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## CHAPTER 57

## AL-HADEED

## (29 VERSES)

## VERSES 1 - 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحديد، و المجادلة في صلاة فريضة أدامتها، لم يعذبه الله حتى يموت أبداً، و لا يرى في نفسه و لا أهله سوءاً أبداً، و لا خصامة في بدنه».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Hisan, from Ismail Bin Mahran, from Al-Hassan Bin Abu A'la,

'From Abu Abdullah<sup>asws</sup> who has said: 'The one who recites *Surahs* Al-Hadeed, and Al-Mujadila (Chapter 58) in the Obligatory Salats, making a habit of it, would not be Punished by Allah<sup>azwj</sup> ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body'.<sup>1</sup>

الطبرسي: روى عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار رسول الله (صلى الله عليه و آله)».

Al-Tabarsy, from Amro Bin Shimr, from Jabir Al-Ju'fy,

'From Abu Ja'far<sup>asws</sup> having said: 'The one who recites all of The Glorifiers (المسبحات) (Ch 57 Surah Al-Hadeed; Ch 59 Surah Al-Hashr; Ch 61 Surah Al-Saff; Ch 62 Surah Jumm'a and Ch 64 Surah Al-Taghabun) before he sleeps, will not die until he sees Al-Qaim<sup>asws</sup>. And if he dies, he would be in the neighbourhood of Rasool-Allah<sup>saww</sup>.<sup>2</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان حقاً على الله أن يؤمنه من عذابه، و أن ينعم عليه في جنته».

And from Khawas Al-Quran –

<sup>1</sup> ثواب الأعمال: 117.

<sup>2</sup> مجمع البيان 9: 345.

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Surah Al-Hadeed) would have a right upon Allah<sup>azwj</sup> to Grant him Security from His<sup>azwj</sup> Punishment, and Grant him Bounties in His<sup>azwj</sup> Paradise.

و من أدمن قراءتها و كان مقيدا مغلولاً مسجوناً، سهل الله خروجه، و لو كان ما كان عليه من الجنايات».

And one who habitually recites it, and was bound, shackled and imprisoned, Allah<sup>azwj</sup> would Ease his release even if there were crimes committed by him'.<sup>3</sup>

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه و هو في الحرب لم يصبه سهم و لا حديد، و كان قوي القلب في طلب القتال،

And Rasool-Allah<sup>saww</sup> said: 'One who writes it, and attaches it (as an amulet), and he was in the war, neither an arrow nor iron would hit him, and he would be strong of heart in seeking the battle.

و إن قرئت على موضع فيه حديد خرج من وقته من غير ألم».

And if it is recited upon a place in which there is iron (battle), he would come out immediately without any pain'.<sup>4</sup>

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه و آله قال: من قرأ سورة الحديد كتب من الذين آمنوا بالله و رسله.

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

'From the Prophet<sup>saww</sup> having said: 'One who recites Surah Al Hadeed would be Written to be from: **those who believe in Allah and His Rasool [57:19]**'.<sup>5</sup>

## VERSE 1 - 3

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

**Whatever is in the skies and the earth Glorifies Allah, and He is the Mighty, the Wise [57:1]**

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {2}

**From Him is the Kingdom of the skies and the earth. He Gives life and Causes death, and He is Able upon all things [57:2]**

<sup>3</sup> Tafseer Al Burhan – H 10460

<sup>4</sup> خواص القرآن: 20، 53 «مخطوط»

<sup>5</sup> H 2 – تفسير نور الثقلين، ج5، ص: 231

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {3}

**He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3]**

**Allah<sup>azwj</sup> is the First and the Last, and the Apparent and the Hidden, and He<sup>azwj</sup> is a Knower of all things**

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ هُوَ الْأَوَّلُ وَالْآخِرُ وَفُلْتُ أَمَّا الْأَوَّلُ فَقَدْ عَرَفْنَاهُ وَ أَمَّا الْآخِرُ فَبَيَّنَّا لَنَا تَفْسِيرَهُ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **He is the First, and the Last**, and I said, 'As for 'the First', so we recognise it, and as for 'the Last', so clarify its interpretation for us'.

فَقَالَ إِنَّهُ لَيْسَ شَيْءٌ إِلَّا يَبِيدُ أَوْ يَتَغَيَّرُ أَوْ يَدْخُلُهُ التَّغْيِيرُ وَ الزَّوَالُ أَوْ يَنْتَقِلُ مِنْ لَوْنٍ إِلَى لَوْنٍ وَ مِنْ هَيْئَةٍ إِلَى هَيْئَةٍ وَ مِنْ صِفَةٍ إِلَى صِفَةٍ وَ مِنْ زِيَادَةٍ إِلَى نُقْصَانٍ وَ مِنْ نُقْصَانٍ إِلَى زِيَادَةٍ إِلَّا رَبَّ الْعَالَمِينَ فَإِنَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ بِحَالَةٍ وَاحِدَةٍ هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ هُوَ الْآخِرُ عَلَى مَا لَمْ يَزَلْ

So he<sup>asws</sup> said: 'There is nothing except that it perishes, or changes, or there enters into it the change and the decline, or transfers from a colour to a colour, and from a form to a form, and from an attribute to an attribute, and from an increase to a decrease, and from a decrease to an increase, except for the Lord<sup>azwj</sup> of the worlds. So He<sup>azwj</sup> has never ceased to be or will cease to be in one state. He<sup>azwj</sup> was first before everything and He<sup>azwj</sup> would be Last for as long as eternity.

وَ لَا تَخْتَلِفُ عَلَيْهِ الصِّفَاتُ وَ الْأَسْمَاءُ كَمَا تَخْتَلِفُ عَلَى غَيْرِهِ مِثْلُ الْإِنْسَانِ الَّذِي يَكُونُ تَرَاباً مَرَّةً وَ مَرَّةً لَحْماً وَ دَمًا وَ مَرَّةً زُفَاتًا وَ رَمِيماً وَ كَالْبُسْرِ الَّذِي يَكُونُ مَرَّةً بَلْحًا وَ مَرَّةً بُسْراً وَ مَرَّةً رُطْبًا وَ مَرَّةً تَمراً فَتَتَبَدَّلُ عَلَيْهِ الْأَسْمَاءُ وَ الصِّفَاتُ وَ اللَّهُ جَلَّ وَ عَزَّ بِخِلَافِ ذَلِكَ .

The attributes and the Names are not different upon Him<sup>azwj</sup> just as they would be upon others, like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it and Allah<sup>azwj</sup> Majestic and Mighty is opposite to that'.<sup>6</sup>

<sup>6</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 16 H 5

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن محمد بن حكيم، عن ميمون البان، قال: سمعت أبا عبد الله (عليه السلام)، و قد سئل عن الأول و الآخر. فقال: «الأول لا عن أول قبله، و لا عن بدء سبقه، و الآخر لا عن نهاية كما يعقل من صفة المخلوقين، و لكن قدم، أول آخر، لم يزل و لا يزال بلا بدء و لا نهاية، و لا يقع عليه الحدوث، و لا يحول من حال إلى حال، خالق كل شيء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Hakeem, from Maymoun Al-Ban who said,

'I heard Abu Abdullah<sup>asws</sup>, and I had asked about the First and the Last, so he<sup>asws</sup> said: 'The First – There was no first before Him<sup>azwj</sup>, nor did any beginning precede Him<sup>azwj</sup>. And the Last – There is no annihilation for Him<sup>azwj</sup> like the qualities of the created things, but He<sup>azwj</sup> is Eternal, First, Last. He<sup>azwj</sup> has always Been and will always Be, without any beginning or an end. Changes do not occur to Him<sup>azwj</sup>, nor does He<sup>azwj</sup> Change from one state to another. He<sup>azwj</sup> is the Creator of all things'.<sup>7</sup>

فِي نَهْجِ الْبَلَاغَةِ وَ كُلُّ ظَاهِرٍ غَيْرُهُ غَيْرٌ بَاطِنٍ: وَ كُلُّ بَاطِنٍ غَيْرُهُ غَيْرٌ ظَاهِرٍ.

In Nahj Al Balagah –

'(Amir Al Momineen<sup>asws</sup> said): 'And every apparent is other than Him<sup>azwj</sup>, other than hidden, and every hidden is other than Him<sup>azwj</sup>, other than apparent'.

وَ فِيهِ: الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلُ فَيَكُونُ شَيْءٌ قَبْلَهُ، وَ الْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ.

And in it – 'The First – the One Who has no 'before' for Him<sup>azwj</sup>, for something to exist before Him<sup>azwj</sup>. And the Last – the One Who has no 'after' for Him<sup>azwj</sup>, for something to exist after Him<sup>azwj</sup>.

وَ فِيهِ: الْحَمْدُ لِلَّهِ الْأَوَّلِ فَلَا شَيْءَ قَبْلَهُ، وَ الْآخِرِ فَلَا شَيْءَ بَعْدَهُ، وَ الظَّاهِرِ فَلَا شَيْءَ فَوْقَهُ؛ وَ الْبَاطِنِ فَلَا شَيْءَ دُونَهُ.

And in it – 'The Praise is for Allah<sup>azwj</sup>, the First, so there is nothing before Him<sup>azwj</sup>, and the Last, so there is nothing after Him<sup>azwj</sup>, and the Apparent, so there is nothing above Him<sup>azwj</sup>, and the Hidden, so there is nothing below Him<sup>azwj</sup>.

وَ فِيهِ: الْأَوَّلُ قَبْلُ كُلِّ أَوَّلٍ، وَ الْآخِرُ بَعْدُ كُلِّ آخِرٍ، بِأَوَّلِيَّتِهِ وَحَبُّ أَنْ لَا أَوَّلَ لَهُ، وَ بِآخِرِيَّتِهِ وَحَبُّ أَنْ لَا آخِرَ لَهُ.

And in it – 'The First, before every first, and the Last after every last. By His<sup>azwj</sup> Firstness, it obligates that there is no first for Him<sup>azwj</sup>, and by His<sup>azwj</sup> Lastness, obligates that there is no last for Him<sup>azwj</sup>.

وَ فِيهِ: وَ الظَّاهِرُ لَا يُرْوِيَّةً، وَ الْبَاطِنُ لَا بِلَطَافَةٍ.

And in it – 'And the Apparent, is not by seeing Him<sup>azwj</sup>, and the Hidden, no by subtleness'.

<sup>7</sup> الكافي 1: 6 / 90

وَفِيهِ: هُوَ الْأَوَّلُ لَمْ يَزَلْ، الظَّاهِرُ لَا يُقَالُ بِمَاءٍ؛ وَ الْبَاطِنُ لَا يُقَالُ فِيْمَا.

And in it – ‘He<sup>azwj</sup> is the First, not declining, the Apparent, cannot be said, ‘From what?’, and the Hidden, cannot be said, ‘In what’.

وَفِيهِ: لَمْ يَزَلْ أَوَّلًا قَبْلَ الْأَشْيَاءِ بِلَا أَوَّلِيَّةٍ، وَ آخِرًا بَعْدَ الْأَشْيَاءِ بِلَا نِهَآيَةٍ.

And in it – ‘He<sup>azwj</sup> did not cease to be the first before the things without firstness, and last after the things without an end-point’.

قَالَ عَزَّ مِنْ قَائِلٍ: وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

He<sup>azwj</sup> Said from a speaker (‘s perspective): **and He is a Knower of all things [57:3]**.<sup>8</sup>

**Ali<sup>asws</sup> is the first and the last, and the apparent and the hidden, and he<sup>asws</sup> is a Knower of all things**

الحسين بن عبد الوهاب في عيون المعجزات قال: حدثني ابن عياش الجوهري، قال: حدثني أبو طالب عبد الله بن محمد الأنباري: قال: حدثني أبو الحسين محمد بن زيد التستري، قال: حدثني أبو سمينة محمد بن علي الصيرفي، قال: حدثني إبراهيم بن عمر اليماني عن حماد بن عيسى المعروف بغريق الجحفة، قال: حدثني عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي قال: سمعت أبا ذر جندب بن جنادة الغفاري، قال: رأيت السيد محمدا صلى الله عليه وآله وقد قال لأمر المؤمنين عليه السلام ذات ليلة: إذا كان غدا اقصد إلى جبال البقيع وقف على نشزمن الأرض، فإذا بزغت الشمس فسلم عليها، فإن الله تعالى قد أمرها أن تجيبك بما فيك.

Al-Husayn Bin Abdul Wahaab in *Uyoon Al-Mojizaat*, said, ‘Narrated to me Ibn Ayyash Al-Jowhary, from Abu Talib Abdullah Bin Muhammad Al-Anbary, from Abu Al-Husayn Muhammad Bin Zayd Al-Tastary, from Abu Sameena Muhammad Bin Ali Al-Sayrafi, from Ibrahim Bin Umar Al-Yamani, from Hamaad Bin Isa well known as ‘Gareek Al-Johfa’, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly who said:

‘I heard Abu Zarr Jundab Al-Janaada Al-Ghaffary<sup>ra</sup> say, ‘I saw Al-Sayyad Muhammad<sup>saww</sup> (Rasool-Allah<sup>saww</sup>) that he<sup>saww</sup> said to Amir-al-Momineen<sup>asws</sup> one night: ‘When it is the morning, proceed towards the Baqee Mountains and pause upon the high ground, so when the sun emerges, greet it, for Allah<sup>azwj</sup> has Commanded it that it should answer you<sup>asws</sup> with regards to yourself<sup>asws</sup>’.

فلما كان من الغد خرج أمير المؤمنين عليه السلام ومعه أبو بكر وعمر وجماعة من المهاجرين والأنصار، حتى وافى البقيع ووقف على نشز من الأرض. فلما أطلعت الشمس قرنها قال عليه السلام: (السلام عليك يا خلق الله الجديد المطيع له).

<sup>8</sup> H 31 to 37 – تفسير نور الثقلين، ج5، ص: 237

When it was the morning, Amir-al-Momineen<sup>asws</sup> went out, and with him<sup>asws</sup> were Abu Bakr, and Umar, and a group from the Emigrants and the Helpers, until he<sup>asws</sup> came to the Bagee and paused upon the high ground. When the sun displayed its rays, he<sup>asws</sup> said: 'Greetings be upon you, O the new creature of Allah<sup>azwj</sup>, O the obedient to Him<sup>azwj</sup>'.

فسمعوا دويًا من السماء وجواب قائل يقول: (وعليك السلام يا أول، يا آخر، يا ظاهر، يا باطن، يا من هو بكل شيء عليم).

They heard a rumble from the sky and a Caller answered saying, 'And Peace be upon you<sup>asws</sup> 'يا أول' (O the First one), 'يا آخر' (O the Last one), 'يا ظاهر' (O the Apparent one), 'يا باطن' O Hidden one, 'يا من هو بكل شيء عليم' O the one who is knowledgeable of all things!'

فلما سمع أبو بكر وعمر والمهاجرون والأنصار كلام الشمس صعقوا. ثم أفاقوا بعد ساعات وقد انصرف أمير المؤمنين عليه السلام عن المكان فوافوا رسول الله صلى الله عليه وآله مع الجماعة وقالوا: أنت تقول إن عليا بشر مثلنا وقد خاطبته الشمس بما خاطب به الباري نفسه؟

When Abu Bakr, and Umar, and the Emigrants, and the Helpers heard the speech of the sun, they swooned (passed out). Then they came around after a while, and Amir-al-Momineen<sup>asws</sup> had left from the place. So they came to Rasool-Allah<sup>saww</sup> along with the group and said, 'You<sup>saww</sup> said that Ali<sup>asws</sup> is a human similar to others, but when he<sup>asws</sup> addressed the sun, the sun answered to him<sup>asws</sup> by what the Creator<sup>azwj</sup> (Allah<sup>azwj</sup>) is Himself<sup>azwj</sup> addressed by?'

### تفسير كلام الشمس مع علي عليه السلام

### **Explanation of the speech of the sun with Ali<sup>asws</sup>**

فقال النبي صلى الله عليه وآله: وما سمعتموه منها؟ فقالوا: سمعناها تقول: (السلام عليك يا أول) قال: صدقت، هو أول من آمن بي.

The Prophet<sup>saww</sup> said: 'And what did you all hear from it?' They said, 'We heard it say, 'Peace be upon you<sup>asws</sup> 'يا أول' (O the First one). He<sup>saww</sup> said: 'It spoke the truth, he<sup>asws</sup> is the first one to believe in me<sup>saww</sup>'.

فقالوا: سمعناها تقول: (يا آخر). قال: صدقت، هو آخر الناس عهدا بي، يغسلني ويكفني ويدخلني قبري.

They said, 'We heard it say, 'يا آخر' (O the Last one). He<sup>saww</sup> said: 'It spoke the truth, he<sup>asws</sup> is the last of the people to separate from me<sup>saww</sup>. He<sup>asws</sup> will wash me<sup>saww</sup>, and shroud me<sup>saww</sup>, and enter me<sup>saww</sup> in my<sup>saww</sup> grave'.

فقالوا: سمعناها تقول: (يا ظاهر). قال: صدقت، ظهر علمي كله له.

They said, 'We heard it say, 'يا ظاهر' (O Apparent one). He<sup>saww</sup> said: 'It spoke the truth, all of my<sup>saww</sup> knowledge has been made apparent to him<sup>asws</sup>'.

