Him<sup>azwj</sup>'.

قال: و ما آيتكما؟ قالوا: ما تتمناه. فأمر الملك حتى جاءوا بغلام مطموس العينين، و موضع عينيه كالجبهة، فما زالا يدعوان الله حتى انشق موضع البصر، فأخذنا بندقيتين من الطين فوضعهما في حدقتيه، فصارتا مقلتين يبصر بهما، فتعجب الملك.

He (the king) said: 'And what are your Signs?' They said, 'Whatever you wish'. So the king ordered until they came with boy with mutated eyes, and the place of his eyes was like the forehead. So, they did not cease supplicating to Allah<sup>azwj</sup> until the place of the sight was restored. Then they took two pieces of clay and placed these in his eyes, and the eyesight was restored for both of these. The king was amazed.

فقال شمعون للملك: أ رأيت لو سألت إلهك حتى يصنع صنعا مثل هذا، فيكون حجة لك، و لإلهك شرفا؟ فقال الملك: ليس لي عنك سر، إن إلهنا الذي نعبد لا يضر و لا ينفع.

Shamoun<sup>as</sup> said to the king, 'What is your view if you could ask your god until he does the like of this, so it would happen to be a proof for you, and a nobility for your god?' But the king said, 'There isn't any secret for me in your presence. Our god whom we worship can neither harm nor benefit'.

ثم قال الملك للرسولين: إن قدر إلهكما على إحياء ميت آمنا به و بكما. قالوا: إلهنا قادر على كل شيء. فقال الملك: إن هاهنا ميتا مات منذ سبعة أيام، لم ندفعه حتى يرجع أبوه، و كان غائبا.

Then the king said to the two Rasools<sup>as</sup>, 'If your God<sup>azwj</sup> is Able upon Reviving a dead (person), we will believe in Him<sup>azwj</sup>'. They said, 'Our God<sup>azwj</sup> is Able upon all

things'. So the king said, 'Over here is a dead (person) having died seven days ago. We did not bury him, until his father returns, and he was absent'.

فجاءوا بالميت، و قد تغير و أروح، فجعلوا يدعون ربهما علانية، و جعل شمعون يدعو ربه سرا، فقام الميت، و قال لهم: إني قد مت منذ سبعة أيام، و ادخلت في سبعة أودية من النار، و أنا أحذركم ما أنتم فيه، فأمنوا بالله.

So, they came with the dead body, and it had changed colour and was smelling. The two of them went on to supplicate to their Lord<sup>azwj</sup> openly, and Shamoun<sup>as</sup> went on to supplicate to his<sup>as</sup> Lord<sup>azwj</sup> in secret. The deceased stood up and said to them, 'I had died seven days ago, and I entered into seven valleys of Fire, and I am warning you all what you are indulging in, therefore believe in Allah<sup>azwj</sup>'.

فتعجب الملك، فلما علم شمعون أن قوله أثر في الملك دعاه إلى الله، فآمن، و آمن من أهل مملكته قوم، و كفر آخرون.

The king was astonished. So when Shamoun<sup>as</sup> realised that his<sup>as</sup> words regarding the king had an effect, he<sup>as</sup> invited him to Allah<sup>azwj</sup>, and he expressed belief, and so did some from the people of his kingdom, but others disbelief'.

ثم قال الطبرسي: و قد روى مثل ذلك العياشي بإسناده عن الثمالي، و غيره، عن أبي جعفر، و أبي عبد الله (عليهما السلام)، إلا أن في بعض الروايات: بعث الله الرسولين إلى أنطاكية، ثم بعث الثالث.

The Al-Tabarsy said, 'And similar to that has been reported by Al-Ayyashi, by his chain from Al-Sumali and others, from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, except that in some of the reports (it is), 'Allah<sup>azwj</sup> Sent the two Rasools<sup>as</sup> to Antioch, then He<sup>azwj</sup> Sent the third'.

و في بعضها: أن عيسى أوحى الله إليه أن يبعثهما، ثم بعث وصيه شمعون ليخلصهما.

And in one of it (report), 'Allah<sup>azwj</sup> Revealed unto Isa<sup>as</sup> that he<sup>as</sup> send the two, then he<sup>as</sup> sent his<sup>as</sup> successor<sup>as</sup> Shamoun<sup>as</sup> in order to finish them off (from their predicament)'.<sup>32</sup>

## VERSES 18 - 27

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ {18}

***They said, 'Surely we predict an evil omen from you. If you do not desist, we will stone you and there would afflict you a painful punishment from us' [36:18]***

<sup>32</sup> مجمع البيان 8: 655.

قَالُوا طَائِرُكُمْ مَعَكُمْ ۚ أَئِنْ ذُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

**They said, 'Your evil omen is with you. Is it (because) you are reminded? But, you are an extravagant people' [36:19]**

وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20}

**And there came a man running from the remote part of the city. He said, 'O people! Follow the Rasools! [36:20]**

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ {21}

**Follow ones who do not ask you for a recompense, and they are the Guided ones [36:21]**

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22}

**And what reason would be for me not to worship the One Who Originated me, and to Him I would be returning? [36:22]**

أَأَخَذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ {23}

**Should I take god from besides Him, if the Beneficent were to Intend harm, neither would their intercession avail me of anything nor would they be rescuing me? [36:23]**

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ {24}

**Then I would be in clear straying [36:24]**

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ {25}

**Surely I believed in your Lord, therefore listen to me' [36:25]**

قِيلَ ادْخُلِ الْجَنَّةَ ۚ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26}

**It was Said: "Enter the Paradise!" He said, 'Alas! If only my people knew [36:26]**

## بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27}

***Due to what has my Lord Forgiven me and Made me to be from the honoured ones!* [36:27]**

علي بن إبراهيم: قوله: وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ، قال: نزلت في حبيب النجار، إلى قوله: وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ.

Ali Bin Ibrahim –

His<sup>azwj</sup> Words: ***And there came a man running from the remote part of the city. He said, 'O people! Follow the Rasools! [36:20],*** said, 'It was Revealed regarding Habeeb Al-Najjar, up to His<sup>azwj</sup> Words: ***and Made me to be from the honoured ones!* [36:27]**'.<sup>33</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْمُغْيِرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَكَى بِالْجُدَامِ وَلَا بِالْبَرَصِ وَلَا بِكَذَا وَلَا بِكَذَا فَقَالَ إِنْ كَانَ لَعَافِلًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكَنِّعًا ثُمَّ رَدَّ أَصَابِعَهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيعِهِ أَتَاهُمْ فَأَنْذَرَهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعَدِ فَقَتَلُوهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Al-Mugheira is saying that the *Momin* does not get afflicted by neither the leprosy nor by the vitiligo, nor by such and such'. So he<sup>asws</sup> said: 'It is as if he is oblivious from 'Sahib Yaseen' (36:20). He was of a paralytic hand', then he<sup>asws</sup> retracted his<sup>asws</sup> fingers, and he<sup>asws</sup> said: 'It is as if I<sup>asws</sup> am looking at his<sup>asws</sup> paralysis. He went over to them and warned them. Then he repeated to them the next day, so they killed him'.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَكَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيْتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

Then he<sup>asws</sup> said: 'The *Momin* could be afflicted with every affliction and he could be dying with every death except that he would not kill himself'.<sup>34</sup>

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الأصبهاني، عن أحمد بن الفضل بن المغيرة، عن أبي نصر منصور بن عبد الله بن إبراهيم الأصبهاني، قال: حدثنا علي بن عبد الله، قال: حدثنا محمد بن هارون بن حميد، قال: حدثنا محمد بن المغيرة الشهرزوري، قال: حدثنا يحيى بن الحسين المدائني، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه وآله): «ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، و علي بن أبي طالب، و آسية امرأة فرعون».

<sup>33</sup> تفسير القمي 2: 214.

