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CHAPTER 46**AL-AHQAAF****(35 VERSES)****VERSES 1 - 35**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ كل يوم أو كل جمعة سورة الأحقاف، لم يصبه الله بروعة في الحياة الدنيا، و آمنه من فزع يوم القيامة، إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abdullah Bin Abu Ya'four,

Abu Abdullah^{asws} has said: 'The one who recites Surah Al-Ahqaaf every day, or every Friday, Allah^{azwj} would never Let him be hit by fright in the life of the world, and would Secure him from the panic on the Day of Judgement, if Allah^{azwj} so desires it'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتبت له من الحسنات بعدد كل رجل مشى على الأرض عشر مرات، و محي عنه عشر سيئات، و رفع له عشر درجات،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said; 'The one who recites this Chapter (46), there would be written for him ten times the Rewards of the number of men walking upon the earth, and remove ten sins from him, and raise him by ten levels.

و من كتبها و علقها عليه، أو على طفل، أو ما يرضع، أو سقاه ماءها، كان قويا في جسمه، سالما مما يصيب الأطفال من الحوادث كلها، قرير العين في مهده بإذن الله تعالى و منه عليه».

And one who writes it and attaches it (as an amulet) upon himself, or upon a child, or a breast-fed baby, or drinks its water, would be strong of body, a safety for the children from all the accidents which could affect them, and be a delight to the eyes in the cradle, by the Permission of Allah^{azwj} the Exalted, and (delight) from Him^{azwj} upon him'.²

¹ ثواب الأعمال: 114

² (خواص القرآن)

و قال الصادق (عليه السلام): «من كتبها في صحيفة و غسلها بماء زمزم، و شربها كان عند الناس محبوبا، و كلمته مسموعة، و لا يسمع شيئا إلا وعاه، و تصلح لجميع الأغراض، تكتب و تحمى و تغسل بها الأمراض، يسكن بها المرض بإذن الله تعالى».

Al-Sadiq^{asws} said: 'The one who writes it (Surah Ahqaaf) in a parchment, and washes with the water of Zamzam, and drinks it, he would be a beloved one in the presence of the people, and would be a good listener, and will not hear anything excepts that he would retain it, and he would be suitable for all purposes, written, and erased, and washing the disease with it would settle the disease, by the Permission of Allah^{azwj},³

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها على طفل، أو كتبها و سقاه ماءها، كان قويا في جسمه، سالما مسلما صحيحا مما يصيب الأطفال كلها، قرير العين في مهده».

And Rasool-Allah^{saww} said: 'One who writes it and attaches it upon a child (as an amulet), or writes it and drinks its water, there would be strength in his body, safety, healthy from whatever afflicts the child, all of it, being a delight of the eyes in his cradle'.⁴

فِي مَجْمَعِ الْبَيَانِ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: مَنْ قَرَأَ سُورَةَ الْأَحْقَافِ أُعْطِيَ مِنَ الْأَجْرِ بِعَدَدِ كُلِّ رَمَلٍ فِي الدُّنْيَا عَشْرُ حَسَنَاتٍ، وَ مُجِي عَنْهُ عَشْرُ سَيِّئَاتٍ، وَ رُفِعَ لَهُ عَشْرُ دَرَجَاتٍ.

In (the book) Majma Al Bayan – 'Ubayy Bin Ka'ab,

'From the Prophet^{saww} having said: 'One who recites Surah Al-Ahqaaf would be Given from the Recompense of ten Rewards with the number of every grain of sand in the world, and there would be Deleted from him ten evil deeds, and he would be Raised by ten Levels'.⁵

VERSE 1

حم {1}

Ha Meem [46:1]

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry, who has reported:

³ خواص القرآن: 51 «مخطوط»

⁴ Tafseer Burhan - 9756

⁵ H 2 – تفسير نور الثقلين، ج5، ص: 7

Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: ‘And as for: **Ha Meem [45:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد)’.⁶

VERSES 2 - 4

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

A Revelation of the Book from Allah, the Mighty, the Wise [46:2]

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ الَّذِينَ كَفَرُوا عَمَّا
أُنذِرُوا مُّعْرِضُونَ {3}

We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3]

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ
ۚ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}

Say: ‘Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]

مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِهِ تَعَالَى ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ قَالَ عَنَى بِالْكِتَابِ التَّوْرَةَ وَ الْإِنْجِيلَ وَ أَثَارَةٍ مِنْ عِلْمٍ فَإِنَّمَا عَنَى بِذَلِكَ عِلْمَ أَوْصِيَاءِ الْأَنْبِيَاءِ (عليهم السلام) .

Muhammad Bin Yahya, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said,

‘I asked Abu Ja’far^{asws} about the Words of the Exalted: **Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]**. He^{asws} said: ‘It Means by the Book, the Torah, and the Evangel, and ‘traces of knowledge’, so rather it means by that, knowledge of the successors^{as} of the Prophets^{as} (i.e. their^{as} Ahadeeth).⁷

⁶ Tafseer Noor Al Saqalayn – CH 46 H 3

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 72

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (إِنَّ فِي الْجُفْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسْؤُهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ وَ فَرَائِضُهُ إِنْ كَانُوا صَادِقِينَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, from Suleyman Bin Khalid who said,

‘Abu Abdullah^{asws} said: ‘With regards to the (Book) Al-Jaf’r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So let them be extracting the judgments of Ali^{asws} and his^{asws} Obligation if they were truthful.

وَ سَلُّوهُمْ عَنِ الْحَالَاتِ وَ الْعَمَّاتِ وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ (عليها السلام) فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ (عليها السلام) وَ مَعَهُ سِلَاحُ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَأْتُوا بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ آثَارِهِ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ .

And ask them about (the inheritances of) the maternal aunts and the paternal aunts, and let them bring out the Parchment of (Syeda) Fatima^{asws}, for therein is a bequest of (Syeda) Fatima^{asws}, and with it are the weapons of Rasool-Allah^{saww}. Allah Mighty and Majestic is Saying: ***Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4].***⁸

حدثنا محمد بن عيسى عن صفوان عن ابي عثمان عن معلى بن خنيس عن ابي عبد الله عليه السلام انه قال في بني عمه لو انكم سألوكم واجتتموهم كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكننا قوم نطلب هذا العلم عند من هو ومن صاحبه فان يكن عندكم فانا نتبعكم إلى من يدعوننا إليه وان يكن عند غيركم فانا نطلبه حتى نعلم من صاحبه

It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullah^{asws} having said regarding the clan of his^{asws} uncle: ‘And if they were to ask you and you were to answer them, this would have been more beloved to me^{asws} than for you to say to them that I^{asws} am not as it has reached you, but we^{asws} are a people who seek this knowledge from the one^{asws} whose has it, and who is the owner of it. If this happens to be with you, then I^{asws} will follow you to the one you are calling us^{asws} to, and if this happens to be with others, I^{asws} would seek it until I^{asws} know it from its owner’.

وقال ان الكتب كانت عند على بن ابي طالب عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما قتل كانت عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند ابي ثم تزعم يسبقونا إلى خير ام هم ارجب إليه منا ام هم اسرع إليه منا ولكننا ننتظر امر الاشياخ الذين قبضوا قبلنا اما انا فلا اخرج ان اقول ان الله قال في كتابه لقوم أو آثارة من علم ان كنتم صادقين فمرهم فليدعوا من عنده اثره من علم ان كانوا صادقين.