قالوا: سمعناها تقول: (يا باطن). قال: صدقت، بطن سري كله.

They said, 'We heard it say, 'يا باطن' (O the Hidden one). He<sup>saww</sup> said: 'It spoke the truth, all of my<sup>saww</sup> secrets are hidden in him<sup>asws</sup>'.

قالوا: سمعناها تقول: (يا من هو بكل شيء عليم). قال: صدقت، هو العالم بالحلal والحرام والفرائض والسنن وما شاكل ذلك.

They said, 'We heard it say, 'يا من هو بكل شيء عليم' (O the one who is a knower of all things). He<sup>saww</sup> said: 'It spoke the truth, he<sup>asws</sup> is knowledgeable of the Permissibles and the Prohibitions, and the Obligations, and the Sunnah, and all (the things) resembling that'.

فقاموا كلهم وقالوا: (لقد أوقعنا محمد في طخياء) وخرجوا من باب المسجد.

All of them stood up and said, 'Muhammad<sup>saww</sup> has put us in a trap', and they went out from the door of the Masjid".<sup>9</sup>

محمد بن العباس، عن محمد بن سهل العطار، عن أحمد بن محمد، عن أبي زرعة عبيد الله بن عبد الكريم، عن قبيصة بن عقبة، عن سفيان بن يحيى، عن جابر بن عبد الله، قال: لقيت عماراً في بعض سكك المدينة، فسألته عن النبي (صلى الله عليه وآله)، فأخبر أنه في مسجده في ملأ من قومه، وأنه لما صلى الغداة أقبل علينا،

Muhammad Bin Al-Abbas, from Muhammad Bin Sahl Al-Ataar, from Ahmad Bin Muhammad, from Abu Zara'at Ubeydullah Bin Abdul Kareem, Qabaysat Bin Uqba, from Sufyan Bin Yahya, from Jabir Bin Abdullah who said,

'I met Ammar in one of the markets of Al-Medina, so I asked him about the Prophet<sup>saww</sup>. He informed me that he<sup>saww</sup> was in his<sup>saww</sup> Masjid filled with his<sup>saww</sup> people, and that when he<sup>saww</sup> had prayed Al Fajr Salat, he<sup>saww</sup> turned towards us.

فبينما نحن كذلك و قد بزغت الشمس، إذا أقبل علي بن أبي طالب (عليه السلام)، فقام إليه النبي (صلى الله عليه وآله)، و قبل بين عينيه، و أجلسه إلى جنبه حتى مست ركبته ركبته، ثم قال: «يا علي، قم للشمس فكلمها، فإنها تكلمك».

While we were in the midst of that, and the sun had emerged, when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came up, the Prophet<sup>saww</sup> stood up for him<sup>asws</sup>, and kissed him<sup>asws</sup> between his<sup>asws</sup> eyes, and made him<sup>asws</sup> to be seated by his<sup>saww</sup> side to the extent that his<sup>asws</sup> knees were touching his<sup>saww</sup> knees, then said: 'O Ali<sup>asws</sup>! Arise and go speak to the sun, for it would speak to you'.

فقام أهل المسجد، فقالوا: أ ترى الشمس تكلم علياً؟ و قال بعض: لا يزال يرفع خسيصة ابن عمه و ينوه باسمه

The people of the Masjid stood up and said, 'Do you see that the sun would speak to Ali<sup>asws</sup>? And some said, 'He<sup>saww</sup> never stops to raise the despicable cousin<sup>asws</sup> of his<sup>saww</sup> and hinting with his<sup>asws</sup> name'.

<sup>9</sup> Kitaab Sulaym Bin Qays Al Hilali – H 72

إذ خرج علي (عليه السلام) فقال للشمس: «كيف أصبحت، يا خلق الله؟» فقالت: بخير يا أخا رسول الله، يا أول يا آخر، يا ظاهر يا باطن، يا من هو بكل شيء عليم.

When Ali<sup>asws</sup> went out, he<sup>asws</sup> said to the sun: 'How is your morning, O creature of Allah<sup>azwj</sup>?' It said, 'With goodness, O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, O First, O Last, O Apparent, O Hidden, O one who is a knower of all things!'

فرجع علي (عليه السلام) إلى النبي (صلى الله عليه وآله) [فتبسم النبي (صلى الله عليه وآله)] فقال: «يا علي، تخبرني أو أخبرك؟» فقال: «منك أحسن، يا رسول الله».

So Ali<sup>asws</sup> returned to the Prophet<sup>saww</sup>. The Prophet<sup>saww</sup> smiled and said: 'O Ali<sup>asws</sup>! Will you<sup>asws</sup> inform me<sup>saww</sup>, or shall I<sup>saww</sup> inform you<sup>asws</sup>?' He<sup>asws</sup> said: 'It would be better from you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!'

فقال رسول الله (صلى الله عليه وآله): «أما قولها لك: يا أول، فأنت أول من آمن بالله، و قولها: يا آخر، فأنت آخر من تعابني على مغسلي، و قولها: يا ظاهر، فأنت أول من يظهر على مخزون سري،

So Rasool-Allah<sup>saww</sup> said: 'But rather, it said to you<sup>asws</sup>: 'O First – for you<sup>asws</sup> are the first one to believe in Allah<sup>azwj</sup>. And it said to you: 'O Last – for you<sup>asws</sup> would be the last one to support me on washing me<sup>saww</sup>. And its words: 'O Apparent – for you<sup>asws</sup> are the first one to whom were apparented the treasures of my<sup>saww</sup> secrets.

و قولها: يا باطن، فأنت المستبطن لعلمي، و أما العليم بكل شيء، فما أنزل الله تعالى علما من الحلال و الحرام و الفرائض و الأحكام و التنزيل و التأويل و الناسخ و المنسوخ و المحكم و المتشابه و المشكل إلا و أنت به عليم،

And (as for) its words: 'O Hidden – for you<sup>asws</sup> the one in whom my<sup>saww</sup> Knowledge is hidden in. And as for (its words): 'The knower of all things', for there is no Knowledge which Allah<sup>azwj</sup> the Exalted has Revealed about the Permissibles, and the Prohibited, and the Obligations, and the Regulations, and the Revelation, and the Abrogating, and the Abrogated, and the Decisive, and the Allegorical, and the difficult, except that you<sup>asws</sup> are a knower of it.

و لو لا أن تقول فيك طائفة من أمتي ما قالت النصراني في عيسى، لقلت فيك مقالا لا تمر بملا إلا أخذوا التراب من تحت قدميك يستشفون به».

And had it not been (the fear) that a group from my<sup>saww</sup> community would say about you<sup>asws</sup>, that which the Christians say about Isa<sup>as</sup>, I<sup>saww</sup> would say regarding you<sup>asws</sup> such words that none would pass by you, except that he would take the dust from your<sup>asws</sup> feet in order to be healed by it'.

قال جابر: فلما فرغ عمار من حديثه، أقبل سلمان، فقال عمار: و هذا سلمان كان معنا، فحدثني سلمان كما حدثني عمار.

Jabir said, 'So when Ammar was free from narrating it, Salman<sup>ra</sup> came up. So Ammar said, 'And this Salman<sup>ra</sup> was with us'. So Salman<sup>ra</sup> narrated to me as Ammar had narrated it to me'.<sup>10</sup>

و عنه: عن عبد العزيز بن يحيى، عن محمد بن زكريا، عن علي بن حكيم، عن الربيع بن عبد الله، عن عبد الله بن حسن، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «بينما النبي (صلى الله عليه وآله) ذات يوم رأسه في حجر علي (عليه السلام)، إذ نام رسول الله (صلى الله عليه وآله)، و لم يكن علي (عليه السلام) صلى العصر، فقامت الشمس تغرب،

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ali Bin Hakim, from Al-Rabi'e Bin Abdullah, from Abdullah Bin Hasan,

Abu Ja'far<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'One day, the Prophet<sup>saww</sup> had rested his<sup>saww</sup> head upon the lap of Ali<sup>asws</sup>. When Rasool-Allah<sup>saww</sup> fell asleep, and Ali<sup>asws</sup> had not prayed the Afternoon (Asr) Salat, then sun started to set.

فانتبه رسول الله (صلى الله عليه وآله)، فذكر له علي (عليه السلام) شأن صلاته، فدعا الله فرد الله الشمس كهيتها - [في وقت العصر] و ذكر حديث رد الشمس.

Rasool-Allah<sup>saww</sup> became attentive, and Ali<sup>asws</sup> mentioned to him<sup>saww</sup> about the status of his<sup>asws</sup> Salat. So he<sup>saww</sup> supplicated to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> Returned the sun to as it was before (during the time of the Asr (Prayer)). And he<sup>asws</sup> mentioned the Hadeeth of the returning of the sun.

فقال له: يا علي، قم فسلم على الشمس، و كلمها فإنها تكلمك، فقال له: يا رسول الله، كيف أسلم عليها؟ قال: قل: السلام عليك يا خلق الله، فقام علي (عليه السلام) و قال: السلام عليك يا خلق الله.

So he<sup>saww</sup> said to him<sup>asws</sup>: 'Arise and greet the sun, and speak to it, for it would speak to you<sup>asws</sup>'. So he<sup>asws</sup> said to him<sup>saww</sup>: 'O Rasool-Allah<sup>saww</sup>! In what manner shall I<sup>asws</sup> greet it?' He<sup>saww</sup> said: 'Greetings be upon you, O creature of Allah<sup>azwj</sup>!' So Ali<sup>asws</sup> stood up and said: 'Greetings be upon you, O creature of Allah<sup>azwj</sup>!'

فقلت: و عليك السلام يا أول يا آخر، يا ظاهر يا باطن، يا من ينجي محبيه، و يوثق مبغضيه،

So it said: 'And greetings be upon you<sup>asws</sup>, O First, O Last, O Apparent, O Hidden, O one who rescues those who love him<sup>asws</sup>, and destroys the ones who hate him<sup>asws</sup>'.

فقال له النبي (صلى الله عليه وآله): ما ردت عليك الشمس؟ فكان علي كاتما عنه [فقال له النبي (صلى الله عليه وآله): قل ما قالت لك الشمس؟ فقال له ما قالت].

The Prophet<sup>saww</sup> said: 'What did the sun reply to you<sup>asws</sup>?' But Ali<sup>asws</sup> was shy of him<sup>saww</sup>. So the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Speak, what did the sun say to you<sup>asws</sup>?' Then he<sup>asws</sup> told him<sup>saww</sup> what it said.

<sup>10</sup> تأويل الآيات 2: 654 / 1

فقال [النبي (صلى الله عليه وآله): إن الشمس قد صدقت، و عن أمر الله نطقته، أنت أول المؤمنين إيماناً، و أنت آخر الوصيين، ليس بعدي نبي، و لا بعدك وصي و أنت الظاهر على أعدائك، و أنت الباطن في العلم الظاهر عليه،

So the Prophet<sup>saww</sup> said: 'The sun has spoken the truth, and it is from the Command of Allah<sup>azwj</sup> that it spoke. You are the first Momin to have Eman in me<sup>saww</sup>, and you<sup>asws</sup> are the last of the successors<sup>asws</sup> for there is no Prophet<sup>as</sup> to come after me<sup>saww</sup>, and no successor<sup>asws</sup> (of mine<sup>saww</sup>) after you<sup>asws</sup>. And you<sup>asws</sup> are the apparent against your<sup>asws</sup> enemies, and you<sup>asws</sup> are the hidden in the Knowledge apparent upon it.

و لا فوقك فيه أحد، أنت عيبة علمي و خزانة وحي ربي، و أولادك خير الأولاد، و شيعتك هم النجباء يوم القيامة».

There is no one above you<sup>asws</sup> with regards to it. You<sup>asws</sup> are the withdrawer of my<sup>saww</sup> knowledge, and the treasurer of the Revelation of my<sup>saww</sup> Lord<sup>azwj</sup>, and your<sup>asws</sup> children are the best of the children, and your<sup>asws</sup> Shias, they will be saved on the Day of Judgement'.<sup>11</sup>

## VERSE 4

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {4}

***He is the One Who Created the skies and the earth in six days, then He Established upon the Throne. He Knows what penetrates into the earth and what comes out from it, and what descends from the sky and what ascends into it, and He is with you wherever you may be; and Allah Sees what you are doing [57:4]***

## Creation of the skies and the earth in six days

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

<sup>11</sup> تأويل الآيات 2: 655 / 2

From a man who has said that Abu Ja'far<sup>asws</sup> has narrated (on behalf of) Abu Abdullah<sup>asws</sup> that he said: 'Allah<sup>azwj</sup> Created the skies and the earth in six days, so the year is six days' short' (six months are of 29 days).<sup>12</sup>

عن الصباح بن سبابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Created the months as twelve months, and these are of three hundred and sixty days. So He<sup>azwj</sup> Separated six days from it in which He<sup>azwj</sup> created the skies, and the earth. So from then the months are deficient' (29 days in six months).<sup>13</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز و جل خلق العرش أرباعا، لم يخلق قبله إلا ثلاثة أشياء: الهواء، و القلم، و النور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

'From Abu Ja'far<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Surely, Allah<sup>azwj</sup> Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He<sup>azwj</sup> Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقدره بأصوات مختلفة، و ألسنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئا مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He<sup>azwj</sup> Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord<sup>azwj</sup>, and Extols His<sup>azwj</sup> Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

<sup>12</sup> تفسير العيّاشي 2: 120 / 6.  
<sup>13</sup> تفسير العيّاشي 2: 120 / 7.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز وجل، يسبحون في الليل والنهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه وبين الإحساس الجبروت والكبرياء والعظمة والقدس والرحمة ثم العلم، وليس وراء هذا مقال».

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah<sup>azwj</sup> Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him<sup>azwj</sup> and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.<sup>14</sup>

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك وتعالى خلق العرش والماء والملائكة قبل خلق السموات والأرض، وكانت الملائكة تستدل بأنفسها وبالعرش وبالماء على الله عز وجل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته ونقله فجعله فوق السموات السبع،

'Abu Al-Hassan Al-Reza<sup>asws</sup> said: 'Surely Allah<sup>azwj</sup> Blessed and Exalted Created the Throne, and the water, and the Angels before He<sup>azwj</sup> Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah<sup>azwj</sup> Mighty and Majestic. Then He<sup>azwj</sup> Made His<sup>azwj</sup> Throne to be upon the water, in order to apparent His<sup>azwj</sup> Power by that to the Angels, so that they would come to know that He<sup>azwj</sup> has Power over everything. Then He<sup>azwj</sup> Raised the Throne by His<sup>azwj</sup> Power and Transferred it, so He<sup>azwj</sup> Made it to be above the seventh sky.

و خلق السموات والأرض في ستة أيام، وهو مستول على عرشه، وكان قادرا على أن يخلقها في طرفة عين، ولكنه عز وجل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، ولم يخلق الله عز وجل العرش لحاجة به إليه، لأنه غني عن العرش وعن جميع ما خلق، ولا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He<sup>azwj</sup>: **Created the skies and the earth in six days [57:4]**, and He<sup>azwj</sup> Took Control upon His<sup>azwj</sup> Throne. And He<sup>azwj</sup> has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Apparent to the Angels what He<sup>azwj</sup> Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah<sup>azwj</sup> the High, time and again. And Allah<sup>azwj</sup> did not Create the Throne for any need of His<sup>azwj</sup>, because He<sup>azwj</sup> is above any need of the Throne, and from all of what He<sup>azwj</sup> Created. He<sup>azwj</sup> cannot be described to be

التوحيد: 1 / 324 .<sup>14</sup>

upon the Throne, because He<sup>azwj</sup> has no physical form. Elevated is Allah<sup>azwj</sup> from the attributes of His<sup>azwj</sup> creatures, Higher and Greater.<sup>15</sup>

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>asws</sup> saying that: 'Allah<sup>azwj</sup> Created the good on the day of Sunday, and He<sup>azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic: **Allah is the One Who Created the skies and the earth and whatever is between the two in six days [32:4].**<sup>16</sup>

علي بن إبراهيم، في قوله تعالى: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ أَي فِي سِتَّةِ أَوْقَاتٍ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **He is the One Who Created the skies and the earth in six days** – i.e., in six time periods'.<sup>17</sup>

## Established upon the Throne

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'The one who alleges that Allah<sup>azwj</sup> is from something, or within something, or upon something, so he has committed Kufr'.<sup>18</sup>

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسمائه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

<sup>15</sup> (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 / 134.

<sup>16</sup> Al Kafi – V 8 H 14565

<sup>17</sup> تفسير القمي 2: 350.

<sup>18</sup> الكافي 1: 9 / 99.

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir-Al-Momineen<sup>asws</sup> said: 'Surely, Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, and Holy are His<sup>azwj</sup> Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters'.<sup>19</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بأمسك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

'Abu Abdullah<sup>asws</sup> having said: 'The one who claims that Allah<sup>azwj</sup> is from something, or in something, or upon something, so he has committed Kufr'. I said, 'Explain it for me'. He<sup>asws</sup> said: 'I<sup>asws</sup> mean by the imagining something for Him<sup>azwj</sup>, or there being a withholding for Him<sup>azwj</sup> or from something having preceding Him<sup>azwj</sup>'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا».