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 12

Ibn Babuwayh said that it has been narrated to him from Abdullah Bin Muhammad Bin Abdul Wahhab Al-Asbahany from Ahmad Bin Al-Fadhl Bin Al-Mugheira from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al-Asbahany, from Ali Bin Abdullah from Muhammad Bin Haeoun Bin Hameed from Muhammad Bin Al-Mugheira Al-Shaharzoury from Yahya Bin Al-Husayn Al-Mada'iny from Ibn Lahiya, from Abu Al-Zubeyr from Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said: 'Three have never committed Kufr with the Revelation even for the blink of an eye – Momin of the Progeny of Yaseen (آل يس), and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Aasiya the wife of Pharaoh<sup>la</sup>,<sup>35</sup>

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا أحمد بن عمران بن محمد بن أبي ليلى الأنصاري، قال: حدثنا الحسن بن عبد الله، عن خالد بن عيسى الأنصاري، عن عبد الرحمن بن أبي ليلى، رفعه، قال: قال رسول الله (صلى الله عليه وآله): «الصديقون ثلاثة: حبيب النجار مؤمن آل يس الذي يقول: اتبعوا المرسلين، اتبعوا من لا يسألكم أجرا و هم مهتدون، و حزقيل مؤمن آل فرعون، و علي بن أبي طالب، و هو أفضلهم».

And from him, who said that it has been narrated from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salamat Al-Ahwazy, from Ibrahim Bin Muhammad Al-Saqafy from Ahmad Bin Umran Bin Muhammad Bin Abu Layli Al-Ansary from Al-Hassan Bin Abdullah from Khalid Bin Isa Al-Ansary from Abdul Rahman Bin Abu Layli in an unbroken chain, said,

'Rasool-Allah<sup>saww</sup> said: 'The truthful are three – Habib Al-Najjar, the Momin from the people of Yaseen (آل يس) who said **'O people! Follow the Rasools! [36:20] Follow ones who do not ask you for a recompense, and they are the Guided ones [36:21]**, and Hizkeel, the Momin from the people of Pharaoh<sup>la</sup>, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is the most superior of them.<sup>36</sup>

## VERSES 28 - 32

وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28}

**And We did not send down upon his people after him any army from the sky, nor did We ever Send down [36:28]**

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29}

**It wasn't except for a single scream. And behold! They were extinct [36:29]**

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30}

<sup>35</sup> الخصال: 230 / 174.

<sup>36</sup> أمالي الصدوق: 18 / 385.

***O regret upon the servants! There did not come a Rasool to them except they were mocking him [36:30]***

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31}

***Do they not see how many a generation We have Destroyed from before them? They would not be returning to them [36:31]***

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {32}

***And surely, they would all be presented in front of Us [36:32]***

أخبرنا محمد بن همام، و محمد بن الحسن بن محمد بن جمهور، جميعا، عن الحسن بن محمد بن جمهور، قال: حدثنا أبي، عن بعض رجاله، عن الفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «خبر تدريه خير من عشر ترويه، إن لكل حق حقيقة، و لكل صواب نورا».

Muhammad Bin Hamaam and Muhammad Bin Al-Hassan Bin Muhammad Bin Jamhour, altogether from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from some of his men, from Al-MufazzAl-Bin Umar who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The News (Hadeeth) you know (understand), is better than ten which you report. For every truth there is a reality, and for each correctness is light (of understanding)’.

ثم قال: «إنا و الله لا نعد الرجل من شيعتنا فقيها حتى يلحن له فيعرف اللحن، إن أمير المؤمنين (عليه السلام) قال على منبر الكوفة: إن من ورائكم فتنا مظلمة عمياء منكسفة، لا ينجو منها إلا النومة،

Then he<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! I<sup>asws</sup> do not consider a man from our<sup>asws</sup> Shias to be a man of understanding (فقيها) until he recognises his error when he makes the error. Amir-al-Momineen<sup>asws</sup> said upon the Pulpit of Al-Kufa: ‘Surely (coming up) behind you is Fitna, darkness, utter blindness. None shall be rescued from it except for ‘Al-Nowmat’ (النومة)’.

قيل: يا أمير المؤمنين، و ما النومة؟ قال: الذي يعرف الناس و لا يعرفونه.

It was said, ‘O Amir-Al-Momineen<sup>asws</sup>, and what is the ‘Al-Nowmat’?’ He<sup>asws</sup> said: ‘The one<sup>asws</sup> who recognises the people, and the people do not recognise him<sup>asws</sup> (avoids fame)’.

و اعلموا أن الأرض لا تخلو من حجة لله عز و جل، و لكن الله سيعمي خلقه عنها بظلمهم و جورهم و إسرافهم على أنفسهم، و لو خلت الأرض ساعة واحدة من حجة لله، لساخت بأهلها،

And know, that the earth does not remain empty from a Divine Authority of Allah<sup>azwj</sup> Mighty and Majestic, but Allah<sup>azwj</sup> will Blind His<sup>azwj</sup> creatures from him<sup>asws</sup> due to their



injustices, and their tyranny, and their extravagance upon themselves. And if the earth were to be empty from the Divine Authority of Allah<sup>azwj</sup> even for one moment, it would submerge (implode) along with its people.

و لكن الحجة يعرف الناس و لا يعرفونه، كما كان يوسف يعرف الناس و هم له منكرون، ثم تلا: يا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ.

But, the Divine Authority does recognise the people, but they do not recognise him<sup>asws</sup>, just as Yusuf<sup>as</sup> recognised the people and they were denying him<sup>as</sup>. Then he<sup>asws</sup> recited: **O regret upon the servants! There did not come a Rasool to them except they were mocking him [36:30]**.<sup>37</sup>

## VERSES 33 - 36

وَأَيُّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ {33}

**And a Sign for them is the dead ground. We Revive it and Extract seeds from it, so they are eating from it [36:33]**

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34}

**And We Make therein gardens of palms and grapevines, and We Make springs to gush forth in it [36:34]**

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ {35}

**For them to eat from its fruits, and what their hands had not worked for. So will they not be thankful? [36:35]**

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ {36}

**Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36]**

عن أبي الربيع، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ، فقال: «إن النطفة- يعني الماء- تقع من السماء إلى الأرض على النبات و الثمار و الشجر، فتأكل الناس منها، و البهائم، فتجري فيهم».

From Abu Al-Rabi' who said,

<sup>37</sup> غيبة النعماني: 2 / 141

'I asked Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36]**, said: 'Surely the 'seed' – meaning the water– falls from the sky to the earth upon the vegetation, and the fruit, and the tree. The people eat from these, and the animals. It flows within them.'

ثم قال أبو عبد الله (عليه السلام): «إن الإنسان خلق من أضعف ما يكون خلقاً، من نطفة قطرت، ثم جعلت علقة، ثم جعلت مضغة، ثم جعلت عظاماً غليظة، ثم كسي العظام لحماً، فتبارك الله أحسن الخالقين».

Then Abu Abdullah<sup>asws</sup> said: 'Verily man has been created weak in his creation, from a drop of 'seed', then becomes a clot, then becomes a lump, then becomes thick bones, then the bones get covered by meat. Blessed is Allah<sup>azwj</sup> the Best of Creators.'<sup>38</sup>

## VERSE 37

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ {37}

**And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37]**

محمد بن يعقوب: عن ابن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر،

Muhammad BinYaqoub, from Ibn Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

عن أبي جعفر (عليه السلام) في قوله عز و جل: كَمَثَلِ اللَّيْلِ اسْتَوَقَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ: «أضأت الأرض بنور محمد (صلى الله عليه و آله) كما تضيء الشمس، فضرَب الله مثل محمد (صلى الله عليه و آله) الشمس، و مثل الوصي القمر،

From Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic: **Their example is like the example of those who kindled a fire, but when it had illumined all around them [2:17]** – he<sup>asws</sup> said: 'When the earth illumined by the light of Muhammad<sup>saww</sup> just as the sun illuminates. so Allah<sup>azwj</sup> Struck an example of Muhammad<sup>saww</sup> as being the sun, and example of the successor<sup>asws</sup> as being the moon.