And said: ‘The Book used to be with Ali^{asws} Bin Abu Talib^{asws}. When he^{asws} went to Al-Iraq, he^{asws} entrusted the Book to Umm Salma^{ra}. When he^{asws} was martyred, it used to be with Al-Hassan^{asws}, when Al-Hassan^{asws} was no more, it used to be with

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 4

Al-Husayn^{asws}, then it used to be with my^{asws} father^{asws}, but I^{asws} without any hesitation would say that Allah^{azwj} has Stated in His^{azwj} Book to the people: **or traces of knowledge, if you were truthful' [46:4].** Pass by them. Let them call on the one with whom are the traces of knowledge if they were the truthful'.⁹

VERSES 5 - 8

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ {5}

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5]

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6}

And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6]

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ {7}

And when Our clear Verse are recited to them, those who commit Kufr say for the Truth when it comes to them, 'This is clear sorcery!' [46:7]

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْعَفُورُ الرَّحِيمُ {8}

Or they are saying, 'He has fabricated it'. Say: 'If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful' [46:8]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرُّضَا عَ بَجَلَسِ الْمَأْمُونِ بِمَرَوْ وَ قَدِ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ

⁹ Basaair Al Darajaat – P 4 CH 1 H 21

'Al-Reza^{asws} attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. . . .

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَثُونَةٌ فِي نَفَقَتِكَ وَ فِيمَنْ يَأْتِيكَ مِنَ الْوُفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِكُمْ فَأَحْكُمْ فِيهَا بَارَأً مَأْجُوراً أَعْطِ مَا شِئْتَ وَ أَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

'Then Abu Al-Hassan^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws} from my^{asws} grandfather^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'The Emigrants and the Helpers gathered to Rasool-Allah^{saww} and they said, 'For you^{saww}, O Rasool-Allah^{saww} for you there is a provision regarding your^{saww} expenses, and regarding the ones who come to you^{saww} from the delegation, and this here is our wealth with our blood. So decide righteously with regards to it as a recompense. We would give whatever you^{saww} so desire and withhold whatever you^{saww} so desire, from without any objection'.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّوحَ الْأَمِينَ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ بَعْنِي أَنْ يَوَدُّوا قَرَابَتِي مِنْ بَعْدِي

He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Caused the Trustworthy Spirit to descend unto him^{asws}, and he^{as} said: 'O Muhammad^{saww}! **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23] – meaning, 'You should be cordial to my^{saww} relatives from after me^{saww}.**

فَخَرَجُوا فَقَالَ الْمُتَنَافِقُونَ مَا حَمَلَ رَسُولَ اللَّهِ عَلَىٰ تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيُحْتَسِنَ عَلَيَّ قَرَابَتِهِ مِنْ بَعْدِهِ إِنْ هُوَ إِلَّا شَيْءٌ أَقْرَبُ فِي مَجْلِسِهِ وَ كَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيماً

So they went out, and the hypocrites said, 'Nothing carried Rasool-Allah^{saww} upon neglecting what we presented to him^{saww} except urging us upon his^{saww} relatives from after him^{saww}. It is only a thing to be accepted in his^{saww} gathering'. And that was grievous (to Rasool-Allah^{saww}) from their words.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ جِبْرَائِيلَ ع بِهَذِهِ الْآيَةِ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ هُوَ الْعَفُورُ الرَّحِيمُ

So Allah^{azwj} Mighty and Majestic Send down Jibraeel^{as} with this Verse: **Or they are saying, 'He has fabricated it'. Say: 'If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful' [46:8].**

فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدِيثٍ فَقَالُوا إِي وَ اللَّهُ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلَاماً غَلِيظاً كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولُ اللَّهِ ص الْآيَةَ فَبَكَوْا وَ اسْتَدَّ بُكَاءُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يُعْمَلُ عَنْ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So the Prophet^{saww} sent for them and he^{saww} said: 'Has anything new occurred?' They said, 'Yes, by Allah^{azwj}, O Rasool-Allah^{saww}! Some of us have said a serious speech. We abhorred it'. So Rasool-Allah^{saww} recited at that the Verse, and they cried, and their crying intensified".¹⁰

VERSE 9

قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {9}

Say: 'I wasn't the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, and I am not, except a clear warner' [46:9]

أحمد بن محمد بن خالد البرقي: عن أبيه محمد بن خالد البرقي، عن خلف بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) - في حديث - قال: «قد كان الشيء ينزل على رسول الله (صلى الله عليه وآله) فيعمل به زمانا، ثم يؤمر بغيره فيأمر به أصحابه و أمته،

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} - in a Hadeeth - said: 'A matter was Revealed upon Rasool-Allah^{saww}, so he^{saww} acted upon it for a time, then he^{saww} was commanded for other than it, so he^{saww} ordered his^{saww} companions and the community for it.

قال أناس: يا رسول الله، إنك تأمرنا بالشيء حتى إذا اعتدناه و جرينا عليه، أمرتنا بغيره؟

Anas said, 'O Rasool-Allah^{saww}! You^{saww} ordered us with the thing to the extent that we got used to it and followed it, (now) you^{saww} are ordering us for other than it?'

فسكت النبي (صلى الله عليه وآله) عنهم، فأنزل الله عليه: قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَ مَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ».

So the Prophet^{saww} was silent from them, and Allah^{azwj} Revealed unto him^{saww}: **Say: 'I wasn't the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, and I am not, except a clear warner [46:9]'**¹¹

¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 42 (Extract)

¹¹ المحاسن: 1 /299

The Altered Verse

شرف الدين النجفي، قال: روي مرفوعاً، عن محمد بن خالد البرقي، عن أحمد بن النضر، عن أبي مریم عن بعض أصحابنا، رفعه إلى أبي جعفر و أبي عبد الله (عليهما السلام)، قالوا: « [لما] نزلت على رسول الله (صلى الله عليه و آله): قُلْ مَا كُنْتُ بِدَعَاٍ مِنَ الرُّسُلِ وَ مَا أَذْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ، يعني في حروبه، قالت قریش: فعلى ما نتبعه، و هو لا يدري ما يفعل به و لا بنا؟ فأنزل الله تعالى: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا. »

Sharaf Al-Deen Al-Najafy said, 'It has been reported with an unbroken chain, from Muhammad Bin Khalid Al-Barqy, from Ahmad Bin Al-Nazar, from Abu Maryam, from one of our companions, raising it to

Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'When it was Revealed upon Rasool-Allah^{saww}: **Say: 'I wasn't the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. [46:9]** - meaning regarding his^{saww} wars, the Quraysh said, 'So upon what should we follow him^{saww}, and he^{saww} does not know what will be Done with him^{saww} or with us?' Therefore Allah^{azwj} Revealed: **Surely We Opened for you a clear victory [48:1].**

و قالوا: «قوله تعالى: إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ فِي عَلِيٍّ، هكذا نزلت.»

And they^{asws} both said: 'The Words of the Exalted: **Surely, I only follow what is Revealed unto me regarding Ali** – this is how it was Revealed'.¹²

VERSE 10

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {10}

Say: 'Have you considered if it was from the Presence of Allah, and you disbelieved in it? And a witness from the Children of Israel testified upon the like of it, so he believed and you were arrogant. Surely Allah does not Guide the unjust people [46:10]

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يَا بَنِي إِسْرَائِيلَ. قال: «هي خاصة بآل محمد.»

From Muhammad Bin Ali, from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of the Exalted: **Children of Israel! [46:10].** He^{asws} said: 'It is particular for the Progeny^{asws} of Muhammad^{saww}.'¹³

¹² تأويل الآيات 2: 578 / 2.

¹³ تفسير العياشي 1: 44 / 44.