And in another report, he<sup>asws</sup> said: 'The one who thinks that Allah<sup>azwj</sup> is from something, so he Made Him<sup>azwj</sup> out to be something new. And the one who thinks that He<sup>azwj</sup> is inside something, so he has made Him<sup>azwj</sup> to be fortified. And the one who thinks that He<sup>azwj</sup> is upon something, so he has Made Him<sup>azwj</sup> to be carried'.<sup>20</sup>

## VERSES 5 & 6

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {5}

***From Him is the Kingdom of the skies and the earth, and to Allah Return (all) the matters [57:5]***

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ {6}

***He Merges the night into the day and He Merges the day into the night, and He is a Knower of the contents of the chests [57:6]***

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

<sup>19</sup> تفسير العيّاشي 2: 120 / 7.  
<sup>20</sup> الكافي 1: 99 / 9.

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

'From Abu Ja'far<sup>asws</sup>, who has said: 'Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night'.<sup>21</sup>

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَوْلُهُ عَزَّ وَ جَلَّ: أَلَا إِنَّهُمْ يَتَنَوَّنَ صُدُورُهُمْ لِيَسْتَخْفُوا مِنْهُ يَقُولُ: يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بَعْضِ عَلِيِّ عَلَيْهِ السَّلَامُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بَعْضُ عَلِيِّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظْهِرُونَ الْمَوَدَّةَ لِعَلِيِّ عِنْدَ النَّبِيِّ وَ يُسِرُّونَ بُغْضَهُ

In Tafseer of Ali Bin Ibrahim (Qummi) – 'And in a report of Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup> (having said): 'The Words of the Mighty and Majestic: **Indeed! They are folding up their chests to conceal from Him [11:5].** He<sup>azwj</sup> is Saying, they are concealing what is in their chests from the hatred of Ali<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> said: 'Surely a sign of the hypocrite is hatred of Ali<sup>asws</sup>, and they were a group arrogating the cordiality to Ali<sup>asws</sup> in the presence of the Prophet<sup>saww</sup> and they were keeping hatred for him<sup>asws</sup> a secret.

فَقَالَ جَلَّ ذِكْرُهُ: أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ فَإِنَّهُ كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضْلِ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْ تَلَا عَلَيْهِمْ مَا أَنْزَلَ اللَّهُ فِيهِ نَفَضُوا ثِيَابَهُمْ ثُمَّ قَامُوا، يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ حِينَ قَامُوا إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

So, He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mentioned Said: **Indeed, (it is) when they are gathering their clothes [11:5].** It was so that whenever a new thing came from the merits of Ali<sup>asws</sup>, or it was recited unto them what Allah<sup>azwj</sup> had Revealed regarding him<sup>asws</sup>, they were gathering their clothes and arising to leave. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **He Knows what they are keeping as secret and what they are making public [11:5]**, when they are arising to leave, **He is a Knower with the contents of the chests [11:5]**.<sup>22</sup>

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَاطَأَ أَحَدُهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ غَطَّى رَأْسَهُ بِثَوْبِهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ.

Ibn Mahboub, from Jameel Bin Salih, from Sudeyr, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'Jabir Bin Abdullah<sup>ra</sup> has narrated to me<sup>asws</sup> that when the Polytheists used to pass by Rasool-Allah<sup>saww</sup>, they would incline their heads and cover their heads with their clothes so that the Rasool-Allah<sup>saww</sup> would not see (recognise) them. So Allah<sup>azwj</sup> Mighty and Majestic Revealed: **He is a Knower with the contents of the chests [11:5]**.<sup>23</sup>

<sup>21</sup> تفسير القمّي 2: 167

<sup>22</sup> تفسير القمّي 1: 321.

<sup>23</sup> Al Kafi – H 14563 (Extract)

## VERSES 7 & 8

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ {7}

**Believe in Allah and His Rasool, and spend from what He Made you the successors in, for those from you who believe and are spending, for them would be a great Recompense [57:7]**

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {8}

**And what is the matter you are not believing in Allah, and the Rasool is calling you to believe in your Lord, and He has already Taken your Covenants, if you were Momineen? [57:8]**

## The apparent spending

قَالَ الْإِمَامُ ع يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَاةِ، وَ يَجُودُونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحَقُّوقَ اللَّازِمَاتِ: كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتُحِبَّ، 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 الضُّعَفَاءِ وَ الضَّعِيفَاتِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: '**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>24</sup>

## The esoteric spending

ينفقون) \* قال: مما علمناهم من القرآن يتلون.

<sup>24</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 38 (Extract)

(Imam Hassan Al Askari<sup>asws</sup> said): '**Spending** - from what we<sup>asws</sup> have taught them from the Quran, they are reciting'.<sup>25</sup>

## VERSE 9

هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ {9}

**He is the One Who Sent clear Signs unto His servant for him to extract you from the multiple darkness into the Light, and surely Allah is Kind, Merciful with you [57:9]**

ابن شهر آشوب: عن أبي جعفر و جعفر (عليهما السلام)، في قول الله تعالى: لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يقول: «من الكفر إلى الإيمان، يعني إلى الولاية لعلي (عليه السلام)».

Ibn Shehr Ashub,

(Has narrated) from Abu Ja'far<sup>asws</sup> and Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted: **for him to extract you from the multiple darkness into the Light [57:9]**, said: 'From the Kufr into the Eman, meaning into the Wilayah of Ali<sup>asws</sup>',<sup>26</sup>

فِي مَجْمَعِ الْبَيَانِ نُوراً مُّبِيناً وَقِيلَ: النُّورُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

'And it is said, 'The: **Light [57:9]** is the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>' – from Abu Abdullah<sup>asws</sup>,<sup>27</sup>

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعاً في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah<sup>asws</sup> related the story of the two groups (good and evil) together during the Covenant, then he<sup>asws</sup> said: 'So: **the Light [57:9]**, they<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> (being one Light), and the: **(multitude of) darkness [57:9]**, are their<sup>asws</sup> enemies'.<sup>28</sup>

<sup>25</sup> Taweel Al Ayaat Al Zaahira – Ch 2 – H 1

<sup>26</sup> المناقب 3: 80.

<sup>27</sup> Tafseer Noor Al Saqalayn – V 1 P 579 H 698

<sup>28</sup> (Extract) تفسير العياشي 1: 461 / 138.

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي بن أبي طالب - عليهم السلام - قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

And in the book Al-Khisaal – from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light’.<sup>29</sup>

## VERSE 10

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {10}

**And what is the matter that you are not spending in the Way of Allah, and for Allah is the Inheritance of the skies and the earth? They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, and Allah is Informed with what you are doing [57:10]**

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal-Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> in a sermon which he<sup>asws</sup> preached during the reconciliation with Muawiya – so he<sup>asws</sup> said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه وآله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه وآله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله

<sup>29</sup> (2) الخصال 1/ 277، ح 20.

My<sup>asws</sup> father (Ali<sup>asws</sup>) ratified Rasool-Allah<sup>saww</sup> before, and protected him<sup>saww</sup> with his<sup>asws</sup> own self. Then Rasool-Allah<sup>saww</sup> did not cease to put him<sup>asws</sup> forward in every situation, and sending him<sup>asws</sup> in every difficulty, placing reliance upon him<sup>asws</sup> and being reassured by him<sup>asws</sup> being aware of his<sup>saww</sup> knowledge and his<sup>saww</sup> advice for the Sake of Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>.

[وإنه أقرب المقربين من الله ورسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقرين،

And he<sup>asws</sup> is the foremost of the foremost ones from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. And Allah<sup>azwj</sup> Mighty and Majestic has Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].** So my<sup>asws</sup> father<sup>asws</sup> was the foremost of the foremost ones to Allah<sup>azwj</sup> Mighty and Majestic, and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the nearest of the nearest ones.

و قد قال الله تعالى: لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة،

And Allah<sup>azwj</sup> has Said: **They are not the same, the one from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10].** So my<sup>asws</sup> father<sup>asws</sup> was the first of them in Al-Islam and in faith, and the first of them to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> emigrating and overtaking (them), and the first one of them upon its passion and the leniency in spending.

قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ،

The Glorious Said: **And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين،

And the people in all of the cities are seeking Forgiveness for him<sup>asws</sup> for him<sup>asws</sup> having preceded them to the faith with his<sup>asws</sup> Prophet<sup>saww</sup>, and that no one has ever preceded him<sup>asws</sup>. And Allah<sup>azwj</sup> the Exalted Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him [9:100].** Thus, he<sup>asws</sup> preceded all of the preceding ones.

فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين.

Thus, just as Allah<sup>azwj</sup> Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, then similar to that He<sup>azwj</sup> has Preferred the most preceding one over the preceding ones'.<sup>30</sup>

## VERSE 11

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11}

**Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صَلَةِ الْإِمَامِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

'From Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**. He<sup>asws</sup> said: 'It was Revealed regarding helping the Imam<sup>asws</sup>'.<sup>31</sup>

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلَةُ الْإِمَامِ فِي دَوْلَةِ الْفُسَقَةِ.

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last<sup>asws</sup>, regarding the Words of the Exalted: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**, he<sup>asws</sup> said; 'It is the helping the Imam<sup>asws</sup> during the government of the mischief'.<sup>32</sup>

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد الأنصاري، عن معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا، قال: «ذاك [في] صلة الرحم، و الرحم رحم آل محمد (صلى الله عليه و آله) خاصة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad Al-Ansary, from Muawiya Bin Amaar who said,

<sup>30</sup> الأُمَالِي 2: 175

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 129 H 4

<sup>32</sup> Al Kafi V 8 – H 14909

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[57:11] Who is that who will lend Allah a goodly loan**, he<sup>asws</sup> said: 'Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in particular'.<sup>33</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن حماد ابن أبي طلحة، عن معاذ صاحب الأكسية، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لم يسأل خلقه ما في أيديهم قرضا من حاجة به إلى ذلك، و ما كان لله من حق فإنما هو لوليه».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Sinan, from Hamaad Ibn Abu Talha, from Ma'az who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> does not ask His<sup>azwj</sup> creatures for what is in their hands for a loan like the one who has a need for it, and whatever Rights which are Allah<sup>azwj</sup>'s, so they are for His<sup>azwj</sup> Guardian<sup>asws</sup>'.<sup>34</sup>

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن الحسن بن مياح، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا مياح، درهم يوصل به الإمام أعظم وزنا من أحد».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Al-Hassan Bin Mayaah, from his father who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Mayaah! One Dirham given to the Imam<sup>asws</sup> is greater in weight than (the mountain of) Ohad'.<sup>35</sup>

محمد بن يحيى، عن أحمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير قال: سمعت أبا عبد الله عليه السلام يقول: إني لأخذ من أحدكم الدرهم وإني لمن أكثر أهل المدينة مالا ما أريد بذلك إلا أن تطهروا.

Muhammad Bin Yahya, from Ahmad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> take the Dirham from one of you, whilst I<sup>asws</sup> am from the wealthiest people of Al-Medina. I<sup>asws</sup> do not intend by that except to purify you'.<sup>36</sup>

<sup>33</sup> تأويل الآيات 2: 2 / 658 5

<sup>34</sup> الكافي 1: 451 / 3

<sup>35</sup> الكافي 1: 452 / 5

<sup>36</sup> الكافي 1: 452 / 7.

## VERSE 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {12}

***On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: 'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]***

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن الحسن، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) وهو يقول: «نورهم يسعى بين أيديهم و بأيمانهم» قال: «نور أئمة المؤمنين يوم القيامة يسعى بين أيدي المؤمنين و بأيمانهم حتى ينزلوا بهم منازلهم في الجنة».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Al-A'la, from Muhammad Bin Al-Hassan, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al-Qasim, from Salih Bin Sahl who said,

'I heard Abu Abdullah<sup>asws</sup> and he<sup>asws</sup> was saying: '***their Light running in front of them and on their right [57:12]***. This is the Light of the Imams<sup>asws</sup> of the Momineen on the Day of Judgement running in front of the Momineen, and on their right until they encamp with them at their dwelling in the Paradise'.<sup>37</sup>

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين (رحمه الله)، قال: حدثنا علي بن محمد بن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا الحسن بن الليث الرازي، عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الأنصاري، قال: كنت ذات يوم عند النبي (صلى الله عليه وآله)، إذ أقبل بوجهه على علي بن أبي طالب (عليه السلام)، فقال: «ألا أبشرك يا أبا الحسن؟» قال: «بلى يا رسول الله».

Ibn Babuwayh, from Abu Muhammad Amar bin Al-Husayn, from Ali Bin Muhammad Bin Asmat, from Ahmad Bin Muhammad Al-Tabary at Makkah, from Al-Hassan Bin Al-Lays Al-Razy, from Shayban Bin Farouj Al-Ably, from hamam Bin Yahya, from Al-Qasim Bin Abdul Wahid, from Abdullah Bin Muhammad Bin Aqeel,

Jabir Bin Abdullah Al-Ansary who said, 'One day I was in the presence of the Prophet<sup>saww</sup> when he<sup>saww</sup> turned his<sup>saww</sup> face towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>saww</sup> said: 'Shall I<sup>saww</sup> give you<sup>asws</sup> the good news, O Abu Al-Hassan<sup>asws</sup>?'. He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

قال: «هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك و محبيك سبع خصال: الرفق عند الموت، و الأنس عند الوحشة، و النور عند الظلمة، و الأمن عند الفزع، و القسط عند الميزان، و الجواز على الصراط، و دخول الجنة قبل الناس، «نورهم يسعى بين أيديهم و بأيمانهم».

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He<sup>saww</sup> said: 'This here is Jibraeel<sup>as</sup> informing me<sup>saww</sup> about Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty having Given your<sup>asws</sup> Shias, and those that love you<sup>asws</sup>, seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people: **their Light running in front of them and on their right [57:12]**.<sup>38</sup>

## VERSES 13 - 15

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِمَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13}

**On the Day the hypocrite men and the hypocrite women would be saying to those who believe, 'Wait for us to acquire from your light'. It would be said: 'Go back and seek your own light!' Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمُ اللَّهُ الْغُرُورُ {14}

**They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]**

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ {15}

**So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**

<sup>38</sup> الخصال: 402 / 112.

القاسم عن علي عن أبي بصير قال: قال أبو عبد الله عليه السلام: ان الناس يقسم بينهم النور يوم القيامة على قدر إيمانهم ويقسم (يقسمه) للمنافق فيكون نوره على (قدر) إيهام رجله اليسرى (فيطفئ) فيعطى نوره فيقول: مكانكم حتى اقتبس من نوركم قيل: (ارجعوا ورائكم فالتمسوا نورا) - يعني حيث قسم النور -

Al Qasim, from Ali, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said: "The Light would be distributed between the people in accordance with their 'beliefs'. The hypocrites would be distributed their light which would be in their big toe of their left leg, (but it would extinguish), so he will tread on his light, and he would be saying, 'Stay in your places (O Momineen) until I take some of your light'. **It would be said: 'Go back and seek your own light!'**, Meaning (go back to) where the Light is being distributed'.

قال: فيرجعون فيضرب بينهم السور قال: فينادونهم من وراء السور: (ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم فتربصتم وارتبتم وغرتكم الأماني حتى جاء أمر الله و غركم بالله الغرور فالיום لا يؤخذ منكم فدية ولا من الذين كفروا مأواكم النار هي مولاكم وبئس المصير)

He<sup>asws</sup> said: 'So they would be returning, but a wall would be struck between them, and they would be calling out from behind the wall, **They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**.

ثم قال: يا أبا محمد إما والله ما قال الله لليهود والنصارى ولكنه عنى أهل القبلة

Then he<sup>asws</sup> said: 'O Abu Muhammad! By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> is not Speaking to the Jews and the Christians, but He<sup>azwj</sup> is Meaning by it the People of the Qiblah (Muslims)<sup>39</sup>.

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد ابن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضله، و لي سبعون منقبة لم يشركني فيها أحد».

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Ibn Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sowrat Bin Yazeed, from Mak'howl who said,

<sup>39</sup> Kitab Al Zohad – Ch 17 H 249

'Amir-al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'The memorisers from the companions of the Prophet<sup>saww</sup> knew that there was no man among them who had virtues for him except that I<sup>asws</sup> had a share in it and had preference in it. And for me<sup>asws</sup> there are seventy virtues in which no one has a share with me<sup>asws</sup>'.

قلت: يا أمير المؤمنين، فأخبرني بمن، فقال (عليه السلام): - و ذكر السبعين - قال: «و أما الثلاثون فإني سمعت رسول الله (صلى الله عليه و آله) يقول: تحشر أمتي يوم القيامة على خمس رايات، فأول راية ترد علي راية فرعون هذه الأمة و هو معاوية،

I said, 'O Amir-al-Momineen<sup>asws</sup>! Inform me of these'. So he<sup>asws</sup> said, and he<sup>asws</sup> mentioned seventy, and said: 'And as for the thirtieth, so I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'My<sup>saww</sup> community would be herded on the Day of Judgement upon five banners. So the first banner would be the banner of the Pharaoh of this community, and he is Muawiya.