و هو قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا. و قوله: وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ.

And these are the Words of Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5]. And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37].**

<sup>38</sup> Tafseer Al Burhan – H 8921

و قوله عز و جل: ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يعني قبض محمد (صلى الله عليه و آله) فظهرت الظلمة، فلم يبصروا فضل أهل بيته».

And the Words of the Mighty and Majestic: **Allah Took away their light, and left them in darkness – not seeing [2:17]** – Meaning the passing away of Muhammad<sup>saww</sup>, and the darkness appeared, so they were not seeing the merits of the People<sup>asws</sup> of his<sup>saww</sup> Household<sup>39</sup>.

## VERSES 38 & 39

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

**And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]**

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

**And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبيزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت آخذاً بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعاً]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Zarr Al-Ghafary<sup>ra</sup> has narrated, 'I<sup>ra</sup> was hand in hand with the Prophet<sup>saww</sup>, and we were walking together, so we looked at the sun until it disappeared. So I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>, where does it disappear to?'

قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

He<sup>saww</sup> said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that is comes directly below the Throne. So it pauses in prostration,

<sup>39</sup> 574 /380 :8 الكافي – H15021 (Extract)

and the Angels, those who are allocated to it, perform Sajdah along with it. Then it says, 'O Lord<sup>azwj</sup>! Where do You<sup>azwj</sup> Command me to rise from? From my west or from my emerging?' So those are the Words of the Mighty and Majestic: **And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]**, Meaning, by that what the Mighty Lord<sup>azwj</sup> has Made in His<sup>azwj</sup> kingdom, and the Knower of His<sup>azwj</sup> Creation'.

قال: «فَيَأْتِيهَا جِبْرَائِيلُ بِحُلَّةٍ ضَوْءٍ مِنْ نُورِ الْعَرْشِ عَلَى مَقَادِيرِ سَاعَاتِ النَّهَارِ فِي طَوْلِهِ فِي الصَّيْفِ، أَوْ قَصْرِهِ فِي الشِّتَاءِ، أَوْ مَا بَيْنَ ذَلِكَ فِي الْخَرِيفِ وَ الرِّبْعِ - قَالَ - فَتَلْبَسُ تِلْكَ الْحُلَّةَ كَمَا يَلْبَسُ أَحَدُكُمْ ثِيَابَهُ ثُمَّ يَنْطَلِقُ بِهَا فِي حَوِ السَّمَاءِ حَتَّى تَطْلُعَ مِنْ مَطْلَعِهَا».

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه وآله): «وَكَأَنِّي بِهَا قَدْ حَبَسْتُ مَقْدَارَ ثَلَاثِ لَيَالٍ، ثُمَّ لَا تَكْسِي ضَوْءَهَا، وَ تَوْمُرُ أَنْ تَطْلُعَ مِنْ مَغْرِبِهَا، فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet<sup>saww</sup> said: 'Then it is as if it has imprisoned the light for a measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2]**.

و الْقَمَرُ كَذَلِكَ مِنْ مَطْلَعِهِ وَ بِجَرَاهِ فِي أَفْقِ السَّمَاءِ وَ مَغْرِبِهِ وَ ارْتِفَاعِهِ إِلَى السَّمَاءِ السَّابِعَةِ، وَ يَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ يَأْتِيهِ جِبْرَائِيلُ بِالْحُلَّةِ مِنْ نُورِ الْكَرْسِيِّ، فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا». قَالَ أَبُو ذَرٍّ (رَحِمَهُ اللَّهُ): ثُمَّ اعْتَرَلَتْ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَصَلَّيْنَا الْمَغْرِبَ.

And the moon is like that from its emergence and its flowing in the horizons of the sky, and its setting, and it's rising to the seventh sky and performs Sajdah beneath the Throne. Then Jibraeel<sup>as</sup> comes to it with a garment of the Light of the Chair (Al-Kursi), so that is in the Words of the Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5]**. Abu Zarr<sup>ra</sup> said, 'Then I<sup>ra</sup> secluded myself<sup>ra</sup> with Rasool-Allah<sup>saww</sup>. So we Prayed the evening (Al-Maghrib) Salat'.<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحُرِّ وَ الْبَرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمَرِيخَ كَوَّكَبٌ حَارٌّ وَ زُحْلٌ كَوَّكَبٌ بَارِدٌ فَإِذَا بَدَأَ الْمَرِيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحْلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمَرِيخُ دَرَجَةً انْحَطَّ زُحْلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحْلٌ فِي الْهَبُوطِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

<sup>40</sup> التوحيد: 7 / 280

I asked Abu Abdullah<sup>asws</sup> about the heat and the cold, from what do they emanate?' O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُو الْمَرِيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ رُحْلُ فِي الِارْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهَبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ رُحْلُ دَرَجَةً انْخَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهَبُوطِ وَ يَنْتَهِيَ رُحْلُ فِي الِارْتِفَاعِ فَيَجْلُو رُحْلُ وَ ذَلِكَ فِي أَوَّلِ الشَّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبَرْدُ

Therefore, due to that, for Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. Thus, due to that the cold is intense.

وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشَّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun. **That is an Ordainment of the Mighty, the Knower [36:38]**, and I<sup>asws</sup> am the servant of the Lord<sup>azwj</sup> of the Worlds'.<sup>41</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ لَكَ الْفِدَاءُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَ إِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهُ إِنِّي لَأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahman Bin Sayaabat who said:

I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, the people are saying that it is not permissible to study the stars, and this has surprised me. So if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allah<sup>azwj</sup> I love it and it is my desire to study it'. So he<sup>asws</sup> said: 'This is not as they are saying it to be. It does not harm your Religion'.

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرٌ لَا يُدْرِكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمُشْتَرِي وَ الزُّهْرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ قَالَ أَ تَدْرِي كَمْ بَيْنَ الزُّهْرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ تَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ

<sup>41</sup> Al Kafi – V 8 H 14922

بَيْنَ السُّنْبَلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَاللَّهِ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُتَحَمِّينَ قَطُّ قَالَ أَفَتَدْرِي كَمْ بَيْنَ السُّنْبَلَةِ وَبَيْنَ اللَّوْحِ الْمَحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَاللَّهِ مَا سَمِعْتُهُ مِنْ مُنَحِّمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً

Then he<sup>asws</sup> said; 'You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon'. Then he<sup>asws</sup> said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No'. He<sup>asws</sup> said: 'Do you know how many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah<sup>azwj</sup>', I have not heard from any one from the astrologers at all'. He<sup>asws</sup> said: 'What is in between each one of these at its counterpart are sixty or seventy minutes'.

[شَاكَ عَبْدُ الرَّحْمَنِ] ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَوَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسْطِ الْأَجْمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجْمَةِ وَاحِدَةٌ.

Abdul Rahman expressed his doubt. Then he<sup>asws</sup> said: 'O Abdul Rahman, this is a calculation, which if the man calculates, he would come to know the reed in the middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush'.<sup>42</sup>

## VERSE 40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

***The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]***

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: «الشمس سلطان النهار، و القمر سلطان الليل، لا ينبغي للشمس أن تكون مع ضوء القمر بالليل، و لا يسبق الليل النهار،

Ali Bin Ibrahim said that it is in the report of Abu Al-Jaroud,

'From Abu Ja'far<sup>asws</sup>, regarding the Words of the Exalted: ***The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]***, he<sup>asws</sup> said: 'The sun is the ruler of the day,

<sup>42</sup> Al Kafi V 9 – H 14681

and the moon is the ruler of the night. It is not for the sun that it should illuminate along with the moon during the night, nor for the night to precede the day.'