علي بن إبراهيم، قال: قل إن كان القرآن من عند الله وَ شَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَ اسْتَكْبَرْتُمْ، قال: الشاهد: أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

‘Say, if the Quran was from the Presence of Allah^{azwj} **And a witness from the Children of Israel testified upon the like of it, so he believed and you were arrogant [46:10]**, said, ‘The witness is Amir-Al-Momineen^{asws}’.¹⁴

VERSES 11 & 12

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ {11}

And those who commit Kufr say for those who believe, ‘If it was good, they would not have preceded us to it’. And since they are not seeking Guidance with it, so they are saying, ‘This is an old lie!’ [46:11]

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ {12}

And from before it was the Book of Musa, an Imam and a Mercy, and this Book is a verifier in Arabic language in order to warn those who are unjust, and is a glad tiding for the good doers [46:12]

فِي كِتَابِ الْخِصَالِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ مَنْ عَلَيَّ رَبِّي فَقَالَ: يَا مُحَمَّدُ قَدْ أَرْسَلْتُ كُلَّ رَسُولٍ إِلَىٰ أُمَّتِهِ بِلِسَانِهَا وَ أَرْسَلْتُكَ إِلَىٰ كُلِّ أَحْمَرٍ وَ أَسْوَدٍ مِنْ خَلْقِي.

In the book Al Khisaal, from Jabir Bin Abdullah,

‘From the Prophet^{saww}, there is a lengthy Hadeeth in which he^{saww} is saying: ‘And my^{saww} Lord^{azwj} Conferred upon me^{saww}, so He^{azwj} Said: “O Muhammad^{saww}! I^{azwj} have Sent each Rasool^{as} to his^{as} community with its language, and I^{azwj} Sent you^{saww} to every red and black one of My^{azwj} creatures”’.¹⁵

¹⁴ تفسير القمي 2: 297.

¹⁵ H 3 تفسير نور الثقلين، ج 2، ص: 526

VERSES 13 & 14

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13}

Surely, those who say, 'Our Lord is Allah!', then they are steadfast, so they will neither be fear upon them nor would they be grieving [46:13]

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {14}

They would be the dwellers of the Paradise, abiding eternally therein, being a Recompense due to what they had been doing [46:14]

علي بن إبراهيم، قال: استقاموا على ولاية علي أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said, '**then they are steadfast [46:13]** - upon the Wilayah of Amir-**Al-**Momineen^{asws},¹⁶

VERSES 15 & 16

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. I repent to You and I am from the submitters' [46:15]

أُولَئِكَ الَّذِينَ نَنْقَبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ {16}

تفسير القمي 2: 297¹⁶

They are those whom We would Accept, from them, the best of what they had done and Overlook from their evil deeds. (They would be the) dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]

و عنه: عن أحمد بن هودبة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن نصر بن يحيى، عن المقيس بن عبد الرحمن، عن أبيه، عن جده [قال]: كان رجل من أصحاب رسول الله (صلى الله عليه و آله) مع عمر بن الخطاب، فأرسله في جيش، فغاب ستة أشهر، ثم قدم و كان مع أهله ستة أشهر، فعلقت منه، فجاءت بولد لسته أشهر فأنكره، فجاء بها إلى عمر.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Nasr Bin Yahya, from Al-Maqeys Bin Abdul Rahman, from his father, from his grandfather who said,

'A man from the companions of Rasool-Allah^{saww} was with Umar Bin Al-Khattab, and he sent him in the army. He remained absent for six months, then came and was with his family for six months, she (his wife) brought a boy of six months to him. He denied it, so they both came with it to Umar.

فقال: يا أمير المؤمنين، كنت في البعث الذي وجهتني فيه، و تعلم أني قدمت منذ ستة أشهر، و كنت مع أهلي، و قد جاءت بغلام و هو ذا، و تزعم أنه مني، فقال لها عمر: ما تقولين، أيتها المرأة؟ فقالت: و الله ما غشيني رجل غيره، و ما فجرت، و إنه لابنه. فأمر بها عمر أن ترجم، فحفر لها حفيرة، ثم أدخلها فيها

He said, 'O commander of the faithful! I was sent (in the army) and was in it, and you know that I came up since six months ago, and I was with my family. So she has come with a boy, and this is him, and she is alleging that he is from me'. Umar said to her, 'What have you to say, O woman?' So she said, 'By Allah^{azwj}! No man has come to me apart from him, and I am not immoral, and this is his son'. But Umar ordered for her to be stoned, and had a pit dug out for her, then entered her in it'.

فبلغ ذلك عليا (عليه السلام) فجاء مسرعاً، حتى أدركها، و أخذ بيدها، فسلها من الحفيرة، ثم قال لعمر: «اربع على نفسك، إننا قد صدقت، إن الله عز و جل يقول في كتابه: وَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا،

(The news of) that reached Ali^{asws}, so he^{asws} came rushing until he^{asws} reached her, and grabbed her by her hand and pulled her out from the pit, then said to Umar: 'Four (witnesses are needed) upon yourself, she has spoken the truth. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **and his bearing and his weaning is of thirty months [46:15]**.

و قال في الرضاع: وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ فَالْحَمْلُ وَ الرضاع ثلاثون شهراً، و هذا الحسين ولد لسته أشهر»

And He^{azwj} Said regarding the weaning: **And the mothers should breastfeed their children for two years complete [2:233]**, so the carrying and the weaning is of thirty months, and this is Al-Husayn^{asws}, a son^{asws} after six months'.

فعندها قال عمر: لو لا علي لهلك عمر.

So it was for that, that Umar said, 'Had it not been for Ali^{asws}, Umar would have been destroyed'.¹⁷

الشيخ في (التهذيب): بإسناده، عن علي بن الحسن بن فضال، عن أحمد و محمد ابني الحسن، عن أبيهما، عن أحمد بن عمر الحلبي، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «سأله أبي و أنا حاضر، عن قول الله عز و جل: حَتَّى إِذَا بَلَغَ أَشُدَّهُ قَالَ: «الاحتلام فقال: «يحتلم في ست عشرة و سبع عشرة سنة و نحوها»

Al-Sheykh in Tehzeeb, by his chain, from Ali Bin Al-Hassan Bin Fazaal, from Ahmad and Muhammad Ibn Al-Hassan, from their father, from Ahmad Bin Umar Al-Halby, from Abdullah Bin Sinan,

Abu Abdullah^{asws}, said, 'My father asked him^{asws} and I was present, about the Words of Allah^{azwj} Mighty and Majestic: **until when he attains his maturity [46:15]**, he^{asws} said: 'The wet dreams. He will have wet dreams until sixteen and seventeen years, or around that'.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ قَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَ جَعَلْتُ أَنْظُرُ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى فَعَدَ فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ اخْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا اخْتَجَّ بِهِ فِي النَّبُوَّةِ فَقَالَ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيًّا وَ يَجُوزُ أَنْ يُؤْتَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat who said,

'I saw Abu Ja'far^{asws} and he^{asws} had come out to me. So I took to looking at him^{asws} and went on looking at him^{asws} to his^{asws} head and his^{asws} legs in order to be able to describe him^{asws} to our companions in Egypt. While I was during that, he^{asws} sat down and said: 'O Ali! Allah^{azwj} has Argued regarding the Imamate similar to what He^{azwj} Argued with regarding the Prophet-hood, so He^{azwj} Said: **and We Gave him the Wisdom as a boy [19:12]. until when he reaches his maturity and reaches forty years [46:15]**. Thus, it is allowed that he^{as} be Given the Wisdom and he^{as} was a child, and it is allowed that He^{azwj} be Given it and he^{as} was a man of forty years of age'.¹⁹

ابن الفارسي في (روضة الواعظين) قال: قال الصادق (عليه السلام) قوله تعالى: وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالَ: «الوالدان محمد و علي (عليهما السلام)».

Ibn Al Farsy, in Rowzat Al Waaizeen, said,

'Al-Sadiq^{asws} said regarding the Words of the Exalted: **and being kind with the parents [46:15]** – The two parents are Muhammad^{saww} and Ali^{asws}.²⁰

¹⁷ تأويل الآيات 2: 6/581

¹⁸ التهذيب 9: 6/182.