و الثانية مع سامري هذه الأمة و هو عمرو بن العاص، و الثالثة مع جاثليق هذه الأمة و هو أبو موسى الأشعري، و الرابعة مع أبي الأعور السلمي، و أما الخامسة فمعك يا علي، تحتها المؤمنون و أنت إمامهم،

And the second would be with the Samiri of this community, and he is Umar Bin Al-A'as. And the third would be with the Catholics of this community and he is Abu Musa Al-Ashary. And the fourth would be with Abu Al-Awr Al-Salmy. And the fifth would be with you<sup>asws</sup>, O Ali<sup>asws</sup>, beneath it would be the Momineen and you<sup>asws</sup> being their Imam<sup>asws</sup>.

ثم يقول الله تبارك و تعالى للأربعة: ارجعوا وراءكم فالتمسوا نوراً فضرب بينهم بسور له باب باطنه فيه الرحمة، و هم شيعة، و من والاني، و قاتل معي الفئة الباغية و الناكبة عن الصراط،

Then Allah<sup>azwj</sup>, Blessed and Exalted will Say to the four: **'Go back and seek your own light!'** Then, a gate would be struck between them having a wall for it – **inside it would be the Mercy [57:13]**, and they are my<sup>asws</sup> Shias, and the ones who befriended me<sup>asws</sup>, and fought alongside me<sup>asws</sup> against the rebellious group and ones straying away from the Path.

و باب الرحمة هم شيعة، فينادي هؤلاء أ لم نكن معكم قالوا بلى و لكنكم فتنتم أنفسكم و ترصنتم و ارتبتم و عزتكم الأماني في الدنيا حتى جاء أمر الله و عزكم بالله العزور فاليوم لا يؤخذ منكم فدية و لا من الذين كفروا مأواكم النار هي مولاكم و بئس المصير،

And the Gate of Mercy, they are my<sup>asws</sup> Shias. Those ones will call out: **They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15].**

ثم ترد أمتي و شيعة، فيروون من حوض محمد (صلى الله عليه و آله)، و بيدي عصا عوسج، أطردها أعدائي طرد غيبة الإبل».

Then my<sup>asws</sup> community and my<sup>asws</sup> Shias would be received by Muhammad<sup>saww</sup> at the Fountain. And in my<sup>asws</sup> hand would be a stick with which I<sup>asws</sup> shall repel my<sup>asws</sup> enemies like the repelling of the strange camel'.<sup>40</sup>

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله تبارك و تعالى: فَضْرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ يُنَادُوهُمْ أَمْ نَكُنْ مَعَكُمْ».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and Exalted: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13] They will call out to them, 'Were we not with you?' [57:14].**

قال: فقال: «أما إنها نزلت فينا و في شيعتنا و في الكفار، أما إنه إذا كان يوم القيامة و حبس الخلائق في طريق المحشر، ضرب الله سورا من ظلمة، فيه باب باطنه فيه الرحمة – يعني النور – و ظاهره من قبله العذاب – يعني الظلمة – فيصيرنا الله و شيعتنا في باطن السور الذي فيه الرحمة و النور، و يصير عدونا و الكفار في ظاهر السور الذي فيه الظلمة،

He<sup>asws</sup> said: 'But rather, it was Revealed regarding us<sup>asws</sup> and regarding our<sup>asws</sup> Shias, and regarding the Kafirs. But, when it will be the Day of Judgement, and the creatures would be Imprisoned on the Plains of Resurrection, Allah<sup>azwj</sup> would Bring down a wall of darkness in which there would be a gate. On the inside of it would be the Mercy – Meaning the Light – and on the outside of it would be the Punishment – Meaning the darkness. Allah<sup>azwj</sup> would Cause us<sup>asws</sup> and our<sup>asws</sup> Shias to be in the inside of the wall in which is the Mercy, and Cause our<sup>asws</sup> enemies and the Kafirs to be on the outside of it, wherein would be darkness.

فيناديكم أعداؤنا و أعداؤكم من الباب الذي في السور ظاهره العذاب: أَمْ نَكُنْ مَعَكُمْ فِي الدُّنْيَا، نَبِينَا وَ نَبِيِّكُمْ وَاحِدٌ، وَ صَلَاتُنَا وَ صَلَاتُكُمْ [وَاحِدَةً]، وَ صَوْمُنَا وَ صَوْمُكُمْ وَاحِدٌ، وَ حَجُّنَا وَ حَجُّكُمْ وَاحِدٌ؟».

So, our<sup>asws</sup> enemies and your enemies would be calling out to you all from the gate which is on the outside of the wall wherein would be Punishment: **They will call out to them, 'Were we not with you?' [57:14]** - in the world. Our Prophet<sup>saww</sup> and your Prophet<sup>saww</sup> was one, and our Salats and your Salats were one, and our Fasts and your Fasts were one, and our Hajj and your Hajj were one'.

قال: «فيناديهم الملك من عند الله: بلى، و لكنكم فتنتم أنفسكم بعد نبينا، ثم توليتهم، و تركتم اتباع من أمركم به نبينا، و تربصتم به الدوائر، و ارتبتم فيما قال فيه نبينا، و غرتكم الأمانى و ما اجتمعتم عليه من خلافكم لأهل الحق،

<sup>40</sup> الخصال: 1/ 575.

He<sup>asws</sup> said; 'So the Angel would Call out to them from the Presence of Allah<sup>azwj</sup>: **'Yes! But you fell into temptation [57:14]** - after your Prophet<sup>saww</sup>, then you turned back from him<sup>saww</sup> and abandoned the following of the one<sup>asws</sup> whom your Prophet<sup>saww</sup> had ordered you to, **and you waited** - for the misfortune to hit him<sup>saww</sup>, **and doubted** - what your Prophet<sup>saww</sup> had said with regards to him<sup>asws</sup> (Ali<sup>asws</sup>, and your **wishful thinking deceived you** - when you formed a consensus upon it of opposing the people of the Truth.

و غرکم حلم الله عنکم فی تلك الحال، حتى جاء الحق - یعنی بالحق ظهور علي بن أبي طالب (عليه السلام) و من ظهر من بعده من الأئمة (عليه السلام) بالحق -

And Allah<sup>azwj</sup>, and the Forbearance of Allah<sup>azwj</sup> deceived you in that state, until there came the Truth – meaning with the Truth, the appearance of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the appearance of the Imams<sup>asws</sup> from after him<sup>asws</sup> with the Truth.

و قوله عز و جل: وَ غَرَّكُمْ بِاللَّهِ الْغُرُورُ يَعْنِي الشَّيْطَانُ فَاَلْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا أَي لَا تَوْجِدَ لَكُمْ حَسَنَةً تَفْدُونَ بِهَا أَنْفُسَكُمْ فَأَوَّاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَ بئْسَ الْمَصِيرُ».

And the Words of the Mighty and Majestic: **and the arch deceiver deceived you about Allah [57:14]** - Meaning the Satan<sup>la</sup> **So today, neither will ransom be taken from you nor from those who committed Kufr** - Meaning you will not find a good deed with which you would be able to ransom yourselves, **Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**.<sup>41</sup>

و عنه: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبیر، قال سئل رسول الله (صلى الله عليه و آله) عن قول الله عز و جل: فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ، فقال: «أنا السور، و علي الباب، و ليس يؤتى السور إلا من قبل الباب».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Amro Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr who said,

'Rasool-Allah<sup>saww</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**, so he<sup>saww</sup> said: 'I<sup>saww</sup> am the wall and Ali<sup>asws</sup> is the gate, and the wall cannot be come to except from the direction of the gate".<sup>42</sup>

<sup>41</sup> تأويل الآيات 2: 660 / 11

<sup>42</sup> تأويل الآيات 2: 662 / 13

## VERSE 16

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

**Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**

### Prolongation of the term - the Occultation of the 12<sup>th</sup> Imam<sup>asws</sup>

محمد بن إبراهيم النعماني، قال: حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن رجل من أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: سمعته يقول: «نزلت هذه الآية التي في سورة الحديد وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فِي أَهْلِ زَمَانِ الْغَيْبَةِ،

Muhammad Bin Ibrahim Al-No'many, from Muhammad Bin Hamam, from Hameed Bin Ziyad Al-Kufy, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami,

A man from the companions of Abu Abdullah<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, said: 'I heard him<sup>asws</sup> saying: 'This Verse in Surah Al-Hadeed: **And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16],** was Revealed regarding the people era of the occultation".<sup>43</sup>

ابن بابويه، قال: أخبرني علي بن حاتم في ما كتب إلي، قال: حدثنا حميد بن زياد، عن الحسن ابن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن سماعة و غيره، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في القائم: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ».

Ibn Babuwayh, from Ali Bin Haatim, from Hameed Bin Ziyad, from Al-Hassan Ibn Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami, from Sama'at, and someone else,

'Abu Abdullah<sup>asws</sup> has said: 'This Verse was Revealed regarding Al-Qaim<sup>asws</sup>: **And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**'.<sup>44</sup>

<sup>43</sup> (Extract) الغيبة: 24

<sup>44</sup> كمال الدين و تمام النعمة: 12 / 668

الشيخ المفيد: بإسناده، عن محمد بن همام، عن رجل من أصحاب أبي عبد الله (عليه السلام) قال: سمعته يقول: «نزلت هذه الآية: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ، في أهل زمان الغيبة، و الأمد أمد الغيبة»

Al-Sheykh Al-Mufeed, by his chain, from Muhammad Bin Hamam,

A man from the companions of Abu Abdullah<sup>asws</sup> said, 'I heard him<sup>asws</sup> saying: 'This Verse was Revealed - **[57:16] And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors** – regarding the people of the era of the occultation, and the prolongation of the duration of the occultation'.

كأنه أراد عز و جل، يا أمة محمد، أو يا معشر الشيعة، لا تكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد. فتأويل هذه الآية جار [في أهل] زمان الغيبة و أيامها دون غيرهم.

Ait is as if the Mighty and Majestic Intended: 'O community of Muhammad<sup>saww</sup>, or O community of the Shias! Do not become like the ones who were Given the Book before, and the duration was prolonged for them'. So the explanation of this Verse flows regarding the people of the era of the occultation, and its days, apart from others'.<sup>45</sup>

## VERSE 17

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

**Know that Allah Revives the earth after its death. We Clarified the Signs for you, perhaps you would be using your intellects [57:17]**

## Revival of the earth after its death

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَالَ لَيْسَ يُحْيِيهَا بِالْقَطْرِ وَ لَكِنْ يَبْعَثُ اللَّهُ رَجُلًا فَيُحْيِيُونَ الْعَدْلَ فَتُحْيَا الْأَرْضُ لِإِحْيَاءِ الْعَدْلِ وَ لِإِقَامَةِ الْحَدِّ لِلَّهِ أَنْفَعُ فِي الْأَرْضِ مِنَ الْقَطْرِ أَرْبَعِينَ صَبَاحًا .

Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdul Rahman Bin Al Hajjaj,

'From Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Know that Allah Revives the earth after its death [57:17]**. He<sup>asws</sup> said:

<sup>45</sup> تأويل الآيات 2: 662 / 14

‘He<sup>azwj</sup> does not Revive it with the drops (of rain), but Allah<sup>azwj</sup> Sends men, so they are reviving the justice. Thus the earth gets revived with the revival of the justice, and the establishment of the Limits of Allah<sup>azwj</sup> is more beneficial in the earth than the drops (of rain) of forty days’.<sup>46</sup>

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَالَ الْعَدَلُ بَعْدَ الْجَوْرِ.

Muhammad Bin Ahmad Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus, from Al-Mufazzal Bin Salih, from Muhammad Al-Halby, who has said:

I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **Know that Allah Revives the earth after its death [57:17]**. He<sup>asws</sup> said: ‘The justice, after the tyranny’.<sup>47</sup>

محمد بن العباس، عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن الحسن بن محبوب، عن أبي جعفر الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله عز و جل: اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا: «يعني بموتها كفر أهلها، و الكافر ميت، فيحييها الله بالقائم (عليه السلام) فيعدل فيها، فتحيا الأرض و يحيا أهلها بعد موتهم».

Muhammad Bin Al-Abbas, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami, from Al-Hassan Bin Mahboub,

‘Abu Ja’far<sup>asws</sup> Al-Ahowl, from Salam Bin Al-Mustaneer, from Abu Ja’far<sup>asws</sup> regarding the Words of the Mighty and Majestic: **Know that Allah Revives the earth after its death [57:17]**: ‘It mean by its death, the Kufr of its people, and the Kafir is a dead (person), so Allah<sup>azwj</sup> will Revive it by Al-Qaim<sup>asws</sup>, who<sup>asws</sup> will do justice in it. Thus the earth would be revived, and its people would be revived, after their death’.<sup>48</sup>

## Clarification of the Signs

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<sup>asws</sup>) saying: ‘They are belying our<sup>asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the successors<sup>asws</sup>, all of them<sup>asws</sup>’.<sup>49</sup>

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».

<sup>46</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 1 H 2

<sup>47</sup> Al Kafi – H 14838

<sup>48</sup> تأويل الآيات 2: 15/663.

<sup>49</sup> (Extract) تفسير القمي 1: 199.

And Ali Bin Ibrahim said,

‘The Signs are Amir-Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>, and the evidence upon that are the words of Amir-Al-Momineen<sup>asws</sup>: ‘There is no ‘Sign’ of Allah<sup>azwj</sup> greater than I<sup>asws</sup>!’<sup>50</sup>

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 Umeir or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far<sup>asws</sup> having said, Amir-Al-Momineen<sup>asws</sup> was saying: ‘There is no ‘Sign’ of Allah<sup>azwj</sup> Mighty and Majestic which is greater than I<sup>asws</sup>, nor a News from Allah<sup>azwj</sup> greater than I<sup>asws</sup>!’<sup>51</sup>

## VERSE 18

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَهُمْ أَجْرٌ كَرِيمٌ {18}

***The charitable men and the charitable women, and the lenders to Allah of a goodly loan, it shall be doubled for them and they shall have an honourable Recompense [57:18]***

علي بن إبراهيم، قال الصادق (عليه السلام): «على باب الجنة مكتوب: القرض بشمانية عشر، و الصدقة بعشرة، و ذلك أن القرض لا يكون إلا محتاج، و الصدقة ربما وقعت في يد غير محتاج».

Ali Bin Ibrahim –

‘Al-Sadiq<sup>asws</sup> said: ‘Upon the door of the Paradise it is inscribed: ‘The loan (is compounded by) eighteen, and the charity by ten, and that is because the loan cannot happen to be except for the needy, and the charity sometimes falls into a hand of other than a needy one’.<sup>52</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَّرَ أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَأْتُكِ لَرَضُوا بِهَا مِنِّي

<sup>50</sup> تفسير القمّي 1: 309.

<sup>51</sup> (Extract) الكافي 1: 161 / 3

<sup>52</sup> تفسير القمّي 2: 350

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said I<sup>azwj</sup> Made the world to be between My<sup>azwj</sup> servants as a loan. So the one who lends Me<sup>azwj</sup> a loan from it, I<sup>azwj</sup> shall Give him, with everyone, ten, up to a multiple of seven hundred, and whatever I<sup>azwj</sup> so Desire from that; and the one who does not lends Me<sup>azwj</sup> a loan from it, so I<sup>azwj</sup> shall Seize something Forcibly from him. But, if he is patient, I<sup>azwj</sup> shall Give him three characteristics, such that if I<sup>azwj</sup> were to Give one of these to My<sup>azwj</sup> Angels, they would be pleased with Me<sup>azwj</sup>.<sup>53</sup>

## VERSE 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ ۖ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ {19}

***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]***

عنه، عن أبيه، عن حمزة بن عبد الله الجعفري، عن جميل بن دراج، عن عمرو بن مروان، عن الحارث بن حصيرة، عن زيد بن أرقم، عن الحسين بن علي عليهما - السلام قال: ما من شيعة إلا صديق شهيد، قال: قلت: جعلت فداك أنى يكون ذلك و عامتهم يموتون على فراشهم؟ -

From him, from his father, from Hamza Bin Abdullah Al Ja'fary, from Jameel Bin Daraaj, from Amro Bin Marwaan, from Al Haris Bin Hasyera, from Zayd Bin Arqam,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'There is none from our<sup>asws</sup> Shias except (he is) a true martyr'. I said, 'May I be sacrificed for you<sup>asws</sup>! And how can that be and most of them are dying upon their beds?'

فقال: أما تتلو كتاب الله في الحديد " والذين آمنوا بالله ورسله أولئك هم الصديقون والشهداء عند ربهم. "

So he<sup>asws</sup> said: 'Have you not recited the Book of Allah<sup>azwj</sup> in (Surah) Al-Hadeed: ***And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord?***

قال: فقلت: كأني لم أقرأ هذه الآية من كتاب الله عزوجل قط، قال: لو كان الشهداء ليس إلا كما تقول لكان الشهداء قليلا.

<sup>53</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21 (Extract)

I said, 'It was as if I had never recited this Verse from the Book of Allah<sup>azwj</sup> Mighty and Majestic, at all!' He<sup>asws</sup> said: 'If the Martyrs were not except as you are saying it, the Martyrs would have been (very) few'.<sup>54</sup>

عنه، عن أبي يوسف يعقوب بن يزيد، عن محمد بن أبي عمير، عن عمرو بن عاصم، عن منهل القصاب، قال: قلت لأبي عبد الله عليه السلام: ادع الله لي بالشهادة، فقال: المؤمن لشهيد حيث مات، أو ما سمعت قول الله في كتابه: " والذين آمنوا بالله ورسوله أولئك هم الصديقون والشهداء عند ربهم ".