يقول: لا يذهب الليل حتى يدركه النهار وَ كُلُّ فِي فَلَكٍ يَسْبَحُونَ يقول: يجري وراء فلك الاستدارة».

He<sup>azwj</sup> is Saying: 'The night does not go away until the day comes, **and all are floating in an orbit [36:40]**. He<sup>azwj</sup> is Saying: 'Flowing behind in the orbit of the rotation.'<sup>43</sup>

الطبرسي: روى العياشي في (تفسيره)، بالإسناد عن الأشعث بن حاتم، قال: كنت بخراسان حيث اجتمع الرضا (عليه السلام)، و الفضل بن سهل، و المأمون في الإيوان بمرو، فوضعت المائدة، فقال الرضا (عليه السلام): «إن رجلا من بني إسرائيل سألني بالمدينة، فقال: النهار خلق قبل، أم الليل، فما عندكم؟»

Al-Tabarsy – Ayyashi has reported in his commentary, by the chain from Al-Ash'as Bin Hatim who said,

'I was in Khurasan where I met Al-Reza<sup>asws</sup>, and Al-Fadhl Bin Sahl and Al-Mamoun, and the table was set (for a meal). Al-Reza<sup>asws</sup> said: 'A man from the Children of Israel asked me<sup>asws</sup> in the city. He said, 'Was the day Created first, or the night, what is (the information) with you<sup>asws</sup>?'

قال: فأدأروا الكلام، فلم يكن عندهم في ذلك شيء، فقال الفضل للرضا (عليه السلام): أخبرنا بما، أصلحك الله.

He (the narrator) said, 'The speech went in circular arguments, and there did not happen to be anything with them with regards to that. Al-Fadhl said to Al-Reza<sup>asws</sup>, 'Inform us about that, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well.'

قال: «نعم، من القرآن، أم من الحساب؟» قال الفضل: من جهة الحساب.

He<sup>asws</sup> said: 'Yes, from the Quran or from the calculation?' Al-Fadhl said, 'From the mathematical calculation.'

فقال: «قد علمت- يا فضل- أن طالع الدنيا السرطان، و الكواكب في مواضع شرفها، فرحل في الميزان، و المشتري في السرطان، و الشمس في الحمل، و القمر في الثور، فذلك يدل على كينونة الشمس في الحمل في العاشر من الطالع في وسط السماء، فالنهار خلق قبل الليل».

He<sup>asws</sup> said: 'You should know that – O Fadhl – the world follows Cancer, and the stars are in positions of honour. 'Fazha' is in Libra, and the Jupiter is in Cancer, and the Sun is in Aries, and the moon is in Taurus. That is how it evidences upon the Aries of the sun in the tenth house in the middle of the sky. Thus, the day was Created before the night.'<sup>44</sup>

<sup>43</sup> تفسير القمي 2: 214.

<sup>44</sup> مجمع البيان 8: 664.

ابْنُ مُحَبُّوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْعُصْبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the Paradise before He<sup>azwj</sup> Created the Fire, and Created the obedience before He<sup>azwj</sup> Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the Light before the darkness'.<sup>45</sup>

في كتاب الاحتجاج للطبرسي رحمه الله عن أبي عبد الله عليه السلام حديث طويل و فيه قال السائل: فخلق النهار قبل الليل، قال: نعم خلق النهار قبل الليل والشمس والقمر والارض قبل السماء.

In the book Al-Ihtijaj Al-Tabarsy may Allah<sup>azwj</sup> have Mercy on him,

'From Abu Abdullah<sup>asws</sup>, there is a lengthy Hadeeth and in it the questioner said, 'The creation of the day was before the night?' He<sup>asws</sup> said: 'Yes. The creation of the day was before the night, and the sun and the moon and the earth before the sky'.<sup>46</sup>

## VERSES 41 - 45

وآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ {41}

***And a Sign to them - We Carry their offspring in the laden ship [36:41]***

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42}

***And We Created for them the like of it, what they are riding upon [36:42]***

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ {43}

***And if We so Desire, We can Drown them, then there will be no responder to them, nor would they be rescued [36:43]***

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ {44}

<sup>45</sup> Al Kafi – H 14564

<sup>46</sup> Tafseer Noor Al Saqalayn – H 55



***But (it is) a Mercy from Us and an enjoyment for a while [36:44]***

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

***And when it is said to them: 'Fear what is in front of you and what is behind you, perhaps you would be Shown Mercy' [36:45]***

علي بن إبراهيم: قول: وَ آيَةُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ، قال: السفن المليئة وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ، قال: يعني الدواب و الأنعام.

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The Words: ***And a Sign to them - We Carry their offspring in the laden ship [36:41]***, said, 'The fully laden ship, ***And We Created for them the like of it, what they are riding upon [36:42]***, said, 'It Means the beasts and cattle'.<sup>47</sup>

الطبرسي: روى الحلبي، عن أبي عبد الله (عليه السلام) قال: «معناه: اتقوا ما بين أيديكم من الذنوب، و ما خلفكم من العقوبة».

Al-Tabarsy – it has been reported by Al-Halby

'Abu Abdullah<sup>asws</sup> has said: 'Its Meaning is – ***'Fear what is in front of you - from the sins, and what is behind you [36:45]*** - from the Punishment'.<sup>48</sup>

## VERSES 46 & 47

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46}

***And there did not come to them a Sign from the Signs of their Lord except they were turning aside from it [36:46]***

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ {47}

***And when it is said to them: 'Spend from what Allah has Graced you', those who commit Kufr (disbelief) say to those who believe, 'Should we feed someone, if Allah so Desired to, He would have Fed him? You are only in clear error' [36:47]***

<sup>47</sup> تفسير القمّي 2: 215

<sup>48</sup> مجمع البيان 8: 667.

ابن بابويه في كتاب (الخصال)، قال: حدثنا أبي، قال: حدثني سعد بن عبد الله، قال: حدثني محمد بن عيسى بن عبيد اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، و محمد بن مسلم، عن أبي عبد الله (عليه السلام) - في حديث - قال: «إن أمير المؤمنين (عليه السلام) قال: تصدقوا بالليل، فإن الصدقة بالليل تطفئ غضب الرب جل جلاله، احسبوا كلامكم من أعمالكم، يقل كلامكم إلا في خير، أنفقوا مما رزقكم الله عز و جل، فإن المنفق بمنزلة المجاهد في سبيل الله، فمن أيقن بالخلف جاد و سحت نفسه بالنفقة».

Ibn Babuwayh, in the Book Al-Khisaal-said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd Al-Yaqteeny, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah<sup>asws</sup> – in a Hadeeth – said: 'Amir-Al-Momineen<sup>asws</sup> said: 'Give charity at night, for the charity given at night extinguishes the Wrath of the Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty. Reckon your speeches from your deeds. Lessen your speeches except regarding the good. **'Spend from what Allah has Graced you'** [36:47], the Mighty and Majestic, for the spender is of the status of the fighter in the Way of Allah<sup>azwj</sup>. And the one who becomes certain of it afterwards, would be better off by spending'.<sup>49</sup>

قَالَ الْإِمَامُ ع يَعْنِي وَ يَمَّا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ، وَ الْقُوَى فِي الْأَيْدِي وَ الْجَاهِ، وَ الْمِقْدَارِ.

The Imam<sup>asws</sup> (Hassan Al Askari<sup>asws</sup>) said: 'It means, **from what We have Graced them**, from the wealth and the strength in the bodies, and the power and the amount.

يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَاةِ، وَ يَجُودُونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحُقُوقَ اللَّازِمَاتِ: كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتَحَبَّ، وَ كَسَائِرِ النَّفَقَاتِ الْوَاجِبَاتِ عَلَى الْأَهْلِينَ - وَ ذَوِي الْأَرْحَامِ الْقَرِيبَاتِ وَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ كَالنَّفَقَاتِ الْمُسْتَحَبَّاتِ - عَلَى مَنْ لَمْ يَكُنْ فَرَضاً عَلَيْهِمُ النَّفَقَةُ مِنْ سَائِرِ الْقَرَابَاتِ، وَ كَالْمَعْرُوفِ بِالْإِسْعَافِ وَ الْقَرْضِ، وَ الْأَخْذِ بِأَيْدِي الضَّعَفَاءِ وَ الضَّعِيفَاتِ.

**They are spending** – They are paying the *Zakat* from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women'.<sup>50</sup>

<sup>49</sup> الخصال: 10 / 619.

<sup>50</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 38 (Extract)

## VERSES 48 - 50

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {48}

**And they are saying, 'When will this threat come to pass, if you were truthful?' [36:48]**

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49}

**They are not waiting except for one scream, which will seize them while they are disputing with each other [36:49]**

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ {50}

**So they will neither be able to bequeath nor return to their families [36:50]**

علي بن إبراهيم: قوله: وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَ هُمْ يَخِصِّمُونَ.

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His<sup>azwj</sup> Words: **And they are saying, 'When will this threat come to pass, if you were truthful?' [36:48] They are not waiting except for one scream, which will seize them while they are disputing with each other [36:49].**

قال: ذلك في آخر الزمان، يصاح فيهم صيحة و هم في أسواقهم يتخاصمون، فيموتون كلهم في مكانهم، لا يرجع أحد منهم إلى منزله، و لا يوصي بوصية، و ذلك قوله: فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ.

He<sup>asws</sup> said, 'That would be during the end of the times. There will be a scream among them, a single scream, and they would be disputing in their markets. So all of them would be dying in their places. Not one of them would be returning his house, nor bequeathing a bequest, and these are His<sup>azwj</sup> Words: **So they will neither be able to bequeath nor return to their families [36:50].**<sup>51</sup>

## VERSES 51 - 54

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ {51}

**And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51]**

<sup>51</sup> تفسير القمي 2: 215.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ {52}

**They would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52]**

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53}

**It would not be except for a single scream, so they would all be presented in front of Us [36:53]**

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {54}

**So on the Day, neither will a soul be wronged of anything nor would you be Recompensed except for what you had been doing [36:54]**

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «في قوله: قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا». فإن القوم كانوا في القبور، فلما قاموا حسبوا أنهم كانوا نياما، قالوا: يا ويلنا، من بعثنا من مرقدنا؟ قالت الملائكة: هذا ما وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ».

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

'From Abu Ja'far<sup>asws</sup>, regarding His<sup>azwj</sup> Words: **Who Resurrected us from our sleeping-places?** [36:52] - The people would be in the graves, so when they arise, they would reckon that they had been sleeping. The Angels would say: **'This is what the Beneficent Promised, and the Rasools spoke the truth'** [36:52].<sup>52</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ مُحَمَّدِ بْنِ سَالِمٍ بْنِ أَبِي سَلَمَةَ عَنِ الْحُسَيْنِ بْنِ شَاذَانَ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ الرِّضَا (عليه السلام) أَشْكُو جَفَاءَ أَهْلِ وَاسِطٍ وَ حَمَلَهُمْ عَلَيَّ وَ كَانَتْ عِصَابَةٌ مِنَ الْعُثْمَانِيَّةِ تُؤْذِنِي

Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, together from Muhammad Bin Saalim Bin Abu Salma, from Al-Hassan Bin Shazaan Al-Wasity who said:

I wrote to Abu Al-Hassan Al-Reza<sup>asws</sup> complaining of my alienation from the people of Al-Wasity, and their burdening me, and they were from the Uthmaniyya group, hurting me'.

فَوَقَعَ بِحُطَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ مِيثَاقَ أَوْلِيَائِنَا عَلَى الصَّبْرِ فِي دَوْلَةِ الْبَاطِلِ فَاصْبِرْ لِحُكْمِ رَبِّكَ فَلَوْ قَدْ قَامَ سَيِّدُ الْخَلْقِ لَقَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ.

<sup>52</sup> تفسير القمي 2: 216.

So a reply came in his<sup>asws</sup> handwriting: 'Surely Allah<sup>azwj</sup> has Taken a Covenant from our<sup>asws</sup> friends for the patience during the government of the falsehood. Therefore, be patient for the Judgement of your Lord<sup>azwj</sup>. So when the chief of the creatures (Al-Qaim<sup>asws</sup>) makes a stand, they would be saying: ***They would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52].***<sup>53</sup>

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّيْرِ سَيِّ رَحْمَةُ اللَّهِ فِي احْتِجَاجِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ: قَالَ السَّائِلُ: أَفَيَتَلَاشَى الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِهِ أَمْ هُوَ بَاقٍ؟

In the book Al ihtijaj of Al Tabarsy –

'There is an argumentation of Abu Abdullah Al-Sadiq<sup>asws</sup>. The questioner asked, 'Does the soul disappear after its exit from its mould, or does it remain?'

قَالَ: بَلْ هُوَ بَاقٍ إِلَى وَقْتِ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْنَى فَلَا حِسَّ وَ لَا مَحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدَبَّرُهَا، وَ ذَلِكَ أَرْبَعُ مِائَةٍ سَنَةٍ يَسْبُتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - النَّفْخَتَيْنِ،

He<sup>asws</sup> said: 'But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing's of the Trumpet'.

قَالَ: وَ أَلَيْ لَهٗ بِالْبَعْثِ وَ الْبَدَنُ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلَدُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَابًا يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, 'And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?'

قَالَ: إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ: أَوْضَحْ لِي ذَلِكَ،

He<sup>asws</sup> said: 'Surely the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun'. He said, 'Clarify that for me'.

<sup>53</sup> Al Kafi – V 8 H 14794

قَالَ: إِنَّ الرُّوحَ مُقِيمَةٌ فِي مَكَانِهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَ نُفُوحِ الْمُسِيءِ فِي ضَيْقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَابًا كَمَا مِنْهُ خَلْقٌ، وَ مَا تَقْدِفُ بِهِ السَّبَاعُ وَ الْهَوَامُّ مِنْ أَجْوَافِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزَنَهَا،

He<sup>asws</sup> said: 'The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all that would be in the soil, preserved in the Presence of the One<sup>azwj</sup>, no weight of a particle is far from Him<sup>azwj</sup> in the darkness of the earth, and He<sup>azwj</sup> Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّنَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ حِينُ الْبَعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النُّشُورِ، فَتَرْتُو الْأَرْضُ ثُمَّ يُخَضُّ خَضَّ السَّقَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرَّبْدُ مِنَ اللَّبَنِ إِذَا خُضَّ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحِ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْبِجُ الرُّوحُ فِيهَا فَإِذَا قَدْ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah<sup>azwj</sup> the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah<sup>azwj</sup>, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself'.<sup>54</sup>

## VERSE 55

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِيهُونَ {55}

***Surely, the dwellers of the Paradise on the Day would be in an amusing occupation [36:55]***

الطبرسي، في قوله تعالى: فِي شُغْلٍ فَكِيهُونَ، عن أبي عبد الله (عليه السلام): «معناه شغلوا بافتضاض العذارى».

Al-Tabarsy – Regarding the Words of the Exalted: ***Surely the dwellers of the Paradise on the Day would be in an amusing occupation [36:55]***, from Abu

87 - تفسير نور الثقلين، ج4، ص: 395<sup>54</sup>

Abdullah<sup>asws</sup> having said: 'The Meaning of **an amusing occupation [36:55]** - defloration of the virgins'.<sup>55</sup>

## VERSES 56 - 58

هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ {56}

***They and their wives would be in shades, reclining upon the couches [36:56]***

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ {57}

***For them therein would be fruits, and for them would be whatever they would be calling for [36:57]***

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ {58}

***Peace! Being a Word from a Merciful Lord [36:58]***

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ، قال: «الأرائك: السرر، عليها الحجال».