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 91 H 7

²⁰ روضة الواعظين 1: 105.

VERSES 17 & 18

وَالَّذِي قَالَ لِوَالِدَيْهِ أَفْ لَكُمْمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَنْغِيثَانِ
اللَّهَ وَيُبَلِّغَكُمَا آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {17}

And he who said to his parents, 'Ugh to you both! Are you threatening me that I shall be brought forth and the generations have already passed away before me?' And they both cried for help to Allah, 'Woe be unto you! Believe! Surely the Promise of Allah is True'. So he was saying, 'This (Religion) is only stories of the former ones' [46:17]

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۗ إِنَّهُمْ كَانُوا
خَاسِرِينَ {18}

They are those, the Word has proven true upon them among communities which has passed from before them, from the Jinn and the human beings. They were losers [46:18]

علي بن إبراهيم، قوله تعالى: وَ الَّذِي قَالَ لِوَالِدَيْهِ أَفْ لَكُمْمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَ قَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي، الآية قال: نزلت في عبد الرحمن بن أبي بكر.

Ali Bin Ibrahim (Tafseer Qummi) –

And he who said to his parents, 'Ugh to you both! Are you threatening me that I shall be brought forth and the generations have already passed away before me?' [46:17] – The Verse was Revealed regarding Abdul Rahman Bin Abu Bakr'.²¹

ثم قال علي بن إبراهيم: حدثني العباس بن محمد، قال: حدثني الحسن بن سهل، بإسناد رفعه إلى جابر بن يزيد، عن جابر بن عبد الله، قال: أتبع جل ذكره مدح الحسين بن علي (عليهما السلام) بدم عبد الرحمن بن أبي بكر،

Then Ali Bin Ibrahim said, 'Al-Abbas Bin Muhammad narrated to me, from Al-Hassan Bin Sahl, by a chain going up to Jabir Bin Yazeed,

Jabir Bin Abdullah who said, 'Allah^{azwj}, Mighty is His^{azwj} Mention, Followed up on the Praise of Al-Husayn Bin Ali^{asws} by the condemnation of Abdul Rahman Bin Abu Bakr'.

قال جابر بن يزيد، فذكرت هذا الحديث لأبي جعفر (عليه السلام) فقال أبو جعفر (عليه السلام): «يا جابر، والله لو سبقت الدعوة من الحسين: و أصلح لي ذريتي، كانوا ذريته كلهم أئمة طاهرين و لكن سبقت الدعوة: و أصلح لي في ذريتي، فمنهم الأئمة (عليهم السلام) واحدا فواحدا، ثبت الله بهم حجته».

²¹ تفسير القمي 2: 297.

Jabir Bin Yazeed said, 'So I mentioned this Hadeeth to Abu Ja'far^{asws}, so Abu Ja'far^{asws} said: 'O Jabir! By Allah^{azwj}! If only the call from Al-Husayn^{asws} preceded: 'And Rectify my^{asws} offspring for me^{asws}'. It was so that his^{asws} offspring, all of them^{asws} were Pure Imams^{asws}, but the call preceded: 'and our offspring would have been corrected', for all of his^{asws} offspring are Purified Imams^{asws}, but the call preceded: **and Rectify for me regarding my offspring [46:15]**. So from among them are the Imams^{asws}, one by one, Allah^{azwj} Establishes the Argument by them^{asws}.

قال مؤلف الكتاب: أ ترى إلى أبي جعفر (عليه السلام)، لما عرض عليه جابر الحديث، كيف انتقل إلى ذكر ما في الحسين (عليه السلام)، و لم يذكر أن الآية نزلت في عبد الرحمن بن أبي بكر، بل أ عرض عنه إلى ذكر الحسين (عليه السلام).

The author of the book said, 'Did you see how Abu Ja'far^{asws}, when Jabir presented the Hadeeth to him^{asws}, how he^{asws} turned towards the mention of what is in Al-Husayn^{asws}, and did not mention that the Verse was Revealed regarding Abdul Rahman Bin Abu Bakr, but turned away from it to the mention of Al-Husayn^{asws},²²

VERSES 19 & 20

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {19}

And (the achievement) for every rank would be from what they had done, and He would Fulfil for them for their deeds and they would not be wronged [46:19]

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

And on the Day those who committed Kufr would be Presented to the Fire: "You squandered your good things in your lives of the world and you enjoyed with these, so today you shall be Recompense with the abasing Punishment due to your being arrogant in the land without right, and due to you your mischief!" [46:20]

عنه، عن جعفر بن محمد، عن ابن القداح، عن أبي عبد الله عن آباءه (ع) قال: دخل النبي صلى الله عليه وآله مسجد قبا، فأتى باناء فيه لبن حليب مخيض بعسل، فشرب منه حسوه أو حسوتين ثم وضعه، فقيل: يا رسول الله أتدعه محرما؟ - قال: لا اللهم إني أدعه تواضعا لله.

From him, from Ja'far Bin Muhammad, from Ibn Al Qadah,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} entered Masjid Al-Quba, and he^{asws} went towards a container in which was buttermilk

²² تفسير القمي 2: 297

with honey. So he^{saww} drank from it, one sip or two sips, then placed it'. It was said, 'O Rasool-Allah^{saww}! Are you^{saww} leaving it because it is Forbidden?' He^{saww} said: 'No, O Allah^{azwj}! I^{saww} left it being modest for the Sake of Allah^{azwj}'.

جعفر بهذا الاسناد قال، أتى بخبيص فأبى أن يأكله، فقيل: أتخرمه؟ - قال: لا ولكني أكره أن تتوق إليه نفسي ثم تلا الآية " أذهبتم طيباتكم في حياتكم الدنيا "

Ja'far, by this chain, said, 'They came with *Khabeys*, but Rasool-Allah^{saww} refused to eat it'. So it was said, 'Are you^{asws} forbidding it?' He^{asws} said: 'No, but I dislike being eager to it by myself^{asws}'. Then he^{asws} recited the Verse: **"You squandered your good things in your lives of the world and you enjoyed with these [46:20]"**.²³

ابن شهر آشوب: قال الأحنف بن قيس: دخلت على معاوية، فقدم إلي من الحلو و الحامض ما كثر تعجبي منه، ثم قدم لونا ما أدري ما هو، فقلت: ما هذا؟ فقال: مصارين البط محشوة بالمخ، قد قلى بدهن الفستق، و ذر عليه الطبرزد، فبكيت،

Ibn Shehr Ashub –

Al-Ahnaf Bin Qays said, 'I came up to Muawiya, so he brought out for me numerous sweet and sour food dishes which astounded me. Then he presented colourful things, I don't know what they were, so I said, 'What is this?' He said, 'Duck stuffed with the brain, fried pistachio, with sugar sprinkled over it'. So I wept.

فقال: ما يبكيك؟ فقلت ذكرت عليا (عليه السلام)، بينا أنا عنده، فحضر وقت إفطار فسألني المقام، إذ دعا بجراب مختوم، فقلت: ما هذا الجراب؟ قال: «سويق الشعير»، فقلت: خفت عليه أن يؤخذ، أو بخلت به؟ قال: «لا و لا أحدهما، لكني خفت أن يلينه الحسن و الحسين بسمن أو زيت».

He said, 'What makes you to cry?' I said, 'I remembered Ali^{asws}. Once, I was in his^{asws} presence, so the time for breaking the Fast (Iftaar) approached, and he^{asws} asked me to stay. When he^{asws} called for a sealed bag, I said, 'What is this bag?' He^{asws} said: 'The barley stem'. So I said, 'Shall I fear to partake from it, or shall I be niggardly with it?' He^{asws} said: 'Neither of the two, but I^{asws} fear I^{asws} may have to soften it for Al-Hassan^{asws} and Al-Husayn^{asws} with margarine or oil'.