From him, from Abu Yusuf Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Amro Bin Aasim, from Minhaal Al Qasaab who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Supplicate for me for the martyrdom'. So he<sup>asws</sup> said: 'The Momin is a martyr wherever he dies. Have you not heard the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book: **And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord?**'<sup>55</sup>

و عن الحارث بن المغيرة، قال: كنا عند أبي جعفر (عليه السلام) قال: «العارف منكم بهذا الأمر المنتظر له، المحتسب فيه الخير، كمن جاهد و الله مع قائم آل محمد (عليه السلام) بسيفه».

And from Al-Haris Bin Al-Mugheira who said,

'I was in the presence of Abu Ja'far<sup>asws</sup> when he<sup>asws</sup> said: 'The one among you who understands this matter (Al-Qaim<sup>asws</sup>) and waits for it, the good has been calculated in it, as being like the one who fought, by Allah<sup>azwj</sup>, alongside Al-Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> with his sword'.

ثم قال: «بل و الله كمن جاهد مع رسول الله (صلى الله عليه و آله)، [بسيفه]» ثم قال الثالثة: «بل و الله كمن استشهد مع رسول الله (صلى الله عليه و آله) في فسطاطه، و فيكم آية من كتاب الله».

Then he<sup>asws</sup> said: 'But, as if he fought alongside Rasool-Allah<sup>saww</sup> with his sword'. Then he<sup>asws</sup> said, for the third time: 'But, by Allah<sup>azwj</sup>, like the one who was martyred alongside Rasool-Allah<sup>saww</sup> in his marquee, and regarding you all is a Verse from the Book of Allah<sup>azwj</sup>'.

قلت: و أي آية، جعلت فداك؟ قال: «قول الله عز و جل و الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ» [ثم] قال: «صرتم و الله صادقين [شهداء عند ربكم]».

I said, 'May I be sacrificed for you<sup>asws</sup>, and which Verse?' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord**'. Then

<sup>54</sup> Al Mahaasin – V 1 Bk 4 – H 115

<sup>55</sup> Al Mahaasin – V 1 Bk 4 – H 117

he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! All you (Shias) would become the truthful, the martyrs in the presence of your Lord<sup>azwj</sup>'.<sup>56</sup>

ابن بابويه: عن أبيه، بإسناده يرفعه إلى أبي بصير و محمد مسلم، قال: قال أبو عبد الله (عليه السلام): حدثني أبي، عن جدي، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام) علم أصحابه في مجلس واحد أربعمئة باب من العلم، منها قوله (عليه السلام): احذروا السفلة، فإن السفلة من لا يخاف الله عز و جل، لأن فيهم قتلة الأنبياء، و فيهم أعداؤنا.

Ibn Babuwayh, from his father, by his chain going up to Abu Baseer and Muhammad Muslim who said,

'Abu Abdullah<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from my<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that: 'Amir-al-Momineen<sup>asws</sup> taught his<sup>asws</sup> companions, in a single sitting, four hundred doors of the knowledge. From these is his<sup>asws</sup> speech: 'Be cautious of the bastards (السفلة), for the bastards are the ones who do not fear Allah<sup>azwj</sup> Mighty and Majestic, because among them are those who killed the Prophets<sup>as</sup>, and among them are our<sup>asws</sup> enemies.

إن الله تبارك و تعالى اطلع على الأرض فاختارنا، و اختار لنا شيعة ينصروننا و يفرحون لفرحنا، و يحزنون لحزننا، و يبذلون أموالهم و أنفسهم فينا [أولئك منا] و إلينا،

Allah<sup>azwj</sup>, Blessed and Exalted Considered upon the earth, so He<sup>azwj</sup> Chose us<sup>asws</sup>, and Chose our<sup>asws</sup> Shias for us<sup>asws</sup>. They help us<sup>asws</sup>, and are happy with our<sup>asws</sup> happiness, and are aggrieved at our<sup>asws</sup> grief, and they spend their wealth and their lives for us. They are from us<sup>asws</sup> and to us<sup>asws</sup>.

و ما من الشيعة عبد يقارف أمرا نهيناه عنه فلا يموت حتى يتلى ببليّة تمحص فيها ذنوبه، إما في ماله، أو ولده، أو في نفسه حتى يلتقى الله عز و جل و ما له ذنب، و إنه ليبقى عليه الشيء من ذنوبه فيشدد [به] عليه عند موته،

And there is none from the Shias servant who goes near a matter from which we<sup>asws</sup> have prohibited him from, so he does not die until he is Tested with a misfortune during which his sins are examined, be it with his wealth, or his children, or with himself, until he meets Allah<sup>azwj</sup> Mighty and Majestic, and there are no sins to him. And for him on whom some sins still remain, so there are difficulties for him during his death.

و الميت من شيعتنا صديق شهيد صدق بأمرنا، و أحب فينا، و أبغض فينا، يريد بذلك وجه الله عز و جل، مؤمن بالله و رسوله، قال الله عز و جل: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمْ أَجْرُهُمْ وَ نُورُهُمْ».

And the dead from our<sup>asws</sup> Shias, is a truthful, a martyr, having ratified our<sup>asws</sup> matter. And he loves regarding us<sup>asws</sup>, and hates regarding us<sup>asws</sup>, returning by that to face of Allah<sup>azwj</sup> Mighty and Majestic, as a believer in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Mighty and Majestic Says: **And those who believe in Allah and His**

<sup>56</sup> مجمع البيان 9: 359

***Rasool, those, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light [57:19].<sup>57</sup>***

موفق بن أحمد: يرفعه إلى ابن عباس، قال: سألت قوم النبي (صلى الله عليه وآله): فيمن نزلت هذه الآية؟ قال: «إذا كان يوم القيامة عقد لواء من نور أبيض، و نادى مناد: ليقم سيد الوصيين و معه الذين آمنوا بعد بعث محمد (صلى الله عليه وآله) فيقوم علي بن أبي طالب (عليه السلام)،

Mowqaf Bin Ahmad, with an unbroken chain going up to

Ibn Abbas who said, 'A group of people asked the Prophet<sup>saww</sup>, 'For whom was this Verse Revealed?' He said, 'When it will be the Day of Judgement, a Caller will Call out holding a flag of white Light: 'Let him<sup>asws</sup> arise, the Chief of the successors<sup>asws</sup>, and with him<sup>asws</sup> those who belied, after the Sending of Muhammad<sup>sawwj</sup>!' So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would arise.

فيعطى اللواء من النور الأبيض بيده، و تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه رجلا رجلا، فيعطيه أجره و نوره،

Then he<sup>asws</sup> would be Given the flag of white Light in his<sup>asws</sup> hand, and underneath it would be all the foremost ones of the former ones from the Emigrants and the Helpers. No other would be included with them until he<sup>asws</sup> is seated upon the Pulpit of Light of the Lord<sup>azwj</sup> of Honour, and there are presented to him<sup>asws</sup> all, man after man, and he<sup>asws</sup> would give them their Reward and their Light.

فإذا أتى على آخرهم قيل لهم: قد عرفتم صفتكم و منازلكم في الجنة، إن راكم يقول: إن لكم عندي مغفرة و أجرا عظيما يعني الجنة،

So when it comes to the last of them, it will be Said to them: 'You have come to know your qualities and your dwelling in the Paradise. Your Lord<sup>azwj</sup> is Saying: "In My<sup>azwj</sup> Presence, for you all, is Forgiveness and a Great Reward", Meaning, the Paradise.

فيقوم علي و القوم تحت لوائه معه يدخل بهم الجنة، ثم يرجع إلى منبره، فلا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة، و ينزل أقواما على النار،

Then Ali<sup>asws</sup> would arise, and the people underneath the flag would be with him<sup>asws</sup>, and enter the Paradise with them. Then he<sup>asws</sup> will return to his<sup>asws</sup> Pulpit, and they will not stop presenting to him<sup>asws</sup> all the Momineen, and he<sup>asws</sup> will give them their share and take them into the Paradise, and he<sup>asws</sup> will descend (other) people upon the Fire.

فذلك قوله تعالى: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمُ أَجْرُهُمْ وَ نُورُهُمْ يعني السابقين الأولين [من] المؤمنين و أهل الولاية

الخصال: 635 / 10، تأويل الآيات 2: 667 / 25<sup>57</sup>

Thus these are the Words of the Exalted: ***And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light [57:19]*** - Meaning the foremost ones of the former ones from the Momineen and the people of Al-Wilayah.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ يَعْنِي كَفَرُوا وَكَذَّبُوا بِالْوِلَايَةِ وَبِحَقِّ عَلِيٍّ (عليه السلام).

***And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]***, Meaning, they denied and belied the Wilayah and the right of Ali<sup>asws</sup>.<sup>58</sup>

شرف الدين النجفي، قال: روى صاحب كتاب (البشارات) مرفوعاً إلى الحسين بن أبي حمزة، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، قد كبر سني، و دق عظمي، و اقترب أجلي، و قد خفت أن يدركني قبل هذا الأمر الموت.

Sharaf Al-Deen Al-Najafy said, 'The author of the book Al-Bashaarat has reported, with an unbroken chain going up to Al-Husayn Bin Abu Hamza, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! I have aged in my years, and my bones are thin, and my term is approaching, and I have fear that I will see the death before I see this matter (Al-Qaim<sup>asws</sup>)'.

قال: فقال لي «يا أبا حمزة، [أو ما ترى الشهيد إلا من قتل؟] قلت: نعم، جعلت فداك. فقال لي: «يا أبا حمزة، [من آمن بنا، و صدق حديثنا، و انتظر أمرنا، كان كمن قتل تحت راية القائم (عليه السلام)، بل و الله تحت راية رسول الله (صلى الله عليه و آله)».

He<sup>asws</sup> said: 'O Abu Hamza, or what does the martyr see except for the killing?' I said, 'Yes, may I be sacrificed for you<sup>asws</sup>'. So he<sup>asws</sup> said to me: 'O Abu Hamza! The one who believes in us<sup>asws</sup>, and ratifies our<sup>asws</sup> Hadeeth, and awaits our<sup>asws</sup> command, is like the one who was killed under the flag of Al-Qaim<sup>asws</sup>. But, by Allah<sup>azwj</sup>, under the flag of Rasool-Allah<sup>saww</sup>,<sup>59</sup>

و عن أبي بصير قال: قال [لي] الإمام الصادق (عليه السلام): «يا أبا محمد، إن الميت على هذا الأمر شهيد» قال: قلت: جعلت فداك، و إن مات على فراشه؟ قال: [«و إن مات على فراشه، فإنه حي يرزق»].

And from Abu Baseer who said,

'Al-Imam Al-Sadiq<sup>asws</sup> said to me: 'O Abu Muhammad! The dead upon this matter is a martyr'. I said, 'May I be sacrificed for you<sup>asws</sup>! And if he dies upon his bed?' He<sup>asws</sup> said: 'Even if he dies upon his bed. So he is alive, being Sustained'.<sup>60</sup>

<sup>58</sup> مناقب ابن المغازلي: 369 / 322.

<sup>59</sup> تأويل الآيات: 2 / 665 / 21

<sup>60</sup> تأويل الآيات: 2 / 666 / 22.

و عنه: عن الحسين» بن علي المقرئ بإسناده، عن رجاله، مرفوعاً إلى أبي أيوب الأنصاري، قال: قال رسول الله (صلى الله عليه و آله): «الصدقون ثلاثة: حزقيل مؤمن آل فرعون، و حبيب صاحب آل يس، و علي بن أبي طالب (عليه السلام)، و هو أفضل الثلاثة».

And from him, from Al-Husayn Bin Ali Al-Munqary, by his chain, from his men, with an unbroken chain going up to Abu Ayoub Al-Ansary who said,

'Rasool-Allah<sup>saww</sup> said: 'The Truthful are three – Hizkeel, a Momin of the people of the Pharaoh<sup>la</sup>, and Habeeb (Al Najjar), the companion of the people of Yaseen ( آل يس), and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> who is the superior of the three'.<sup>61</sup>

و عنه: عن جعفر بن محمد بن مالك، عن محمد بن عمر، عن عبد الله بن سليمان، عن إسماعيل بن إبراهيم، عن عمر بن الفضل البصري، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «هبط على النبي (صلى الله عليه و آله) ملك له عشرون ألف رأس،

And from him, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Umar, from Abdullah Bin Suleyman, from Ismail Bin Ibrahim, from Umar Bin Al-Mufazzal-Al-Basry, from Abaad Bin Saheyb,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, who from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'An Angel who had twenty thousand heads came down unto the Prophet<sup>saww</sup>.

و الملك يقال له محمود، فإذا بين منكبيه مكتوب: لا إله إلا الله، محمد رسول الله، علي الصديق الأكبر، فقال له النبي (صلى الله عليه و آله): حبيبي محمود، [منذ] كم هذا مكتوب بين منكبيك؟ قال: من قبل أن يخلق الله آدم باثني عشر ألف عام».

And the Angel was called Mahmoud, and in between his shoulders was Inscribed: "There is no god except for Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is the Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is the Greatest Truthful (الصديق الأكبر). So the Prophet<sup>saww</sup> said to him: 'O my<sup>saww</sup> beloved Mahmoud! Since when has this been Inscribed between your shoulders?' He said, 'From before Allah<sup>azwj</sup> Created Adam<sup>as</sup>, by twelve thousand years'.<sup>62</sup>

عنه عن ابن مسكان عن مالك الجهنّي قال قال لي أبو عبد الله (عليه السلام) يا مالك أ ما ترضون أن تُقيموا الصلوة و تؤثروا الزكاة و تكفوا و تدخلوا الجنة يا مالك إنه ليس من قوم ائتموا بإمام في الدنيا إلا جاء يوم القيامة يلعنهم و يلعنونه إلا أنتم و من كان على مثل حالكم يا مالك إن الميت و الله منكم على هذا الأمر لشهيد بمنزلة الضارب بسيفه في سبيل الله.

From him, from Ibn Muskaan, from maalik Al-Juhny who said:

Abu Abdullah<sup>asws</sup> said to me: 'O Maalik! Will you not be happy that you establish the Salat, and you give the Zakat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik!

<sup>61</sup> تأويل الآيات 2: 664 / 17

<sup>62</sup> تأويل الآيات 2: 664 / 18

By Allah<sup>azwj</sup>, the dead ones from among you who were upon this matter (Al-Qaim<sup>asws</sup>) is a martyr of the status of the striker with his sword in the Way of Allah<sup>azwj</sup>.<sup>63</sup>

## VERSES 20 & 21

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {20}

**Know rather that the life of the world is a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children is like rain, which fascinates the Kafirs by its growth. Then it withers so you see it as pale, then it becomes debris. And in the Hereafter there is severe Punishment and a Forgiveness from Allah and Pleasure. And what is the life of the world except a deceptive enjoyment? [57:20]**

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

**Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]**

## The expanse of the Paradise

الرضي في (الخصائص): بإسناد مرفوع إلى أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «قدم أسقف نجران على عمر بن الخطاب، فقال: يا أمير المؤمنين، إن أرضنا أرض باردة شديدة المؤونة لا تحمل الجيش، و أنا ضامن لخراج أرضي أحمله إليك في كل عام كاملاً،

Al-Razy, in Al-Khasaaia, by an unbroken chain going up to

Abu Ja'far<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Baqir<sup>asws</sup> having said: 'A Bishop of Najran came to Umar Bin Al-Khattab. He said, 'O commander of the faithful! Our land is an intensely cold land which the army cannot tolerate, and I am responsible for the land tax which I bring to you every year completely'.

<sup>63</sup> Al Kafi – H 14570

فكان يقدم هو بالمال بنفسه و معه أعوان له حتى يوفيه بيت المال، و يكتب له عمر البراءة».

And he had come with the wealth by himself, and along with him were his helpers until he was loyal to the public treasury, and Umar had written for him the receipt (for full payment).

قال: «فقدم الأسقف ذات عام، و كان شيخا جميلا، فدعاه عمر إلى الله و إلى دين رسول الله (صلى الله عليه و آله)، و أنشأ، يذكر فضل الإسلام، و ما يصير إليه المسلمون من النعيم و الكرامة، فقال له الأسقف: يا عمر، أنتم تقرءون في كتابكم أن [لله] جنة عرضها كعرض السماء و الأرض، فأين تكون النار؟

So, that year the bishop came, and he was a handsome old man. Umar Bin Al-Khattab invited him to the Religion of Rasool-Allah<sup>saww</sup>, and he mentioned the virtues of Al-Islam and what the Muslims are going towards the Blessings and the Prestige. So the bishop said to him, 'O Umar! You are reading in your Book that Allah<sup>azwj</sup> has **a Garden the expanse of it is like the expanse of the sky and the earth [57:21]**, so where is the Fire (Hell)?'

قال: فسكت عمر، و نكس رأسه، فقال أمير المؤمنين (عليه السلام) - و كان حاضرا - أجب هذا النصراني. فقال: له عمر: بل أجبه أنت. فقال (عليه السلام) له: يا أسقف نجران، أنا أجيبك، إذا جاء النهار أين يكون الليل، و إذا جاء الليل أين يكون النهار؟

Umar was silent, and bowed his head. So Amir-al-Momineen<sup>asws</sup> - and he<sup>asws</sup> was present - said: 'I<sup>asws</sup> am astounded at this Christian. Umar said to him<sup>asws</sup>, 'But you<sup>asws</sup> answer him'. So he<sup>asws</sup> said to him: 'O Bishop of Najran! I<sup>asws</sup> will answer you. When the day comes, where does the night go, and when the night comes, where does the day go?