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

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***They and their wives would be in shades, reclining upon the couches [36:56]***, he<sup>asws</sup> said: 'The couches are the beds upon which is the covering'.<sup>56</sup>

و قال علي بن إبراهيم: قوله: سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ، قال: السلام منه تعالى هو الأمان.

And Ali Bin Ibrahim said – Regarding His<sup>azwj</sup> Words: ***Peace! Being a Word from a Merciful Lord [36:58]***, said, 'The Peace from Him<sup>azwj</sup>, the Exalted, it is the security'.<sup>57</sup>

## VERSES 59 - 64

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ {59}

<sup>55</sup> مجمع البيان 8: 670.

<sup>56</sup> تفسير القمّي 2: 216

<sup>57</sup> تفسير القمّي 2: 216

**And move aside today, O criminals! [36:59]**

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

**Did I not Covenant to you, O children of Adam, that you will not be worshipping the Satan? He is your open enemy to you all! [36:60]**

وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

**And worship Me, this is the Straight Path [36:61]**

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62}

**And he has strayed a numerous multitude from you, so will you not become users of the intellect? [36:62]**

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ {63}

**This here is Hell with which you had been Threatened with [36:63]**

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

**Arrive to it today due to what you had been denying [36:64]**

## The criminals

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

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

'Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> that: 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! And the criminals, they are the deniers of your<sup>asws</sup> Wilayah'.<sup>58</sup>

<sup>58</sup> (Extract) تفسير القمي 2: 395.



## The Straight Path

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبدالله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصراط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Straight Path is Amir Al-Momineen Ali<sup>asws</sup>'<sup>59</sup>.

في كتاب كمال الدين وتمام النعمة باسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far<sup>asws</sup> in a lengthy Hadeeth and in it he<sup>asws</sup> said: 'And we<sup>asws</sup> are the Clear Way and the Straight Path to Allah<sup>azwj</sup> Mighty and Majestic, and we<sup>asws</sup> are the Favour of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creation'.<sup>60</sup>

ابن بابويه، في (اعتقادات الإمامية): عن الصادق (ع) أنه قال: «من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، وإن كان الناطق عن إبليس فقد عبده».

Ibn babuwayh, in l'tiqadaat Al-Imamiya,

'Al-Sadiq<sup>asws</sup> has said: 'The one who listened to a speaker, so he has worshipped him. However, if the speaker was (speaking) on behalf of Allah<sup>azwj</sup>, so he has worshipped Allah<sup>azwj</sup>, but if the speaker was speaking on behalf of Iblees<sup>la</sup>, so he has worshipped him<sup>la</sup>'.<sup>61</sup>

## VERSES 65 - 67

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65}

**On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ {66}

<sup>59</sup> (معاني الأخبار: 2 / 32، شواهد التنزيل 1: 96 / 61)

<sup>60</sup> Tafseer Noor Al Saqalayn – CH 1 – H 104

<sup>61</sup> اعتقادات الإمامية: 105

***And if We so Desire, We could obliterate their eyes, then they would be groping for the way, and how would they have seen? [36:66]***

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67}

***And if We so Desire, We could Transfix them in their places, so they would neither have the ability to go nor return [36:67]***

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (أليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة. يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضا والكفر في هذه الآية

In the book Al-Ihtijaj Al-Tabarsy,

‘From Amir-Al-Momineen<sup>asws</sup>, there is a lengthy Hadeeth in which he<sup>asws</sup> said: ‘And His<sup>azwj</sup> Words: ***On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].*** That will be a Day like none other, the measurement of which will be of fifty thousand years. The sinners will deny each other, and curse each other, and will deny this Verse.

فيختم الله على أفواههم ويستنطق الايدي والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذي انطق كل شيء).

So Allah<sup>azwj</sup> would Seal their mouths and will Make their hands and their feet and their skins to speak. They will testify to all the sins that transpired from them, then He<sup>azwj</sup> will Lift the seal from their mouths. They will say to their skins, ***And they would say to their skins, ‘Why did you testify against us?’ These would say, ‘Allah Made us to speak [41:21].***<sup>62</sup>

في تفسير العياشي عن مسعدة بن صدقة عن جعفر بن محمد عليهما السلام عن جده قال: قال أمير المؤمنين عليه السلام في خطبة يصف هول يوم القيامة: ختم على الافواه فلا نكلم وتكلمت الايدي وشهدت الارجل ونطقت الجلود بما عملوا فلا يكتمون الله حديثا.

In the commentary of Al-Ayyashi from Mas'ada Bin Sadaqa,

‘From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> from his<sup>asws</sup> forefathers<sup>asws</sup>, said: ‘Amir-Al-Momineen<sup>asws</sup> in a sermon (said) while describing the Day of Judgement: ‘The mouths would be sealed and will not be able to speak, and the hands will speak and the legs will testify and the skins will speak of what acts they had carried out. Allah<sup>azwj</sup> will not let them conceal any occurrence’.<sup>63</sup>

<sup>62</sup> Tafseer Noor Al Saqalayn – CH 36 H 76

<sup>63</sup> Tafseer Noor Al Saqalayn – CH 36 H 74

## VERSE 68

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ {68}

**And one We Grant long life to, We Reverse him in the creation. So are they not using their intellects? [36:68]**

## Reduction of the faculties in old age

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن أبي منصور عن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر

It has been narrated to us by Umrans Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

'I asked Abu Ja'far<sup>asws</sup> about the Spirit. He<sup>asws</sup> said: .O Jabir! . . .

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهيم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه

And as for what has been Mentioned of the companions of the right hand, they are the true Momineen. He<sup>azwj</sup> has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the *Eman* and *Eman* gets taken away from him.

فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارضل العمر لكيلا يعلم بعد علم شيئا

If he repents to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and these are the Words of Allah<sup>azwj</sup>; **And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing [16:70].**

فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحزن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتي ملك الموت

So the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Spirit of the *Eman* and Spirit of the Body. With the Spirit of the *Eman*, he worships Allah<sup>azwj</sup>, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death'.<sup>64</sup>

علي بن إبراهيم، فإنه رد على الزنادقة الذين يطلون التوحيد، و يقولون: إن الرجل إذا نكح المرأة و صارت النطفة في رحمها تلقته الأشكال من الغذاء، و دار عليه الفلك، و مر عليه الليل و النهار، فيتولد الإنسان بالطباع من الغذاء و مرور الليل و النهار، فنقض الله عليهم قولهم في حرف واحد، فقال: وَ مَنْ تُعَمِّرُهُ تُنَكِّسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ.

Ali Bin Ibrahim,

'This is a rebuttal to the Atheists who falsify *Tawheed*, and they say, 'Surely when a man marries a woman and the seed flows in their bodies and receives food, and the planets orbit the sky, and the night and the day pass in them. The human is born by the food received and the passage of the night and the day. This had been Revoked to them by Allah<sup>azwj</sup> in one Sentence, so He<sup>azwj</sup> Said: ***And one We Grant long life to, We Reverse him in the creation. So are they not using their intellects? [36:68].***

قال: لو كان هذا كما يقولون لكان ينبغي أن يزيد الإنسان أبداً، ما دامت الأشكال قائمة، و الليل و النهار قائمين، و الفلك يدور، فكيف صار يرجع إلى النقصان، كلما ازداد في الكبر، إلى حد الطفولية، و نقصان السمع، و البصر، و القوة، و العلم، و المنطق حتى ينقص، و ينكس في الخلق؟ و لكن ذلك من خلق العزيز العليم، و تقديره.