قلت: محرم هو؟ قال: «لا، و لكن يجب على أئمة الحق أن يقتدوا بالقسم من ضعفة الناس كيلا يطغى بالفقير فقره»، فقال معاوية: ذكرت من لا ينكر فضله.

I said, 'Is it Prohibited (upon you^{asws})?' He^{asws} said: 'No, but it is obligatory upon the truthful Imams^{asws} to follow the section of the weak people who are the poorest of the poor'. So Muawiya said, 'You mentioned the one^{asws} whose merits cannot be denied'.²⁴

²³ Al Mahaasin – V 2 Bk 3 H 133

²⁴ حيلة الأبرار 1: 352.

الطبرسي: في الحديث أن عمر بن الخطاب قال: استأذنت على رسول الله (صلى الله عليه وآله)، فدخلت عليه في مشربة أم إبراهيم، وإنه لمضطجع على خصفة، وأن بعضه على التراب، وتحت رأسه وسادة محشوة ليفاً، فسلمت عليه ثم جلست، فقلت: يا رسول الله، أنت نبي الله و صفوته و خيرته من خلقه، و كسرى و قيصر على سرر الذهب و فرش الديداج و الحرير!

Al-Tabarsy – In the Hadeeth –

'Umar Bin Al-Khattab said, 'I sought permission to see Rasool-Allah^{saww}, and came up to him^{saww} in the chamber the mother of Ibrahim^{as}, and he^{saww} was lying on date palm leaves, and part of him^{saww} was upon the ground, and under his^{saww} head was a pillow stuffed with fibre. So I greeted him^{saww}, then sat down. I said, 'O Rasool-Allah^{saww}! You^{saww} are the Prophet^{saww} of Allah^{azwj}, and of His^{azwj} qualities, and the best one of His^{azwj} creation, whereas Chosroe (King of Persia) and Caesar (King of Rome) are upon beds of gold and mattresses of brocade and silk!'

فقال رسول الله (صلى الله عليه وآله): «أولئك قوم عجلت طيباتهم، و هي وشيكة الانقطاع، و إنما أحرث لنا طيباتنا».

So Rasool-Allah^{saww} said: 'They are a people for whom the good things have been brought forward, and its termination is imminent. But rather, our^{saww} good things have been Delayed for us (and would be permanent)'.²⁵

و روى محمد بن قيس، عن أبي جعفر الباقر (عليه السلام)، أنه قال: «و الله إن كان علي (عليه السلام) ليأكل أكلة العبد، و يجلس جلسة العبد، و إنه كان ليشتري القميصين فيخير غلامه خيرهما، ثم يلبس الآخر، فإذا جاز أصابعه قطعه، و إذا جاز كعبه حذفه،

And Muhammad Bin Qays reported,

'From Abu Ja'far Al Baqir^{asws} having said: 'By Allah^{azwj}! Ali^{asws} used to eat the meals of the slaves, and would sit the sitting of the slaves. And if he^{asws} had bought the two shirts, so he^{asws} would choose the better of the two for his^{asws} slave, then he^{asws} would wear the other. So when it (cloth) exceeded his^{asws} fingers, he^{asws} would cut it (short), and when it exceeded his^{asws} heels, he^{asws} would remove it.

و لقد و لي خمس سنين ما وضع آجرة على آجرة، و لا لبنة على لبنة و لا أورث بيضاء و لا حمراء، و إن كان يطعم الناس خبز البر و اللحم و ينصرف إلى منزله يأكل خبز الشعير و الزيت و الخل،

And he^{asws} had ruled for five years, not have placed a wage upon a wage (increase in his^{asws} own wage), nor having built buildings upon buildings, nor inherited a white nor a red (nothing). And he^{asws} used to feed the people wheat bread and the meat, and (then) he^{asws} would leave to go to his^{asws} house to eat the barley bread, and the oil, and the vinegar.

و ما ورد عليه أمران كلاهما لله عز و جل رضا إلا أخذ بأشدهما على بدنه، و لقد أعتق ألف مملوك من كد يمينه، تربت منه يداه و عرق فيه وجهه، و ما أطاق عمله أحد من الناس،

²⁵ مجمع البيان 9: 133

And no to matters faced him^{asws}, both of them being for the Sake of Allah^{azwj} Mighty and Majestic, except he^{asws} would take to the more difficult of the two upon his^{asws} body. And he^{asws} had liberated a thousand slaves from his^{asws} right hand, raising his^{asws} hand from it and perspiring in his^{asws} face. And he^{asws} did not load his^{asws} work on anyone from the people.

و إن كان ليصلي في اليوم و الليلة ألف ركعة، و إن كان أقرب الناس شبيها به علي بن الحسين (عليهما السلام)، و ما أطاق عمله أحد من الناس بعده».

And he^{asws} used to pray a thousand Cycles of Salat during the day and the night, and was the closest of the people in resemblance to his^{asws} was Ali Bin Al Husayn^{asws}, and he^{asws} did not load his^{asws} work upon anyone from the people after him^{asws}.

ثم إنه اشتهر في الرواية أنه (عليه السلام)، لما دخل على العلاء بن زياد بالبصرة يعود. قال له العلاء يا أمير المؤمنين، أشكو إليك أخي عاصم بن زيد لبس العباءة، و تخلى من الدنيا.

(The narrator said), 'Then it is well known in the reports that he^{asws}, when he^{asws} went to Al Ala'a Bin Ziyad at Al Basra to condole him, Al Ala'a said to him^{asws}, 'O Amir Al Momineen^{asws}! I want to complain to you^{asws} of my brother Aasim Bin Zayd. He tends to wear the cloak and isolates from the world'.

فقال (عليه السلام): «علي به». فلما جاء، قال: «يا عدي نفسه، لقد استهام بك الخبيث، أما رحمت أهلك و ولدك، أ ترى، الله أحل لك الطيبات و هو يكره أن تأخذها! أنت أهون على الله من ذلك».

So he^{asws} said: '(Come) to me^{asws} with him'. So when he came, he^{asws} said: 'O one hostile to his own self! The wicked one (Iblees^{la}) has captivated you. Have you not mercy to your wife and your children? Do you view that Allah^{azwj} would Permit the good things for you and He^{azwj} would Dislike it if you were to take these? You are easier upon Allah^{azwj} than that'.

قال: يا أمير المؤمنين، هذا أنت في خشونة ملبسك و جشوبة مأكلك،

He said, 'O Amir Al-Momineen^{asws}! This is you^{asws} (here) in your^{asws} coarse clothes and your^{asws} dry meals'.

قال: «ويحك إني لست كأنت، إن الله تعالى فرض على أئمة الحق أن يقدروا أنفسهم بضعفة الناس كيلا يتنigg بالفقير فقره»

He^{asws} said: 'Woe be unto you! I^{asws} am not like you. Surely Allah^{azwj} the Exalted Obligated upon the Imams^{asws} of the Truth that they^{asws} would able themselves^{asws} to be like the weakest of the people, so that the poor one can adapt to his poverty'²⁶.

²⁶ مجمع البيان 9: 133

VERSE 21

وَأَذْكُرَ أَخَا عَادٍ إِذْ أُنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

And remember the brother of Aad when he warned his people at the sandy plains, and the warners had already passed from before him and from after him: 'Indeed! You shall not be worshipping anyone except Allah! I fear upon you the Punishment of a mighty Day' [46:21]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَاباً

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

Abu Ja'far^{asws} said that 'Allah^{azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{azwj} Desires that He^{azwj} Turns the winds of Punishment into the winds of Mercy, He^{azwj} Does it, but He^{azwj} never Makes (winds of) Mercy to be turned into the wind of Punishment'.

قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبِأَلَّا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوُلِهِمْ عَنْ طَاعَتِهِ

He^{asws} said: 'And it is never the case that He^{azwj} is Merciful to all people who obey Him^{azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمٍ يُؤُسُّ لَمَّا آمَنُوا رَحْمَتَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكْتَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَصَرَّحُوا إِلَيْهِ

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

قَالَ وَ أَمَّا الرِّيَّاحُ الْعَقِيمُ فَإِنَّهَا رِيَّاحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيَّاحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيَّاحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْحَاتِمِ

He^{asws} said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when

Allah^{azwj} was Wrathful against them. So He^{azwj} Commanded the Keepers to take from it a measure of the size of a ring’.

قَالَ فَعَتَّتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْجَرِ الثَّوْرِ تَعِيْظًا مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَصَحَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّا نَخَافُ أَنْ نُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ

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

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِخَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَقَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرْتُ بِهِ وَأَهْلَكْتَ قَوْمَ عَادٍ وَمَنْ كَانَ بِحَضْرَتِهِمْ .

He^{asws} said: ‘So Allah^{azwj} Sent Jibraeel^{as} towards it who faced it with both his wings and returned it back to its place and said to it: ‘Come out of the ones whom you have not been Commanded for’. He^{asws} said: ‘So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)’.²⁷

VERSES 22 - 25

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {22}

They said, ‘Have you come to turn us away from our gods? Then come to us with what you are threatening us with if you were from the truthful’ [46:22]

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ {23}

He said: ‘But rather, the Knowledge is with Allah, and I deliver to you what I have been Sent with, but I see you as an ignorant people [46:23]

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا ۗ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24}

So when they saw clouds advancing towards their valleys, they said, ‘This cloud will give us rain’. But, it is what you were hastening with, a wind wherein is a painful Punishment [46:24]

²⁷ Al Kafi – H 14512

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ
{25}

Devastating all things by the Command of its Lord, so they became such, nothing could be seen except for their dwellings. Like that We Recompense the criminal people [46:25]

[الفضل الطبرسي] روى أبو حمزة الثمالي، عن سالم، عن أبي جعفر (عليه السلام) قال: إن الله تبارك وتعالى بيت ريح مقفل عليه لو فتح لأذرت ما بين السماء والأرض ما أرسل على قوم عاد إلا قدر الخاتم.

Al Fazal Al Tabarsy – Abu Hamza Al Sumaly reported, from Alim,

Abu Ja'far^{asws} has said: 'Allah^{azwj} Blessed and Exalted Sent a wind with locks upon it. Had they been opened, it would have scattered whatever was in between the sky and the earth. He^{azwj} did not Send upon the people of Aad except for the measurement of the ring'.²⁸

علي بن إبراهيم، قال: قال: إن عادا كانت بلادهم في البادية، من المشرق إلى الأفجر، أربعة منازل، وكان لهم زرع ونخيل كثير، و لهم أعمار طويلة و أجسام طويلة، فعبدوا الأصنام فبعث الله إليهم هودا يدعوهم إلى الإسلام و خلع الأنداد، فأبوا و لم يؤمنوا بهود و آذوه،

Ali Bin Ibrahim said,

'The (people) of Aad, their city was in the desert from Al Mashraq to Al Afjar, four stations, and for them were plantation and a lot of palm trees, and for them were long life-spans and tall bodies. But they worshipped the idols, so Allah^{azwj} Sent Hud^{as} to them calling them to Al Islam and leave the idols. But they refused and did not believe Hud^{as} and harmed him^{as}.

فكفت عنهم السماء سبع سنين حتى قحطوا، و كان هود زراعا، و كان يسقي الزرع، فجاء قوم إلى بابه يريدونه فخرجت عليهم امرأة شمطاء عوراء، فقالت لهم: من أنتم؟ فقالوا: نحن من بلاد كذا و كذا، أحدثت بلادنا فجئنا إلى هود نسأله أن يدعو الله لنا حتى نمطر و نخصب بلادنا

So the sky (rain) was Withheld from them for seven years until the was famine, and Hud^{as} was a farmer and he used to irrigate the farm. So a group came to his^{as} door intending him^{as}. So a one-eyed woman of greying hair came out to them, and she said to them, 'Who are you?' They said, 'We are from such and such city. Our city dried up, so we came to Hud^{as} to ask him^{as} to supplicate to Allah^{azwj} for us until we are rained upon, and our city becomes green'.

فقالت: لو استجيب لهود لدعا لنفسه، فقد احترق زرع لقله الماء. فقالوا: و أين هو؟ قالت: هو في موضع كذا و كذا.

²⁸ Tafseer Abu Hamza Al Sumali - Hadeeth No. 285

She said, 'If it could be Answered for Hud^{as}, he^{as} would supplicate for himself^{as}, for his^{as} farm has been burnt down (by wildfire) due to scarcity of the water'. They said, 'And where is he^{as}?'. She said, 'He^{as} is in such and such place'.

فجاءوا إليه، فقالوا يا نبي الله، قد أجدبت بلادنا و لم نمطر، فاسأل الله أن تخصب بلادنا و تمطر. فتهدأ للصلاة و صلى و دعا لهم، فقال لهم: «ارجعوا فقد أمطرتهم و أخصبت بلادكم».

So they came to him^{as} and they said, 'O Prophet^{as} of Allah^{azwj}! Our city has dried up and we are not rained upon, therefore ask your^{as} Lord^{azwj} that He^{azwj} Turns our city green and it rains'. So he^{as} prepared for the Salat and prayed and supplicated for them, and he^{as} said to them: 'Return, for it has rained and your city would turn green'.

فقالوا: يا نبي الله، إنا رأينا عجبا. قال: «و ما رأيتم؟» قالوا: رأينا في منزلك امرأة شمطاء عوراء، قالت لنا: من أنتم، و ما تريدون؟ قلنا: جئنا إلى نبي الله هود ليدعو الله لنا فنمطر. فقالت: لو كان هود داعيا لدعا لنفسه، فإن زرعه قد احترق.

So they said, 'O Prophet^{as} of Allah^{azwj}! We saw something strange!' He^{as} said: 'And what did you see?' They said, 'We saw in your^{as} house a one-eyed grey-haired woman. She said to us, 'Who are you, and what do you want?' We said, 'We came to the Prophet^{as} of Allah^{azwj}, Hud^{as} for him^{as} to supplicate for us, so it would rain'. But she said, 'If a supplication could be Answered for Hud^{as}, he^{as} would supplicate for himself^{as}, for his^{as} farm has burnt down'.

فقال هود: «تلك أهلي، و أنا أدعو الله لها بطول العمر و البقاء» قالوا. و كيف ذلك! قال: «لأنه ما خلق الله مؤمنا إلا و له عدو يؤذيه، و هي عدوي، فلئن يكون عدوي ممن أملكه خير من أن يكون عدوي ممن يملكني».

So Hud^{as} said: 'That was my^{as} wife, and I^{asws} supplicated for her for a long life-span and the remaining'. They said, 'And how was that?' He^{as} said: 'Because Allah^{azwj} did not Create a Momin except and for him is an enemy hurting him, and she is my^{as} enemy. However, my^{as} enemy who happens to be from the ones I^{as} control is better than my^{as} enemy who happens to be from the ones who controls me^{as}'.

فبقي هود في قومه يدعوهم إلى الله، و ينهاهم عن عبادة الأصنام حتى خصبت بلادهم، و أنزل الله عليهم المطر.