فقال الأسقف: ما كنت أرى [أن] أحدا يجيبني عن هذه المسألة. ثم قال: من هذا الفتى، يا عمر؟ قال عمر: هذا علي بن أبي طالب، ختن رسول الله (صلى الله عليه و آله) و ابن عمه و أول مؤمن معه، هذا أبو الحسن و الحسين.

The Bishop said, 'I have not seen anyone answer me about this question'. Then he said, 'Who is this young man, O Umar?' Umar said, 'This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, son-in-law of Rasool-Allah<sup>saww</sup>, and the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup>, and the first to believe in him<sup>saww</sup>. This is the father of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.

قال الأسقف: أخبرني - يا عمر - عن بقعة في الأرض طلعت فيها الشمس ساعة، و لم تطلع فيها قبلها و لا بعدها؟ قال عمر: سل الفتى، فقال أمير المؤمنين (عليه السلام): أنا أجيبك، هو البحر حيث انقلب لبني إسرائيل، فوقعت الشمس فيه، و لم تقع فيه قبله و لا بعده، قال الأسقف: صدقت يا فتى.

The Bishop said, 'Inform me - O Umar - about an area in the earth where the sun rises for an hour, and had never risen before it and will never rise after it?' Umar said, 'Ask the young man<sup>asws</sup>'. So Amir-al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> will answer you. It is the (sea bed) of the sea where it was parted for the Children of Israel. So the sun

shined upon it, and it had neither shone on it before nor after it'. The Bishop said, 'You<sup>asws</sup> have spoken the truth, O young man<sup>asws</sup>'.

ثم قال الأسقف: أخبرني - يا عمر - عن شيء في أيدي أهل الدنيا شبيه بثمار أهل الجنة؟ فقال: سل الفتى. فقال (عليه السلام): أنا أجيبك: هو القرآن، يجتمع أهل الدنيا عليه، فيأخذون منه حاجتهم، ولا ينقص منه شيء، وكذلك ثمار الجنة. قال الأسقف: صدقت يا فتى.

Then the Bishop said, 'Inform me – O Umar – about a thing which is in the hands of the people of the world which resemble the fruit of the people of the Paradise?' So he said, 'Ask the young man<sup>asws</sup>'. So he<sup>asws</sup> said: 'I<sup>asws</sup> will answer you. It is the Quran. The people of the world have gathered to it, and they are taking from it what they need, and it does not become less in anything. Similarly are the fruits of the Paradise'. The Bishop said, 'You<sup>asws</sup> have spoken the truth, O young man<sup>asws</sup>'.

ثم قال الأسقف: يا عمر، أخبرني هل للسموات من أبواب؟ فقال عمر: سل الفتى، فقال (عليه السلام): نعم يا أسقف، لها أبواب. فقال: يا فتى هل لتلك الأبواب من أقفال؟ فقال (عليه السلام): نعم يا أسقف، أقفالها الشرك بالله. قال الأسقف: صدقت يا فتى. فما مفتاح تلك الأقفال؟ فقال (عليه السلام): شهادة أن لا إله إلا الله، لا يحجبها شيء دون العرش، فقال: صدقت يا فتى.

Then the Bishop said, 'O Umar! Inform me, are there gateways (doors) for the skies?' So Umar said, 'Ask the young man<sup>asws</sup>'. He<sup>asws</sup> said: 'Yes, O Bishop, there are gateways for these'. He said, 'O young man<sup>asws</sup>, are there locks for these gateways?' He<sup>asws</sup> said: 'Yes, O Bishop, its locks are the association (الشرك) with Allah<sup>azwj</sup>'. The Bishop said, 'You<sup>asws</sup> have spoken the truth, O young man. So what are the keys for those locks?' So he<sup>asws</sup> said: 'Testifying that there is no god except for Allah<sup>azwj</sup>, nothing is veiled from Him<sup>azwj</sup>, underneath the Throne'. So the Bishop said, 'You<sup>asws</sup> have spoken the truth, O young man<sup>asws</sup>'.

ثم قال الأسقف: يا عمر، أخبرني عن أول دم وقع على وجه الأرض، أي دم كان فقال: سل الفتى. فقال (عليه السلام): أنا أجيبك يا أسقف نجران، أما نحن فلا نقول كما تقولون أنه دم ابن آدم الذي قتله أخوه و ليس هو كما قلتم، و لكن أول دم وقع على وجه الأرض مشيمة حواء حين ولدت قاييل بن آدم. قال الأسقف: صدقت يا فتى.

Then the Bishop said, 'O Umar! Inform me about the first blood which fell upon the face of the earth, which blood was it?' So he said, 'Ask the young man'. So he<sup>asws</sup> said: 'I<sup>asws</sup> will answer you, O Bishop of Najran! But rather, we are not saying as you are saying, that it was the blood of the son<sup>as</sup> of Adam<sup>as</sup> who was killed by his<sup>asws</sup> brother<sup>la</sup>, and it is not like what you are saying. But, the first blood, which fell upon the face of the earth was of Eve<sup>as</sup>, where she<sup>as</sup> gave birth to Qabeel<sup>la</sup>, son of Adam<sup>as</sup>'. The Bishop said, 'You<sup>asws</sup> have spoken the truth, O young man<sup>asws</sup>'.

ثم قال الأسقف: بقيت مسألة واحدة، أخبرني أنت - يا عمر - أين الله تعالى؟ قال: فغضب عمر، فقال أمير المؤمنين (عليه السلام): أنا أجيبك و سل عما شئت، كنا عند رسول الله (صلى الله عليه و آله) ذات يوم، إذا أتاه ملك فسلم، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ قال: من سبع سموات من عند ربي.

Then the Bishop said, 'There remains one question. You inform me – O Umar – where is Allah<sup>azwj</sup> the Exalted?' Umar got angry, but Amir-al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> will answer you, and ask whatsoever you like to. We were in the presence of Rasool-Allah<sup>saww</sup> one day, when an Angel came up and greeted. So Rasool-Allah<sup>saww</sup> said to him: 'From where have you been Sent?' He said: 'From the seventh sky, from the Presence of my Lord<sup>azwj</sup>'.

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من سبع أرضين من عند ربي. ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من مشرق الشمس من عند ربي. ثم أتى ملك آخر، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ فقال: من مغرب الشمس من عند ربي.

Then another Angel came up, so Rasool-Allah<sup>saww</sup> said to him: 'From where have you been Sent?' He said: 'From the seventh firmament, from the Presence of my Lord<sup>azwj</sup>'. Then another Angel came up, and greeted. So Rasool-Allah<sup>saww</sup> said to him: 'From where have you been Sent?' He said: 'From the east of the sun, from the Presence of my Lord<sup>azwj</sup>'. Then another Angel came up, so Rasool-Allah<sup>saww</sup> said to him: 'From where have you been sent?' He said: 'From the west of the sun, from the Presence of my Lord<sup>azwj</sup>'.

فإن الله ها هنا و ها هنا، في السماء إله، و في الأرض إله، و هو الحكيم العليم».

Thus, Allah<sup>azwj</sup> is over here, and over there, in the sky He<sup>azwj</sup> is God, and in the earth He<sup>azwj</sup> is God, and He<sup>azwj</sup> is the Wise, the Knower'.

قال أبو جعفر (عليه السلام): «معناه من ملكوت ربي في كل مكان، و لا يعزب عن علمه شيء تبارك و تعالى».

Abu Ja'far<sup>asws</sup> said: 'Its Meaning is – From the Kingdom of my Lord<sup>azwj</sup>, in every place, and there is nothing which is far from His<sup>azwj</sup> Knowledge, the Blessed and Exalted'.<sup>64</sup>

السيد الرضي، في (فضائل العترة): عن أمير المؤمنين (عليه السلام) - في حديث - و قد سأله جاثليق: أخبرني عن الجنة و النار، أين هما؟ قال (عليه السلام): «الجنة تحت العرش في الآخرة، و النار تحت الأرض السابعة السفلى» فقال الجاثليق: صدقت.

Al-Syed Al-Razi, in Fazaail Al-Itrat,

(It has been narrated) from Amir-al-Momineen<sup>asws</sup> – in a Hadeeth – and a Catholic had asked him<sup>asws</sup>, 'Inform me about the Paradise and the Fire, where are these two?' He<sup>asws</sup> said: 'The Paradise is underneath the Throne in the Hereafter, and the Fire is underneath the seventh firmament, the lowest'. So the Catholic said, 'You<sup>asws</sup> have spoken the truth'.<sup>65</sup>

في تفسير علي بن ابراهيم حدثنا ابي عن ابن ابي عمير عن أبي بصير قال: قال أبو عبد الله عليه السلام: ان أدنى أهل الجنة منزلاً لو نزل به الثقلان الجن و الانس لو سعه طعماً و شراباً، ولا ينقض مما عنده شيئاً، وان أيسر أهل الجنة منزلاً من يدخل الجنة

<sup>64</sup> خصائص الأئمة (عليه السلام): 90  
<sup>65</sup> (فضائل العترة)

فيرفع له ثلاث حدائق ؛ فإذا دخل ادناهن رأى فيها من الأزواج ومن الخدم والانهار والثمار ما شاء الله، مما يملأ عينه قرة وقلبه مسرة،

In Tafseer of Ali Bin Ibrahim (Qummi), from his father, from Ibn Abu Umeyr, from Abu Baseer who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The smallest allocation of the people of the Paradise, when the one who enters his dwelling in Paradise, there will be raised for him three Gardens. So when he enters the lowest one of it, he would see therein from the wives, and from the servants, and the rivers, and the fruits, whatsoever Allah<sup>azwj</sup> Desires, from what will fill his eyes with delight, and his heart with pleasure.

فإذا شكر الله وحمده قيل له: ارفع رأسك إلى الحديقة الثانية ففيها ما ليس في الاخرى فيقول: يا رب أعطني هذه فيقول الله تعالى: ان أعطيتكها سألتني غيرها ؟ فيقول: رب هذه هذه، فإذا هو دخلها وعظمت مسرته شكر الله وحمده

So when he thanks Allah<sup>azwj</sup> and praises Him<sup>azwj</sup> it will be Said to him: ‘Raise your head to the second Garden’. So therein would be what was no in the other one. So he would be saying, ‘O Lord<sup>azwj</sup>! You<sup>azwj</sup> have Given me this!’ So Allah<sup>azwj</sup> the High would Say: “I<sup>azwj</sup> have Given you these two, are you asking Me<sup>azwj</sup> for other than this?’ So he would be saying, ‘Lord<sup>azwj</sup>! This one! This one!’ So when he enters it, and his pleasure magnifies, he will Thank Allah<sup>azwj</sup> and Praise Him<sup>azwj</sup>.

قال: فيقال افتحوا له بابا إلى الجنة، ويقال له: ارفع رأسك فإذا قد فتح له باب من الخلد ويرى اضعاف ما كان فيما قبل، فيقول عند مضاعف مسراته: رب لك الحمد الذي لا يحصى إذ مننت على بالجنان وأنجيتني من النيران، والحديث طويل اخذنا منه موضع الحاجة.

He<sup>asws</sup> said: ‘So it will be Said: ‘Open the Door for him to the Paradise’, and it will be Said to him: ‘Raise your head!’ So when the Door from the Eternal Paradise (الخلد) is opened for him, and he sees more than what was from before, so he would be saying during the magnification of his pleasure, ‘Lord<sup>azwj</sup>! For You<sup>saww</sup> is the Praise which cannot be numbered since You<sup>azwj</sup> Bestowed upon my heart and Rescued me from the Fires’. And the Hadeeth is lengthy. We have taken what was needed from it’.<sup>66</sup>

## The Grace of Allah<sup>azwj</sup> - Imamate

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، و في قوله تعالى: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahsab,

<sup>66</sup> Tafseer Noor Al Saqalayn – CH 57 H 83

'Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the Exalted: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***, from His<sup>azwj</sup> servants. And regarding the Words of the Exalted: ***And do not be coveting what Allah have Graced with some of you above the others [4:32]***, said: 'Both of these were Revealed regarding Amir-Al-Momineen<sup>asws</sup>'<sup>67</sup>.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن المستورد النخعي، عن رواه، عن أبي عبد الله (عليه السلام)، قال: «إن من الملائكة الذين في سماء الدنيا ليطلعون إلى الواحد و الاثنین و الثلاثة و هم يذكرون فضل آل محمد (عليهم السلام)، فيقولون: أما ترون هؤلاء في قلتهم و كثرة عدوهم يصفون فضل آل محمد؟ فتقول الطائفة الأخرى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Masturad Al-Nakhaie who has reported,

'Abu Abdullah<sup>asws</sup> said: 'From the Angels who are in the sky of the world, are those that come to one, and two, and three (Shias) when they mention the merits of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. They say: 'Do you see these who are few in number and their enemies are numerous, describing the merits of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?' The other group (of Angels) say: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***.<sup>68</sup>

See the Hadeeth in the appendix for detailed explanation of Imamate being the grace of Allah<sup>azwj</sup>.

## VERSE 22

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ {22}

***Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]***

و عنه، قال: حدثنا محمد بن جعفر الرزار، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا: «صدق الله و بلغت رسله، كتابه في السماء علمه بها، و كتابه في الأرض إعلامنا في ليلة القدر و في غيرها إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ».

And from him, from Muhammad Bin Ja'far Al-Razar, from Yahya Bin Zakariya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

<sup>67</sup> المناقب 3: 99

<sup>68</sup> الكافي 2: 149 / 4.

'Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence [57:22]**, he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Spoke the Truth and His<sup>azwj</sup> Rasool<sup>saww</sup> delivered it. His<sup>azwj</sup> Book in the sky, He<sup>azwj</sup> Teaches it, and His<sup>azwj</sup> book in the earth, we<sup>asws</sup> know it during the Night of Pre-destination (ليلة القدر) and during other than it, **surely that is easy upon Allah [57:22]**'.<sup>69</sup>

علي بن إبراهيم: قال الصادق (عليه السلام): «لما ادخل رأس الحسين (عليه السلام) على يزيد لعنه الله، و ادخل عليه علي بن الحسين (عليهما السلام) و بنات أمير المؤمنين (عليه السلام)، و كان علي بن الحسين (عليهما السلام) مقيدا مغلولا، فقال يزيد: يا علي بن الحسين، الحمد لله الذي قتل أبأك. فقال علي بن الحسين (عليهما السلام): لعن الله من قتل أبي.

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq<sup>asws</sup> said: 'When the head of Al-Husayn<sup>asws</sup> was brought to Yazeed<sup>la</sup>, May Allah<sup>azwj</sup> Curse him<sup>la</sup>, and were brought to him<sup>la</sup>, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and daughters of Amir Al-Momineen<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was bound and shackled. Yazeed<sup>la</sup> said: 'O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! The Praise is due to Allah<sup>azwj</sup> Who Killed your<sup>asws</sup> father<sup>asws</sup>'. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Curse of Allah<sup>azwj</sup> be upon the one who killed my<sup>asws</sup> father<sup>asws</sup>!'

قال: فغضب يزيد و أمر بضرب عنقه (عليه السلام) فقال علي بن الحسين (عليهما السلام): فإذا قتلني فبنات رسول الله (صلى الله عليه و آله) من يردنهن إلى منازلهن، و ليس لهن محرم غيري؟ فقال: أنت تردنهن إلى منازلهن،

He<sup>asws</sup> said: 'Yazeed<sup>la</sup> got angry and ordered for the striking his<sup>asws</sup> neck (execution). So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'So if you<sup>la</sup> were to kill me<sup>asws</sup>, then for the daughters of Rasool-Allah<sup>saww</sup>, who will return them to their houses, and there is not for them a 'Mahram' apart from me<sup>asws</sup>?'. So he<sup>la</sup> said: 'You<sup>asws</sup> will return them to their houses'.

ثم دعا بمبرد، فأقبل يبرد الجامعة من عنقه بيده. ثم قال: يا علي بن الحسين، أ تدري ما الذي أريد بذلك؟ قال: بلى تريد أن لا يكون لأحد علي منة غيرك. فقال يزيد: هذا و الله [ما] أردت.

Then he<sup>la</sup> called for the shackles (to be removed), so he<sup>la</sup> went towards the shackles and removed all of them from his<sup>asws</sup> neck by his<sup>la</sup> own hand. Then he<sup>la</sup> said, 'O Ali Bin Al-Husayn<sup>asws</sup>! Do you<sup>asws</sup> know what it is which I intend by that?' He<sup>asws</sup> said: 'Yes. You want that there should not be anyone for me<sup>asws</sup>, (to ask) for a favour apart from you<sup>la</sup>'. So Yazeed<sup>la</sup> said, 'By Allah<sup>azwj</sup>! This is what I<sup>la</sup> want'.

ثم قال: يا علي بن الحسين ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

Then he<sup>la</sup> said: 'O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> ! **And whatever difficulty afflicts you it is regarding what your hands have earned [42:30]**.