He<sup>asws</sup> said: 'If this was as they are saying, it would be appropriate for the human to increase forever, so long as the forms remain, and the night and the day are established, and the sky is rotating. How come they return towards deficiencies, all of which increase during old age, to the point of childishness, and the deficiency of the hearing, and the eyesight, and the strength, and the knowledge, and the logic until it gets cut off, and they are reduced to an abject state? But, that is from the creation of the Mighty, the Wise, and its destiny'.<sup>65</sup>

## VERSES 69 & 70

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ {69}

***And did not Teach him the poetry, and it is not befitting for him. Surely, he is only a Zikr and a clarifying Quran [36:69]***

<sup>64</sup> Basaair Al Darajaat – P 9 Ch 14 H 5 (Extract)

<sup>65</sup> تفسير القمي 2: 216

## لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70}

**For him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]**

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

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

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

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

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

وَ قَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطَّوَاعِثُ وَ مَنْ أُرِيدُ هَوَانَهُ وَ شِقْوَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

And He<sup>azwj</sup> Said to those in its left hand: “From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness”. Thus, it Obligated for them what He<sup>azwj</sup> Said just as He<sup>azwj</sup> Said it to be.

ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحُبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ وَ النَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَ إِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَ تَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely, Allah is the Splitter of the seed and the stone**

**[6:95]**. So the 'seed' is the clay of the *Momineen* (plural of *Momin*) upon which Allah<sup>azwj</sup> Cast His<sup>azwj</sup> Love; and the 'stone' is the clay of the *Kafirs* which is distanced from every goodness. And rather, it is named as the 'Al Nawa' from the reason that it is away from every goodness and remote from it.

وَقَالَ اللَّهُ عَزَّ وَ جَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ وَ الْمَيِّتُ الَّذِي يَخْرُجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَ الْمَيِّتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah<sup>azwj</sup> Mighty and Majestic Said: ***He Extracts the living from the dead and He is the Extractor of the dead from the living [6:95]***. So the 'living' is the *Momin* whose clay is extracted from the clay of the *Kafir*, and the 'dead' who is extracted from the living, he is the *Kafir* who comes out from the clay of the *Momin*. Thus the 'living' is the *Momin*, and the 'dead' is the *Kafir*, and these are the Words of the Mighty and Majestic: ***or the one who was dead then We Revived him [6:122]***. So his death was the mixture of his clay along with the clay of the *Kafir*, and his life was when Allah<sup>azwj</sup> Mighty and Majestic Separated between the two by His<sup>azwj</sup> Word (Kalimat-Allah<sup>azwj</sup>).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِنُنذِرَ مَنْ كَانَ حَيًّا وَ يُحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah<sup>azwj</sup> Mighty and Majestic Extracts the *Momin* during the birth from the darkness after his entry into it - to the light, and He<sup>azwj</sup> Extracts the *Kafir* from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic: ***For him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]***.<sup>66</sup>

## VERSES 71 - 73

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71}

***Or do they not see that We Created cattle for them from what Our Hands Worked, so they are owners of these? [36:71]***

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72}

***And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72]***

<sup>66</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ {73}

**And for them are benefits therein and drinks, so will they not be grateful? [36:73]**

في كتاب طب الاثمة عليهم السلام باسناده إلى جابر بن راشد عن أبي عبد الله الصادق عليه السلام قال: بينما هو في سفر إذ نظر إلى رجل عليه كآبة وحزن، فقال له: مالك؟ قال: دابتي حرون قال: ويحك اقرء هذه الآية في أذنه ولم يروا أنا خلقنا لهم مما عملت أيدينا انعاما فهم لها مالكون وذللتناها لهم فمنها ركوبهم ومنها يأكلون

In the book Tibb Al-Aimma<sup>asws</sup> by a chain going up to Jabir Bin Rashid,

'From Abu Abdullah Al-Sadiq<sup>asws</sup>, the narrator says: 'While he<sup>asws</sup> was in travel, when he<sup>asws</sup> looked towards the man who was looking depressed and grieved, so he<sup>asws</sup> said to him: 'What is the matter with you?' He said, 'My ride is not responding.' He<sup>asws</sup> said: 'Woe be unto you, recite this Verse in its ear: **Or do they not see that We Created cattle for them from what Our Hands Worked, so they are owners of these? [36:71] And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72].**'<sup>67</sup>

## VERSES 74 & 75

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ {74}

**And they are taking gods from besides Allah (thinking) perhaps they would be helped [36:74]**

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ {75}

**(But) these do not have the ability to help them, and they (worshippers) would be an army displayed to them (worshipped idols) [36:75]**

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَ هُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ يقول: «لا تستطيع الآلهة لهم نصرا، و هم للآلهة جند محضرون».

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

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And they are taking gods from besides Allah (thinking) perhaps they would be helped [36:74] (But) these do not have the ability to help them, and they (worshippers) would be an army displayed to them (worshipped idols) [36:75]** – He<sup>azwj</sup> is Saying, the gods do not

<sup>67</sup> Tafseer Noor Al Saqalayn – CH 36 H 82

have the capacity to be helpers to them, and they would be an army displayed to the gods'.<sup>68</sup>

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فَلَا يَحْزُنُكَ قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76}

***So do not let their speech grieve you. We Know what they are doing secretly and what they are doing openly [36:76]***

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77}

***Does not the human being see that We Created him from a seed? So (now) he is an open disputant? [36:77]***

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78}

***And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78]***

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79}

***Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]***

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ {80}

***He Who Made fire for you from the green tree, so then you are igniting from it' [36:80]***

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ {81}

***Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]***

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82}

<sup>68</sup> تفسیر القمّي 2: 217



***But rather, He Commands it, whenever He Intends a thing, Saying to it: "Be!", so it comes into being [36:82]***

فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

***Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83]***

## Revival of the decayed bones

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

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

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

فأنزل الله تعالى: وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Allah<sup>azwj</sup> the Exalted Revealed: ***And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] - up to the end of the Chapter.'***<sup>69</sup>

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما ورفاتا إنا لمبعوثون، من يحيي العظام و هي رميم؟ فنزلت: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ».

Al-Ayyashi from Al-Halby,

<sup>69</sup> الأمالي 1: 18.

From Abu Abdullah<sup>asws</sup>, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad<sup>saww</sup>, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?' It was Revealed: **Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]**'.<sup>70</sup>

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بخت كافراً ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نحر، ففكره، ثم قال: يا محمد، من يحيي العظام و هي رميم؟ فأنتطق الله محمداً (صلى الله عليه و آله) بمحكم آياته، و بهتته ببرهان نبوته، فقال: يحييها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهوراً».

Al-Tabarsy in Al-Ihtijaj –

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from Amir-Al-Momineen<sup>asws</sup>, when a Jew questioned him<sup>asws</sup>, 'Ibrahim<sup>as</sup> silenced the Kafir by the demonstration of his<sup>as</sup> Prophet-hood'. Ali<sup>asws</sup> said to him: 'And so it was the same, and Muhammad<sup>saww</sup> came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, 'O Muhammad<sup>saww</sup>, who will give life to the bones after they have rotted away? Allah<sup>azwj</sup> Made Muhammad<sup>saww</sup> speaks by a Decisive Verse, and Demonstrated his<sup>saww</sup> Prophet-hood, Said: **Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]**'. He left having been silenced.'<sup>71</sup>

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<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> 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).'<sup>72</sup>

## Exception for the Holy Masomeen<sup>asws</sup>

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رممت يا رسول الله يعنون صرت رميماً ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئاً

<sup>70</sup> تفسير العياني 2: 89 / 296.

<sup>71</sup> الاحتجاج: 213.

<sup>72</sup> الكافي 3: 28 / 258.