Hud^{as} remained among his^{as} people calling them to Allah^{azwj} and forbidding them from the worship of the idols until their city turned green, and Allah^{azwj} Sent down the rain upon them'.²⁹

²⁹ تفسير القمي 1: 330.

VERSES 26 - 28

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {26}

And We have Enabled them in what We Enabled you in, and We Made ears, and eyes, and hearts to be for them. But, neither their ears, nor their eyes, nor their hearts availed them of anything, when they were fighting against the Signs of Allah, and it would surround them what they had been mocking with [46:26]

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {27}

And We had Destroyed what towns there were around you and We Directed the Signs, perhaps they would be returning [46:27]

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ ۗ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ {28}

So why didn't they help them, those they had taken from besides Allah, to draw closer to Allah? But they are lost from them, and that is their lie and what they had been fabricating [46:28]

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.³⁰

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

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than [asws]³¹

³⁰ (Extract) تفسير القمي 1: 199.

³¹ تفسير القمي 1: 309.

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

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

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}!'³²

VERSES 29 - 32

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ {29}

And when We Turned a number of the Jinn towards you listening to the Quran, so when they attended, they said, 'Listen!' So when it (recitation) ended, they turned back towards their people, warning them [46:29]

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ {30}

They said, 'O our people! We heard a Book Revealed from after Musa, ratifying what was before it, Guiding to the Truth and to a Straight Path [46:30]

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ {31}

O our people! Answer the Call of Allah and believe in Him. He will Forgive your sins for you and Protect you from the painful Punishment [46:31]

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ {32}

And one who does not answer the Call of Allah, so he wouldn't be escaping in the earth, and there wouldn't be a guardian for him besides Him. They are in clear straying' [46:32]

³² الكافي 1: 3 / 161

Background report

قال: قوله تعالى: وَ إِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ، إِلَى قوله تعالى: فَلَمَّا قُضِيَ، أَي فرغَ وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا إِلَى قوله تعالى: أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ، فهذا كله حكاية عن الجن، و كان سبب نزولها أن رسول الله (صلى الله عليه و آله) خرج من مكة إلى سوق عكاظ، و معه زيد بن حارثة، يدعو الناس إلى الإسلام، فلم يجبه أحد، و لم يجد من يقبله، ثم رجع إلى مكة، فلما بلغ موضعا [يقال] له: وادي بجنة تهجد بالقرآن في جوف الليل،

(Ali Bin Ibrahim) said, 'Regarding the Words of the Exalted: **And when We Turned a number of the Jinn towards you listening to the Quran [46:29]** - up to His^{azwj} Words: **They are in clear straying**' [46:32] – So all this is the story from the Jinn. And the reason for its Revelation is that Rasool-Allah^{saww} went out from Makkah to the market of Akaaz, and with him^{saww} was Zayd Bin Haris, calling the people to Al-Islam, but not one person responded to him^{saww}, nor did they find anyone who accepted it. Then he^{saww} returned to Makkah. So when he^{saww} reached a place called the Valley of Majnat, he^{saww} prayed the night Salat in the middle of the night with the (recitation of) the Quran.

فمر به نفر من الجن، فلما سمعوا قراءة رسول الله (صلى الله عليه و آله)، استمعوا له، فلما سمعوا قراءته، قال بعضهم لبعض: أَنْصِتُوا، يعني اسكتوا: فَلَمَّا قُضِيَ، أَي فرغ: وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقٍ مُسْتَقِيمٍ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَ آمِنُوا بِهِ، إِلَى قوله تعالى: أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ،

A number of jinn passed by. So when they heard the recitation of Rasool-Allah^{saww} they listened intently to it. After listening to his^{saww} recitation they said to each other, '**Listen!**' - Meaning, 'maintain silence'. **So when it (recitation) ended, they turned back towards they people, warning them [46:29] They said, 'O our people! We heard a Book Revealed from after Musa, ratifying what was before it, Guiding to the Truth and to a Straight Path [46:30] O our people! Answer the Call of Allah and believe in Him [46:31]** - up to His^{azwj} Words: **They are in clear straying**' [46:32].

فجاءوا إلى رسول الله (صلى الله عليه و آله)، و أسلموا و آمنوا، و علمهم شرائع الإسلام، فأُنزل على نبيه قُلْ أُوْحِي إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ، السورة كلها، فحكى [الله] عز و جل قولهم و ولى عليهم رسول الله (صلى الله عليه و آله) و كانوا يعودون إلى رسول الله (صلى الله عليه و آله) في كل وقت،

So they came to Rasool-Allah^{saww}, and greeted and expressed Eman, and he^{saww} taught them the Laws of Al-Islam. Then it was revealed unto the Prophet^{saww}: **Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]** - the Chapter (Whole of Surah Al Jinn (72)). Thus Allah^{azwj} Related their words, and Made Rasool-Allah^{saww} the Guardian over them, and they used to regularly return to Rasool-Allah^{saww} every time.

فأمر رسول الله (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) أن يعلمهم و يفقههم، فمنهم مؤمنون و كافرون و ناصبون، و يهود و نصارى و مجوس، و هم ولد الجان.

So Rasool-Allah^{saww} instructed Amir-al-Momineen^{asws} that he^{asws} should teach them and make them understand, for among them are Momineen, and the Kafirs, and Hostile ones (Nasibis), and Jews, and Christians, and Magians, and they are the children of the Jaan^{33, 34}.

قال: و سئل العالم (عليه السلام) عن مؤمني الجن أ يدخلون الجنة؟ فقال: «لا، و لكن لله حظائر بين الجنة و النار، و يكون فيها مؤمنو الجن و فساق الشيعة».

(Ali Bin Ibrahim) said,

'And it was asked of the Knowledgeable one^{asws} (العالم)، about the Momineen Jinns, would they be entering the Paradise?' So he^{asws} said: 'No, but Allah^{azwj} has hangars in between the Paradise and the Fire, in which will be the Momineen Jinns and the mischievous (فساق) Shias'.³⁵

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

'Surely, Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} as a Mercy to the Worlds. So He^{azwj} Sent him^{saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{saww} for Prophet-hood, and Honoured him^{saww} by His^{azwj} Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويجول بين كفار قريش وبينه أن يروعوه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him^{saww}, and believe in him^{saww} was the son^{asws} of his^{saww} uncle^{asws} Ali^{asws} bin Abu Talib^{asws}, and his^{saww} uncle Abu Talib^{asws} used to defend him^{saww} and prevent (the enemies) from him^{saww} and he^{asws} was a shield between the Kafirs of Quraysh and him^{saww}, so that they do not frightened him^{saww} or hurt him^{saww}, and ordered him^{saww} to preach the Message of his^{saww} Lord^{azwj}.³⁶

³³ The clan of Jaan – predecessors of the Jinn who had been expelled from the earth. See Hadeeth in Surah Baqarah 2:30 to 2:33

³⁴ تفسير القمي 2: 298

³⁵ تفسير القمي 2: 300

³⁶ Kitaab Sulaym Bin Qays Al Hilali – H 26

حدثنا احمد بن محمد عن علي بن الحكم عن مالك بن عطيه عن ابي حمزة الثمالي قال كنت استأذن علي ابي جعفر عليه السلام فقبل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لي فدخلت عليه فقلت جعلت فداك هذا زمان بني امية وسيفهم يقطر دما فقال لي يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يسئلوننا عن معالم دينهم.