<sup>69</sup> تفسير القمي 2: 351

فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أصاب من مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ الآية فنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Not at all! This has not been Revealed regarding us<sup>asws</sup>! But rather, (what has been) Revealed regarding us<sup>asws</sup> is: **Neither does a difficulty afflicts in the earth nor regarding yourselves [57:22]** – the Verse. So we<sup>asws</sup> are the ones who do not despair upon what has escaped us<sup>asws</sup> from the world, nor are we<sup>asws</sup> happy with what has been Given to us<sup>asws</sup> from it'.<sup>70</sup>

في كتاب مقتل الحسين (ع) لابي مخنف ان يزيد لعنه الله لما نظر إلى علي بن الحسين عليهما السلام قال له: ابوك قطع رحمتي وجهل حقى ونازعني في سلطاني فعل الله به ما رأيت ؟

And in the book Maqtal of Al-Husayn<sup>asws</sup> for Abu Mikhnaf – 'When Yazeed<sup>la</sup>, Curse of Allah<sup>azwj</sup> be upon him<sup>la</sup> looked towards Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, said to him<sup>asws</sup>, 'Your<sup>asws</sup> father<sup>asws</sup> cut-off relationships with me<sup>la</sup>, and ignored my<sup>la</sup> right, and disputed with me<sup>la</sup> regarding my<sup>la</sup> authority. Thus Allah<sup>azwj</sup> Did with him<sup>asws</sup> what you<sup>asws</sup> saw?'

فقال علي بن الحسين: " ما أصاب من مصيبة في الارض ولا في انفسكم الا في كتاب من قبل ان نبرأها ان ذلك على الله يسير " .

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: '**Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**'.<sup>71</sup>

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه قال: حدثنا علي بن الحسن قال: حدثنا محمد ابن عبد الله بن زرارة، عن علي بن عبد الله، عن أبيه، عن جده، عن أميرالمؤمنين عليه السلام قال: تعتلج النطفتان في الرحم فأيتهما كانت أكثر جاءت تشبهها، فإن كانت نطفة المرأة أكثر جاءت تشبه أحواله، وان كانت نطفة الرجل أكثر جاءت تشبه اعمامه

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Ali Bin Al Hassan, from Muhammad Ibn Abdullah Bin Zarara, from Ali Bin Abdullah, from his father, from his grandfather,

Amir Al-Momineen<sup>asws</sup> has said: 'The two waters meet in the womb, so whichever of the two was more, it goes on to resemble it. So if the water of the woman is more, it goes on to resemble its maternal uncles, and if the water of the man was more, it goes on to resemble is paternal uncles'.

وقال: تحول النطفة في الرحم أربعين يوما فمن أراد أن يدعو الله عزوجل ففى تلك الاربعين قبل ان تخلق

<sup>70</sup> تفسير القمى 2: 352

<sup>71</sup> Tafseer Noor Al Saqalayn – CH 57 H 88

And he<sup>asws</sup> said: 'The water keeps turning (changing) for forty days in the womb. So the one who intends to supplicate to Allah<sup>azwj</sup> Mighty and Majestic, so he should do it in those forty (days) before it (a child) is Created'.

ثم يبعث الله ملك الارحام فيأخذها فيصعد بها إلى عزوجل فيقف منه حيث يشاء الله فيقول: يا إلهي أذكر أم انثى؟ فيوحى الله عزوجل ما يشاء ويكتب الملك ثم يقول: يا إلهي اشقي أم سعيد؟ فيوحى الله عزوجل من ذلك ما يشاء ويكتب

Then Allah<sup>azwj</sup> Sends an Angel to the womb, so he seizes it and ascends with it to the Mighty and Majestic. So he pauses from it wherever Allah<sup>azwj</sup> so Desires it. Then he says: 'O my God! Male or female?' So Allah<sup>azwj</sup> Mighty and Majestic Reveals unto him whatever He<sup>azwj</sup> so Desire, and the Angels writes it down, then says, 'O my God! Wretched or happy?' So Allah<sup>azwj</sup> Mighty and Majestic Reveals from that whatever He<sup>azwj</sup> so Desires to, and he writes it down.

فيقول: إلهي كم رزقه وما أجله؟ ثم يكتبه ويكتب كل شئ يصيبه في الدنيا بين عينيه ثم يرجع به فيرده في الرحم فذلك قول الله عزوجل (ما أصاب من مصيبة في الارض ولا في أنفسكم إلا في كتاب من قبل ان نبرأها).

Then he says: 'O my God! How much is its sustenance, and what is its term?' Then he writes it down, and writes down in between its eyes, everything that it would face in the world. Then he returns with it, and returns it back to the womb. Thus, these are the Words of Allah<sup>azwj</sup> Might and Majestic: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence [57:22].**<sup>72</sup>

## VERSE 23

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {23}

**So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23]**

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، ما منزلة الدنيا من نفسي إلا بمنزلة الميتة، إذا اضطرت إليها أكلت منها. يا حفص، إن الله تبارك و تعالى علم ما العباد عاملون، و إلى ما هم صائرون، فحلم عنهم عند أفعالهم السيئة لعلمه السابق فيهم، فلا يغرنك حسن الطلب ممن لا يخاف الفوت»

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

<sup>72</sup> Al Illal Al Sharaie – V 1 Ch 85 H 4

'Abu Abdullah<sup>asws</sup> said: 'O Hafs! The status of the word within myself<sup>asws</sup> is nothing except for the corpse. If I<sup>asws</sup> am forced into it, I<sup>asws</sup> would eat from it. O Hafs! Allah<sup>azwj</sup> Blessed and Exalted Knows what the servants are doing, and to what they are ending up to. But, He<sup>azwj</sup> Forbears from them during their evil deeds for what has preceded in His<sup>azwj</sup> Knowledge, therefore do not let the beauty of the seeker, from those who do not fear the death, deceive you'.

ثم تلا قوله: تِلْكَ الدَّارُ الْآخِرَةُ الْآيَةُ، و جعل يبكي و يقول: «ذهبت و الله الأماني عند هذه الآية». ثم قال: «فاز و الله الأبرار، أ تدري من هم؟ هم الذين لا يؤذون الذر، كفى بخشية الله علما، و كفى بالاغترار جهلا.

Then he<sup>asws</sup> recited His<sup>azwj</sup> Words: ***That is the House of the Hereafter [28:83]*** – the Verse, and went on to cry, and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! My<sup>asws</sup> aspirations are gone, with this Verse'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The righteous have succeeded. Do you know who they are? They are the ones who are not harming even a particle. The fear of Allah<sup>azwj</sup> suffices knowledge, and delusion suffices the ignorance.

يا حفص، إنه يغفر للجاهل سبعون ذنبا قبل أن يغفر للعالم ذنب واحد، من تعلم و علم، و عمل بما علم، دعي في ملكوت السماوات عظيما، فقليل: تعلم لله، و عمل لله، و علم لله».

O Hafs! He<sup>azwj</sup> Forgives seventy sins of the ignorant before He<sup>azwj</sup> Forgives one sin of the knowledgeable one. The one who learns, and acquires knowledge, and acts in accordance with what he has learnt, is referred to as great in the Kingdoms of the skies, for it is said: 'He learnt for the sake of Allah<sup>azwj</sup>, and acted for the Sake of Allah<sup>azwj</sup>, and taught for the Sake of Allah<sup>azwj</sup>'.

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز و جل: لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ، إِنْ أَعْلَمَ النَّاسُ بِاللَّهِ أَخَوْفُهُمْ لِلَّهِ، وَ أَخَوْفُهُمْ لَهُ أَعْلَمُهُمْ بِهِ، وَ أَعْلَمُهُمْ بِهِ أَزْهَدُهُمْ فِيهَا».

I said, 'May I be sacrificed for you<sup>asws</sup>! What is the limit of the ascetism in the world?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Defined its Limit in His<sup>azwj</sup> Book, so the Mighty and Majestic Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]***. The most knowledgeable of the people with Allah<sup>azwj</sup> is the one who is the most fearing for the Sake of Allah<sup>azwj</sup>, and the most fearing he is the most knowledgeable he would be, and the most knowledgeable he is, the more ascetic he would be'.

فقال له رجل: يا ابن رسول الله، أوصني. فقال: «اتق الله حيث كنت، فإنك لا تستوحش».

The man said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, Advise me'. So he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup> wherever you may be, for you are not alone'.

وقال أبو عبد الله (عليه السلام) أيضا، في قوله: غُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا، قال: «العلو: الشرف، و الفساد: البناء» (في المصدر: النساء)

And Abu Abdullah<sup>asws</sup> said as well regarding His<sup>azwj</sup> Words: **exalt themselves in the land nor make mischief [28:83]**, said: 'The exalting – the nobility, and the mischief – the edifice' – (The root being, (with) the women)'.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) عَنِ الرُّهْدِ فَقَالَ عَشْرَةُ أَشْيَاءَ فَأَعْلَى دَرَجَةِ الرُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الرُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ali Bin Hashim Bin Al Bareyd,

'From his father that a man asked Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> about the ascetism. So he<sup>asws</sup> said: '(It has) ten levels. So the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the conviction is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allah<sup>azwj</sup>: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]**'.<sup>74</sup>

و عنه، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا سهل بن زياد، عن الحسن بن العباس بن الحريش، عن أبي جعفر الثاني (عليه السلام)، في قوله تعالى: لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ، قال: «قال أبو عبد الله (عليه السلام): سأل رجل أبي (عليه السلام) عن ذلك، فقال: نزلت في أبي بكر و أصحابه، واحدة مقدمة و واحدة مؤخرة لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ من الفتنة التي عرضت لكم بعد رسول الله (صلى الله عليه و آله).

And from him, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh,

'From Abu Ja'far the second<sup>asws</sup>, regarding the Words of the Exalted: **So that you may not despair over what has escaped you [57:23]**, he<sup>asws</sup> said: 'Abu Abdullah<sup>asws</sup> said: 'A man asked my<sup>asws</sup> father<sup>asws</sup> about that, so he<sup>asws</sup> said: 'It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed, **So that you may not despair over what has escaped you [57:23]** which presented to you all after Rasool-Allah<sup>saww</sup>'.

فقال الرجل: أشهد أنكم أصحاب الحكم الذي لا اختلاف فيه، ثم قام الرجل فذهب فلم أره».

So the man said, 'I hereby testify that you<sup>asws</sup> are the companions of the wisdom in whom there is no differing'. Then the man stood up and went away. So he was not seen (again)'.<sup>75</sup>

<sup>73</sup> تفسير القمّي 2: 146

<sup>74</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 4

<sup>75</sup> تفسير القمّي 2: 351.

علي بن إبراهيم: قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود، رفعه، قال: جاء رجل إلى علي بن الحسين (عليهما السلام) فسأله عن مسائل، ثم عاد ليسأل عن مثلها، فقال علي بن الحسين (عليهما السلام): «مكتوب في الإنجيل: لا تطلبوا علم ما لا تعملون، و لما عملتم بما علمتم، فإن العالم إذا لم يعمل به، لم يزد بعلمه من الله إلا بعدا».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood, raising it with an unbroken chain, said,

'A man came to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, so he asked him<sup>asws</sup> some questions, then repeated in asking similar to these. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'It is written in the Evangel: 'Do not seek knowledge what you do not want to learn, and what you are already doing in accordance with what you know, for the knowledge, when you do not act in accordance with it, does not increase with its knowledge from Allah<sup>azwj</sup> except for the remoteness'.

ثم قال: «عليك بالقرآن، فإن الله خلق الجنة بيده، لبنة من ذهب، و لبنة من فضة، و جعل ملاطها المسك، و ترابها الزعفران، و حصاها اللؤلؤ، و جعل درجاتها على قدر آيات القرآن، فمن قرأ القرآن قال له: اقرأ و ارق و من دخل منهم الجنة لم يكن أحد في الجنة أعلى درجة منه، ما خلا النبيين و الصديقين».

Then he<sup>asws</sup> said: 'It is upon you to be with the Quran, for Allah<sup>azwj</sup> Created the Paradise by His<sup>azwj</sup> Hands, from bricks of gold, and bricks of silver, and Made its mortar of the Musk, and its dust from the saffron. There is no one in the Paradise upon a Level higher than this, except for the Prophets<sup>as</sup> and the Truthful ones<sup>as</sup>'.

و قال له الرجل: فما الزهد؟ قال: «الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الرضا، ألا و إن الزهد في آية من كتاب الله لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ».

And the man said to him<sup>asws</sup>, 'So what is the asceticism?' He<sup>asws</sup> said: 'The asceticism has ten parts, and the higher level of the asceticism is the lowest level of the Pleasure. Indeed! The asceticism is in a Verse from the Book of Allah<sup>azwj</sup>: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]**.

فقال الرجل: لا إله إلا الله. و قال علي بن الحسين (عليهما السلام): «و أنا أقول لا إله إلا الله، فإذا قال: أحذكم لا إله إلا الله، فليقل: الحمد لله رب العالمين. فإن الله يقول: هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

So the man said, 'There is no god except for Allah<sup>azwj</sup>'. And Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'And I<sup>asws</sup> (also) say there is no god except for Allah<sup>azwj</sup>'. So when one of you says, 'There is no god except for Allah<sup>azwj</sup>', so he should (immediately) say, 'The Praise is for Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds', for Allah<sup>azwj</sup> is Saying: **He is the Living. There is no God except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]**'.<sup>76</sup>

<sup>76</sup> تفسير القمّي 2: 259

## The altered Verse

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ( عليه السلام ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) بَيْنَا أَبِي ( عليه السلام ) يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُضِيَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنْبَ الصَّفَا فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلَاثَةً

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

'From Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup> who said, 'Abu Abdullah<sup>asws</sup> said: 'While my<sup>asws</sup> father<sup>asws</sup> was performing *Tawaaf* of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his<sup>asws</sup> seven (circuits) until he made him<sup>asws</sup> enter into a house by the side of Al-Safa. So he<sup>asws</sup> sent for me<sup>asws</sup>, and we became three.

فَقَالَ مَرْحَباً يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهُ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنْ شِئْتَ فَأَخْبِرْنِي وَ إِنْ شِئْتَ فَأَخْبِرْتُكَ وَ إِنْ شِئْتَ سَأَلْتُكَ وَ إِنْ شِئْتَ فَاصْطَفَيْتَنِي وَ إِنْ شِئْتَ صَدَقْتُكَ

So he said, 'Welcome, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!' Then he placed his hand upon my<sup>asws</sup> head and said, 'May Allah<sup>azwj</sup> Bless you<sup>asws</sup>, O trustees of Allah<sup>azwj</sup> after his<sup>asws</sup> forefathers<sup>asws</sup>! O Abu Ja'far<sup>asws</sup>! If you<sup>asws</sup> so desire, so inform me and if you<sup>asws</sup> so desire, so I shall inform you<sup>asws</sup>, and if you<sup>asws</sup> so desire, ask me, and if you<sup>asws</sup> so desire, I shall ask you<sup>asws</sup>, and if you<sup>asws</sup> so desire, ratify me, and if you<sup>asws</sup> so desire, I shall ratify you<sup>asws</sup>'.

قَالَ كُلَّ ذَلِكَ أَشَاءُ قَالَ فَإِنَّكَ أَنْ يَنْطَلِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He<sup>asws</sup> said: 'All of that I<sup>asws</sup> like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your<sup>asws</sup> consciousness'. He<sup>asws</sup> said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah<sup>azwj</sup> Mighty and Majestic Refused that there should be a Knowledge for Him<sup>azwj</sup> wherein is a differing'.

قَالَ فَقَالَ الرَّجُلُ هَلْ تَدْرِي يَا ابْنَ رَسُولِ اللَّهِ ذَلِيلٌ مَا هُوَ قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) نَعَمْ فِيهِ جُمْلُ الْخُذُودِ وَ تَفْسِيرُهَا عِنْدَ الْحُكْمِ فَقَالَ أَبِي اللَّهُ أَنْ يُصِيبَ عَبْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ

He<sup>asws</sup> said: 'So the man (Ilyas<sup>as</sup>) said: 'Do you<sup>asws</sup> know, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup> the Evidence, what it is?' Abu Ja'far<sup>asws</sup> said: 'Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment'. So he<sup>as</sup> said: 'Allah<sup>azwj</sup> Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn't in His<sup>azwj</sup> earth from His<sup>azwj</sup> Judgment which can be judged with the correctness with regards to that very difficulty'.

قَالَ فَقَالَ الرَّجُلُ وَ لَكِنْ أَخْبِرْنِي عَنْ تَفْسِيرِ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ مِمَّا خُصَّ بِهِ عَلَيَّ ( عليه السلام ) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He<sup>asws</sup> said: 'So the man (Ilyas<sup>as</sup>) said: 'But, inform me<sup>as</sup> about the interpretation of **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**.

قَالَ فِي أَبِي فُلَانٍ وَ أَصْحَابِهِ وَاحِدَةٌ مُقَدَّمَةٌ وَ وَاحِدَةٌ مُؤَخَّرَةٌ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ مِمَّا خُصَّ بِهِ عَلَيَّ ( عليه السلام ) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ ( صلى الله عليه وآله )

He<sup>asws</sup> said: 'It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one): **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**, from the strife which appeared for you after Rasool-Allah<sup>saww</sup>.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ ذَهَبَ فَلَمْ أَرَهُ .