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

‘And you<sup>saww</sup> will (also) decay, O Rasool-Allah<sup>saww</sup>, meaning the decaying of your<sup>saww</sup> bones?’ He<sup>saww</sup> said: ‘No way! Surely, Allah<sup>azwj</sup> Mighty and Majestic has Prohibited our<sup>saww</sup> flesh upon the earth, for it to consume anything from it.’<sup>73</sup>

[في أن الجدل على قسمين:]

## Re: The debating is of two types

وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَ أَنَّ رَسُولَ اللَّهِ ع قَدْ نَهَوْا عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يُنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ نُهِِيَ عَنِ الْجِدَالِ بِغَيْرِ الْيَاسِ هِيَ أَحْسَنُ - أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘And Al-Sadiq<sup>asws</sup> said, and there had been mentioned in his<sup>asws</sup> presence, the debating in the Religion, and that Rasool-Allah<sup>saww</sup> and the Imams<sup>asws</sup> had forbidden from it. So, Al-Sadiq<sup>asws</sup> said: ‘It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah<sup>azwj</sup> Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالدِّينِ، وَ الْجِدَالُ بِغَيْرِ الْيَاسِ هِيَ أَحْسَنُ مُحَرَّمٌ حَرَّمَهُ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا، وَ كَيْفَ يُحَرَّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah<sup>azwj</sup> the Exalted Prohibited it upon our<sup>asws</sup> Shias. And how can Allah<sup>azwj</sup> Prohibit the debating as a whole, and He<sup>azwj</sup> is Saying: **And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. [2:111]**.

وَ قَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ - قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَ الْإِيمَانَ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ

And Allah<sup>azwj</sup> the Exalted Said: **These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111]**. Thus, He<sup>azwj</sup> Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?’

<sup>73</sup> Tafseer Noor Al Saqalayn – Ch 36 H 85

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، وَ الَّتِي لَيْسَتْ بِأَحْسَنَ

So it was said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ، فَأَنْ تُجَادَلَ مُبْطِلًا، فَيُورَدَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجْحَدُ قَوْلَهُ أَوْ تَجْحَدُ حَقًّا- يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعَيِّنَ بِهِ بَاطِلَهُ، فَتَجْحَدُ ذَلِكَ الْحَقَّ- مَخَافَةَ أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخَلُّصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شَيْعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضُعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He<sup>saww</sup> said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah<sup>azwj</sup> has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our<sup>asws</sup> Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضُّعَفَاءُ فَتُغْنَمُ قُلُوبُهُمْ- لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّقِ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so their hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيَّهُ أَنْ يُجَادَلَ بِهِ- مَنْ جَحَدَ الْبَعْثَ بَعْدَ الْمَوْتِ وَ إِخْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ.

And as for the debate by that which is best, so it is what Allah<sup>azwj</sup> the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His<sup>azwj</sup> Reviving him. So Allah<sup>azwj</sup> the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it' [36:80].**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادَلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَفَيَعْجِزُ مَنْ ابْتَدَأَ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ ابْتَدَأُوهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah<sup>azwj</sup> Wanted from His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah<sup>azwj</sup> the Exalted Said: **Say: 'He Who Revived these the first time [36:79].** Would He<sup>azwj</sup> be frustrated, the One<sup>azwj</sup> who Initiated with it? There is none from the things if He<sup>azwj</sup> Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيْ إِذَا كَانَ قَدْ كَمَنَّ النَّارُ الْحَارَّةُ - فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلِيَ أَقْدَرُ.

Then He<sup>azwj</sup> Said: **He Who Made fire for you from the green tree [36:80].** i.e., when it was that He<sup>azwj</sup> had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He<sup>azwj</sup> is Making you understand that He<sup>azwj</sup> is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ - بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ أَيْ إِذَا كَانَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْبَرُ وَأَبْعَدُ فِي أَوْهَامِكُمْ - وَ قَدَرْتُمْ أَنْ تَقْدِرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ - وَالْأَصْعَبِ لَدَيْكُمْ وَ لَمْ تُجَوِّزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ - مِنْ إِعَادَةِ الْبَالِي

Then He<sup>azwj</sup> Said: **Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81] –** i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He<sup>azwj</sup> would be Able upon it from Returning the decayed. So how are you accepting from Allah<sup>azwj</sup>, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِأَلَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطَعَ غُذْرَ الْكَافِرِينَ وَ إِزَالَةَ شُبُهِهِمْ.

So Al-Sadiq<sup>asws</sup> said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَأَمَّا الْجِدَالُ بِغَيْرِ أَلَّتِي هِيَ أَحْسَنُ - فَأَنْ تَجْهَدَ حَقًّا لَا يُمَكِّنُكَ - أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مِنْ مُجَادِلُهُ، وَ إِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجْهَدَ الْحَقَّ، فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلَهُ، جَاهِدَ هُوَ حَقًّا، وَ جَاهِدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.<sup>74</sup>

<sup>74</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 322

## Iblees<sup>la</sup> was Created from clay

في تفسير علي بن ابراهيم حدثني أبي عن سعد بن أبي سعيد عن اسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: أي شيء يقول اصحابك في قول إبليس (خلقتني من نار وخلقته من طين)؟ قلت: جعلت فداك قد قال ذلك وذكره الله في كتابه،

In the commentary of Ali Bin Ibrahim, 'It has been narrated to me from Abu Saeed from Is'haq Ibn Jareer who said that,

'Abu Abdullah<sup>asws</sup> said: 'Which thing are your companions saying regarding the words of Iblees<sup>la</sup>: **You Created me from fire and Created him from clay**' [38:76]? I said, 'May I be sacrificed for you<sup>asws</sup>, that is what he<sup>la</sup> said, and Allah<sup>azwj</sup> Mentioned it in His<sup>azwj</sup> Book.'

قال: كذب إبليس يا اسحاق ما خلقه الا من طين، ثم قال: قال الله (الذى جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون) خلقه الله من ذلك النار ومن تلك الشجرة، والشجرة أصلها من طين.

He<sup>asws</sup> said: 'Iblees<sup>la</sup> lied, O Is'haq, what was his<sup>la</sup> creation except from clay? Then said: 'Allah<sup>azwj</sup> Says: **He Who Made fire for you from the green tree, so then you are igniting from it**' [36:80]. Allah<sup>azwj</sup> Created him<sup>la</sup> from that fire and from that tree, and the tree originated from clay.'<sup>75</sup>

## The Will and Deed of Allah<sup>azwj</sup>

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحداثه، لا غير ذلك، لأنه لا يروي، و لا يهم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق،

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

'I said to Abu Al-Hassan<sup>asws</sup>, 'Inform me about the Will of Allah<sup>azwj</sup> and the will of the creatures?' He<sup>asws</sup> said: 'The will of the creatures – It is the conscience, and it leads to the act. And as for Allah<sup>azwj</sup> the High, His<sup>azwj</sup> Will – it is His<sup>azwj</sup> Invention. It is not other than Him<sup>azwj</sup>, because He<sup>azwj</sup> does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him<sup>azwj</sup>, and these are the qualities of the creatures.

فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

Allah<sup>azwj</sup>'s Will and the Action are not different, **Saying to it: "Be!", so it comes into being** [36:82]. This is without the Word, and speaking by the tongue, and not by

<sup>75</sup> Tafseer Noor Al Saqalayn – CH 36 H 90

speculation, and not by thinking, and not by mood to do that, as He<sup>azwj</sup> has no moods. ***Therefore Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83]***.<sup>76</sup>

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان لها ثانياً.

In (the book) Nahj-al-Balagah, he<sup>asws</sup> (Amir Al-Momineen<sup>asws</sup>) said: ‘He<sup>azwj</sup> Said when Intending the Universe “Be!”, and it came into being – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him<sup>azwj</sup>, His<sup>azwj</sup> Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another god.’<sup>77</sup>

<sup>76</sup> الكافي 1: 85 / 3.

<sup>77</sup> Tafseer Noor Al Saqalayn – CH 36 H 93