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:

'I asked for permission to see Abu Ja'far^{asws}. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him^{asws}. I said to him, 'May I be sacrificed for you^{asws}, these are the times of the Clan of Umayya^a, and their swords are dripping with blood.' He^{asws} said to me: 'O Abu Hamza, this is a delegation from our^{asws} Shias from among the Jinn who came to us^{asws} to learn their religion.'³⁷

عنه، عن أبيه البرقي، عن محمد بن أبي القاسم ماجيلويه، عن علي بن سليمان بن رشيد، عن علي بن الحسين القلانسي، عن محمد بن سنان، عن عمر بن يزيد، قال: ضللنا سنة من السنين ونحن في طريق مكة فأقمنا ثلاثة أيام نطلب الطريق فلم نجد، فلما أن كان في اليوم الثالث وقد نفذ ما كان معنا من الماء عمدنا إلى ما كان معنا من ثياب الاحرام ومن الخنوط، فتحنطنا وتكفنا بازار إحرامنا، فقام رجل من أصحابنا فنادى: " يا صالح، يا أبا الحسن " فأجابه مجيب من بعد،

From him, from his father Al Barqy, from Muhammad Bin Abu Al Qasim Majaylawiya, from Ali Bin Suleyman Bin Rasheed, from Ali Bin Al Husayn Al Qalanasy, from Muhammad Bin Sinan, from Umar Bin Yazeed who said,

'We strayed, in a year from the years, and we were on the road to Makkah. So we stayed for three days upon the road and could not find it. So when it was the third day, and the ones who were with us ran out of water, and all we had left was the *Ihraam* and some balm. We embalmed ourselves and sufficed ourselves with our *Ihraam*. Then a man from our companions stood up and called out, 'O Salih, O Abu Al-Hassan^{asws}!' So an answerer answered him from afar. We said to him, 'Who are you, may Allah^{azwj} have Mercy upon you?'

فقلنا له: " من أنت يرحمك الله؟ - " فقال: أنا من النفر الذي قال الله عزوجل في كتابه: " وإذ صرفنا إليك نفرا من الجن يستمعون القرآن، (إلى آخر الآية) " ولم يبق منهم غيري، فأنا مرشد الضال إلى الطريق "

He said, 'I am from a number, for whom Allah^{azwj} Mighty and Majestic has Spoken of in His^{azwj} Book: **And when We Turned a number of the Jinn towards you listening to the Quran [46:29]** - (up to the end of the Verse). There does not remain from them anyone apart from myself, so I guide the straying one to the road'.

قال: فلم نزل نتبع الصوت حتى خرجنا إلى الطريق.

³⁷ Basaair Al Darajaat P 2 CH 18 H 3

He (the narrator) said, 'We did not cease to follow the voice until we came out to the road'.³⁸

VERSES 33 & 34

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ
الْمَوْتَىٰ ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {33}

Or do you not see that Allah is the One Who Created the skies and the earth and did not get tired with their creation, is Able upon Reviving the dead? Yes, He is Able upon all things! [46:33]

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ {34}

And on the Day those who committed Kufr would be presented to the Fire: "Isn't this one with the Truth?" They would say, 'Yes, by our Lord!' He will Say: "Then taste the Punishment due to your Kufr!" [46:34]

وَبِالْإِسْنَادِ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ
عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

And by the chain, said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Musa, from Muhammad Bin Ali, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Sabit Bin Abu Safiyya, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ لِسَانُهُ

'Rasool-Allah^{saww} said: 'Group of people! Ali^{asws} is with the Truth and the Truth is with Ali^{asws}, and Ali^{asws} is its tongue.'³⁹

³⁸ Al Mahaasin – V 2 Bk 2 H 158

³⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 28 (Extract)

VERSE 35

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ {35}

Therefore be patient just as the Determined ones from the Rasools were patient, and do not hasten (the Punishment) for them. On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَجَلَّ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ (صلى الله عليه وآله)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **Therefore be patient just as the Determined ones from the Rasools were patient [46:35]**. He^{asws} said: 'Nuh^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}'.

قُلْتُ كَيْفَ صَابُوا أُولِي الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ وَ كُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ (عليه السلام) بِالصُّحُفِ وَ بَعِيزَةً تَرَكَ كِتَابَ نُوحٍ لَا كُفْرًا بِهِ

I said, 'How did they^{as} come to be the Determined Ones (UI Al-Azam)?' He^{asws} said: 'Because Nuh^{as} was Sent with a Book and a Law, and everyone who came after Nuh^{as} took by the Book of Nuh^{as}, and his^{as} Law and his^{as} manifesto until Ibrahim^{as} came with the Parchment, and with determination he^{as} neglected the Book of Nuh^{as}, not having disbelieved in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ (عليه السلام) أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بَعِيزَةً تَرَكَ الصُّحُفِ

So every Prophet^{as} who came after Ibrahim^{as} took by the Law of Ibrahim^{as}, and his^{as} manifesto and by the Parchment, until Musa^{as} came with the Torah and his^{as} Law, and his^{as} manifesto, and with determination he^{as} neglected the Parchment.

وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى (عليه السلام) أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ (عليه السلام) بِالإِنْجِيلِ وَ بَعِيزَةً تَرَكَ شَرِيعَةَ مُوسَى وَ مِنْهَاجِهِ

And every Prophet^{as} who came after Musa^{as} took by the Torah, and his^{as} Law, and his^{as} manifesto until the Messiah^{as} came with the Evangel, and with determination he^{as} superseded the Law of Musa^{as}, as well as his^{as} manifesto.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيْعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ (صلى الله عليه وآله) فَجَاءَ بِالْقُرْآنِ وَ بِشَرِيْعَتِهِ وَ مِنْهَاجِهِ فَحَالَاتُهُ حَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ (عليهم السلام) .

Then every Prophet^{as} who came after the Messiah^{as} adhered to his^{as} Law and his^{as} manifesto until Muhammad^{saww} came. So he^{saww} came with the Quran and with his^{saww} Law and his^{saww} manifesto. Thus, his^{saww} Permissible would be a Permissible up to the day of Judgement, and his^{saww} Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasools^{as},⁴⁰

في روضة الواعظين للمفيد (ره) وقيل للنبي صلى الله عليه واله: كم مابين الدنيا والاخرة: قال: غمضة عين، قال الله عزوجل: كأنهم يوم يرون ما يوعدون لم يلبثوا الا ساعة من نهار بلاغ

In Rowzat Al-Waizeen of Al-Mufeed –

‘And it was said to the Prophet^{saww}, ‘How much is there in between the world and the Hereafter?’ He^{saww} said: ‘The blink of an eye. Allah^{azwj} Mighty and Majestic Said: **On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day [46:35].**⁴¹

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُفَيْيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ حَفْصِ الْمُؤَدِّبِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ حَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ النَّاجِيَةُ إِنَّ أَمَّ اللَّهِ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَدَى كَثِيرًا

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

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

فَتَصَبِرُوا وَ تَعْرِكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَدِلُّوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمْ الصِّيمَ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظُمُوا الْعَيْظَ الشَّدِيدَ فِي الْأَدَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ عَلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah^{azwj} and the House of the Hereafter, and until you

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 2

⁴¹ Tafseer Noor Al Saqalayn – CH 46 H 49

control your intense anger in the suffering for the sake of Allah^{azwj} Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَصَبِّرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مِصْدَاقُ ذَلِكَ كُلُّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) عَلَى نَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

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

فَصَبِّرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرُّكُمْ أَمْرُ اللَّهِ فِيهِمْ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلِ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ

Therefore observe patience on what they lie about and hurt you with, for they had belied the Prophet^{saww} of Allah^{azwj}, and the Messengers^{as} from before him^{saww}, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah^{azwj} regarding them^{asws} whom Allah^{azwj} Created for Himself^{zwj} in the beginning (beginning of the creation), from the Kufr which has preceded in the Knowledge of Allah^{azwj} that He^{azwj} Created them in the origin and the ones whom Allah^{azwj} has Named in His^{azwj} book in His^{azwj} Words: **And We Made them Imams calling to the Fire [28:41].**⁴²

⁴² Al Kafi – H 14449 (Extract)