So the man (Ilyas<sup>as</sup>) said: 'I<sup>as</sup> testify that you Imams<sup>asws</sup> are the owners of the wisdom wherein there is no differing'. Then the man stood up and went, and I<sup>asws</sup> did not see him (again)'.<sup>77</sup>

## VERSE 24

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {24}

**Those who are stingy and are instructing the people with the stinginess, and one who turns back, then surely Allah, He is the Needless, the Praised One [57:24]**

عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبَهًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبَذِيءُ الْبَحِيلُ الْمُخْتَالُ الْحُقُودُ الْحُسُودُ الْقَاسِي الْقَلْبُ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يُتَّقَى .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Shall I<sup>saww</sup> inform you of the ones who are the most remote from me<sup>saww</sup> in likeness?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'The immoral, the scandalous, the foul-mouthed, the

<sup>77</sup> Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1 (Extract)

stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared'.<sup>78</sup>

مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنْعَهُ  
إِيَّاهَا قَالَ اللَّهُ عَزَّ وَجَلَّ يَا مَلَأَيْكَتِي أَبْجَلْ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عَزَّتِي وَ جَلَالِي لَا يَسْكُنُ جَنَانِي أَبَدًا .

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who had a house for him and a *Momin* needed to dwell in it, but he prevents it to him, Allah<sup>azwj</sup> Mighty and Majestic Says: "O My<sup>azwj</sup> Angels! Is My<sup>azwj</sup> servant being stingy upon My<sup>azwj</sup> servant of dwelling in the house of the world? By My<sup>azwj</sup> Honour and My<sup>azwj</sup> Majesty! He shall not dwell in My<sup>azwj</sup> Gardens, ever!"'.<sup>79</sup>

## VERSE 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنْزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ {25}

***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people. And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25]***

حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah<sup>asws</sup> having said: 'Musa<sup>as</sup> bequeathed to Yoshua Bin Noon<sup>as</sup>, and Yoshua Bin Noon<sup>as</sup> bequeathed to the son of Haroun<sup>as</sup>, and did not bequeath to the son of Musa<sup>as</sup>, because to Allah<sup>azwj</sup> is the good, He<sup>azwj</sup> Choses whosoever that He<sup>azwj</sup> so Wishes to, and Musa<sup>as</sup> gave the good news to Yoshua Bin Noon<sup>as</sup> of the Messiah<sup>as</sup>.

<sup>78</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

<sup>79</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحوارين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذى يعلم به كل شئ الذى كان مع الانبياء

When Allah<sup>azwj</sup> Sent the Messiah<sup>as</sup>, He<sup>azwj</sup> Said to him<sup>as</sup> that he<sup>saww</sup>, the Rasool-Allah<sup>saww</sup> will come afterwards, his<sup>saww</sup> name will be Ahmad<sup>saww</sup> from the son of Ismail. He<sup>saww</sup> will ratify Me<sup>azwj</sup>, and ratify you<sup>as</sup>. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah<sup>azwj</sup> had Named them as *Al-Mustahfizeen* because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets<sup>as</sup>.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الاسم الاكبر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب عليه السلام.

Allah<sup>azwj</sup> the Exalted has Said: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them [57:25]***, and the Book is the Great Name (Al-Ism Al-Akbar). He<sup>azwj</sup> Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>80</sup>

## Explanation of 'Sent down'

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، مما تأويله غير تنزيله، قال: «و أنزل لكم من الأنعام ثمانية أزواج، و قال: وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ، فَأَنْزَلْنَا ذَلِكَ خَلْقَهُ».

Al-Tabarsy, in Al-Ihtijaj,

From Amir-Al-Momineen<sup>asws</sup>, from the explanation being other than its Revelation, said: ***and Sent down for you eight pairs of the cattle***, and Said: ***and We Sent down the iron, wherein is severe violence [57:25]***, so the 'Sending down', is its creation'.<sup>81</sup>

## The Scale

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ يعني الإمام.

<sup>80</sup> Basaair Al Darajaat – P 9 CH 22 H 4 (Extract)

<sup>81</sup> الاحتجاج: 250.

We return to the report of Ali Bin Ibrahim,

'Then the Mighty and Majestic Said: **Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]**, said, 'The Scale is Amir Al-Momineen<sup>asws</sup>, and the evidence upon that are His<sup>azwj</sup> Words in Surah Al-Rahman (Chapter 55): **And the sky, He elevated it, and He Placed the Scale [55:7]** - Meaning the Imam<sup>asws</sup>.<sup>82</sup>

## The descent of the iron

ابن شهر آشوب: عن تفسير السدي، عن أبي صالح، عن ابن عباس، في قوله تعالى: وَ أَنْزَلْنَا الْحَدِيدَ قَالَ: أنزل الله آدم معه من الجنة سيف ذي الفقار، خلق من ورق آس الجنة،

Ibn Shehr Ashub, from Tafseer of Al Sady, from Abu Salih, from Ibn Abbas –

'Regarding the Words of the Exalted: **and We Sent down the iron [57:25]**, he said, 'Allah<sup>azwj</sup> Send down Adam<sup>as</sup> and with him<sup>as</sup> was a sword from the Paradise (called) Zulfiqar, Created from a myrtle leaf of the Paradise.

ثم قال: فيه بأسٌ شديدٌ، فكان به يحارب آدم أعداءه من الجن و الشياطين، و كان عليه مكتوبا: لا يزال أنبيائي يحاربون به، نبي بعد نبي، و صديق بعد صديق، حتى يرثه أمير المؤمنين فيحارب به مع النبي الأمي،

Then He<sup>azwj</sup> Said: **wherein is severe violence [57:25]**. So Adam<sup>as</sup> used to battle his<sup>as</sup> enemies from the Jinn and the Satans<sup>la</sup>, and there was inscribed upon it: "My<sup>azwj</sup> Prophets<sup>as</sup> will not cease to battle by it, Prophet<sup>as</sup> after Prophet<sup>as</sup>, and truthful after truthful", until Amir Al Momineen<sup>asws</sup> inherited it, so he<sup>asws</sup> used to battle by it along with the *Ummy* Prophet<sup>saww</sup>.

و منافع للناس لمحمد و علي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ منيع بالنقمة من الكفار علي بن أبي طالب (عليه السلام).

(The Words): **and benefits for the people** – for Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. **Surely Allah is Strong, Mighty [57:25]** – Robust with the Revenge from the Kafirs by Ali Bin Abu Talib<sup>asws</sup>.

قال: و قد روى كافة أصحابنا أن المراد بهذه الآية ذو الفقار، أنزل من السماء على النبي (صلى الله عليه و آله) فأعطاه عليا (عليه السلام).

He (Al Sady) said, 'And all of our companions have reported that the intended by this Verse is (the sword) Zulfiqar, Sent down from the sky unto the Prophet<sup>saww</sup>, and he<sup>saww</sup> gave it to Ali<sup>asws</sup>'.<sup>83</sup>

<sup>82</sup> تفسير القمي 12: 274.

<sup>83</sup> المناقب 3: 294 (From non-Shia source)

**VERSE 26**

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {26}

***And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightly Guided, and most of them are transgressors [57:26]***

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث المأمون مع العلماء، و قد أشرنا له غير مرة - قالت العلماء: أخبرنا - يا أبا الحسن - عن العترة، أهم الآل أم غير الآل؟ فقال الرضا (عليه السلام): «هم الآل».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazaan Al-Mowdab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt,

'Al-Reza<sup>asws</sup> – in a Hadeeth of Al-Mamoun with the scholars, and we pointed out to him more than once – The scholars said, 'Inform us – O Abu Al-Hassan<sup>asws</sup> – about the 'Family' (العترة), are they the 'Progeny' or other than the Progeny?' So Al-Reza<sup>asws</sup> said: 'They are the Progeny'.

فقال العلماء: فهذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «أمتي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: آل محمد: أمته.

The scholars said, 'So as for this, Rasool-Allah<sup>saww</sup> preferred from it, for he<sup>saww</sup> said: 'My<sup>saww</sup> community is my<sup>saww</sup> Family'. And those were his<sup>saww</sup> companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is his<sup>saww</sup> community'.

فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل؟» قالوا: نعم. قال: «فتحرم على الأمة؟» قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟»

But Abu Al-Hassan<sup>asws</sup> said: 'You all inform me, is charity prohibited upon the Progeny<sup>asws</sup>'. They said, 'Yes'. He<sup>asws</sup> said: 'So is it Prohibited upon the community?' They said, 'No'. He<sup>asws</sup> said: 'This is the difference between the Progeny<sup>asws</sup> and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وراثة النبوة و الكتاب للمهتدين دون الفاسقين.

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them? They said, 'And from where is it, O Abu Al-Hassan<sup>asws</sup>? So he<sup>asws</sup> said: 'From the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26].** So the inheritance of the Prophet-hood and the Book is for the Guided ones<sup>asws</sup>, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَهُ أَنْ يَنْجِيَهُ وَ أَهْلَهُ،

But, do you know that Noah<sup>as</sup>, when he<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>, Elevated is His<sup>azwj</sup> Mention, so he<sup>as</sup> said: '**Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45]**, and that Allah<sup>azwj</sup> Mighty and Majestic had Promised him<sup>as</sup> that He<sup>azwj</sup> would Rescue his<sup>as</sup> family.

فقال له ربه عز و جل: يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ؟».

Then his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic Said to him<sup>as</sup>: **"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]**.<sup>84</sup>

## VERSE 27

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {27}

**Then We Made Our Rasools to follow in their footsteps, and We sent Isa son of Maryam after them, and We gave him the Evangel, and We Made kindness and mercy to be in the hearts of those that followed him. And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for**

<sup>84</sup> عيون أخبار الرضا (عليه السلام) 1: 229 / 1

***seeking the Pleasure of Allah, but they did not observe its rightful observance, so We Gave those from them who believed, their Recompense, and most of them are transgressors [57:27]***

ويعضد هذا ما جاءت به الرواية عن ابن مسعود قال: كنت رديف رسول الله صلى الله عليه وآله على الحمار فقال: يا ابن ام عبد هل تدري من أين أحدثت بنو اسرائيل الرهبانية؟ فقلت: الله ورسوله أعلم،

And to complement this is what has come -

By the report from Ibn Mas'ud who said, 'I accompanied Rasool-Allah<sup>saww</sup> upon the donkey, so he<sup>saww</sup> said: 'O son of Umm Abd! Do you know from where the Children of Israel have started the Monasticism (Priesthood)?' So I said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, are more knowing'.

فقال: ظهرت عليهم الجبابة بعد عيسى عليه السلام يعملون بمعاصي الله، فغضب أهل الايمان فقاتلوهم، فهزم أهل الايمان ثلاث مرات فلم يبق منهم الا القليل،

So he<sup>saww</sup> said: 'The tyrants appeared over them after Isa<sup>as</sup>, acting in disobedience to Allah<sup>azwj</sup>. So the people of the Eman were angered, and they (tyrants) tried to kill them. The people of the Eman were defeated three times, and there did not remain from them any, except a few.

فقالوا: ان ظهرنا لهؤلاء افنونا ولم يبق للدين أحد يدعو إليه، فتعالوا نتفرق في الارض إلى أن يبعث الله النبي الذي وعدنا به عيسى عليه السلام يعنون محمدا صلى الله عليه وآله، فتفرقوا في غيران الجبال وأحدثوا رهبانية،

So they said, 'They (the tyrants) have destroyed us, and there does not remain for the Religion anyone who can call towards it. Come, let us disperse in the earth to the place where Allah<sup>azwj</sup> would be Sending the Prophet<sup>saww</sup> that Isa<sup>as</sup> promised us with' – meaning Muhammad<sup>saww</sup>. So they dispersed in the caves of the mountains, and started Monasticism (Priesthood).

فمنهم من تمسك بدينه ؛ ومنهم من كفر

Thus, from among them is one who attaches himself to his Religion; and from among them is one who committed Kufr'.

ثم تلا هذه الآية: " ورهبانية ابتدعوها ما كتبناها عليهم " إلى آخرها ثم قال: يا بن ام عبد أتدري ما رهبانية أمتي؟ قال: الله ورسوله أعلم، قال: الهجرة الجهاد والصلوة والصوم والحج والعمرة.

Then he<sup>saww</sup> recited this Verse: ***And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them [57:27]*** – up to the end of it. Then he<sup>saww</sup> said: 'O son of Umm Abd! Do you know what is the Monasticism (Priesthood) of my<sup>saww</sup> community?' He said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are

more knowing'. He<sup>saww</sup> said: 'The Emigration, and the Jihad, and the Salat, and the Fast, and the Hajj, and the Umrah'.<sup>85</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحُسَيْنِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ قَالَ صَلَاةُ اللَّيْلِ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Asbaar, from Muhammad Bin Ali Bin Abdullah,

'From Abu Al-Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them [57:27].** He<sup>asws</sup> said: 'The night *Salāt*'.<sup>86</sup>

## VERSE 28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

**O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]**

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن ابن فضال، عن ثعلبة بن ميمون، عن أبي الجارود، قال: قلت لأبي جعفر (عليه السلام): لقد أتى الله أهل الكتاب خيرا كثيرا، قال: «و ما ذاك؟»

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'albat Bin Maymoun, from Abu Al Jaroud who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Allah<sup>azwj</sup> has Given a lot of good to the People of the Book'. He<sup>asws</sup> said: 'And what is that?'

قلت: قول الله عز و جل: الَّذِينَ آمَنُواهُمْ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ تَعَالَى: أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا. قال:

I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those We had Given the Book from before him, they were believers in it [28:52] - up to His<sup>azwj</sup> Words: These would be Given their Reward twice due to what they were patient upon [28:54].**

<sup>85</sup> Tafseer Noor Al Saqalayn – CH 57 H 107

<sup>86</sup> Al Kafi V 3 – The Book Of *Salāt* CH 100 H 12

فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ «يعني إماما تأتمون به».

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you the like of what He<sup>azwj</sup> had Given them'. Then he<sup>asws</sup> recited: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with [57:28]**, Meaning the Imam<sup>asws</sup> you can take as an Imam<sup>asws</sup> with'.<sup>87</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن القاسم بن سليمان، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، في قول الله عزّ وجلّ: يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ، قال: «الحسن و الحسين (عليهما السلام)». وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ، قال: «إمام تأتمون به».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman, from Sama'at Bin Mahran,

'Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic: **He will Give you two portions from His Mercy [57:28]**, he<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and He would Make a Light to be for you to be walking with [57:28], he<sup>asws</sup> said: 'The Imam<sup>asws</sup> for you to follow by'.<sup>88</sup>

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أحمد بن عيسى بن زيد، قال: حدثني عمي الحسين بن زيد، قال: حدثني شعيب بن واقد، قال: سمعت الحسين بن زيد يحدث، عن جعفر ابن محمد، عن أبيه (عليهما السلام)، عن جابر بن عبد الله (رضي الله عنه)، عن النبي (صلى الله عليه و آله)، في قوله تعالى: يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ، قال: «الحسن و الحسين (عليهما السلام)، وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ، قال: علي (عليه السلام)».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ahmad Bin Isa Bin Zayd, from Ummy Al-Husayn Bin Zayd, from Shuayb Bin Waqid who said, 'I heard Al-Husayn Bin Zayd narrating,

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Jabir Bin Abdullah, from the Prophet<sup>saww</sup> regarding the Words of the Exalted: **He will Give you two portions from His Mercy [57:28]**, he<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and He would Make a Light to be for you to be walking with [57:28], he<sup>saww</sup> said: 'Ali<sup>asws</sup>'.<sup>89</sup>

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن حسين بن حسن المروزي، عن الأحوص بن جواب، عن عمار بن رزيق، عن ثور بن يزيد، عن خالد بن معدان، عن كعب بن عياض، قال: طعنت على علي (عليه السلام) بين يدي رسول الله (صلى الله عليه و آله)، فوكزني في صدري، ثم قال: «يا كعب، إن علي نورين: نور في السماء، و نور في الأرض، فمن تمسك بنوره أدخله [الله] الجنة، و من أخطأه أدخله [الله] النار، فبشر الناس عني بذلك».

<sup>87</sup> الكافي 1: 150 / 3.

<sup>88</sup> الكافي 1: 356 / 86.

<sup>89</sup> تأويل الآيات 2: 669 / 28.

And from him, from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Husayn Bin Hassan Al-Marwazy, from Al-Ahows Bin Jawab, from Amar Bin Razeeq, from Sowr Bin Yazeed, from Khalid Bin Ma'dan, from Ka'ab Bin Ayaaz who said,

'Somebody taunted Ali<sup>asws</sup> in the presence of Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> struck my chest, then said: 'O Ka'ab! For Ali<sup>asws</sup>, there are two Lights – A Light in the sky, and a Light in the earth. So the one who attaches to his<sup>asws</sup> Light will enter the Paradise, and the one who offended him<sup>asws</sup>, Allah<sup>azwj</sup> would Make him enter the Fire. Therefore, give these glad tidings to the people from me<sup>saww</sup>, about that'.<sup>90</sup>

قال شرف الدين النجفي: و روي في معنى نوره (عليه السلام) ما روي مرفوعا، عن أنس بن مالك، قال: قال رسول الله (صلى الله عليه وآله): «خلق الله من نور وجه علي بن أبي طالب (عليه السلام) سبعين ألف ملك يستغفرون له و لمحبيه إلى يوم القيامة».

Sharaf Al-Deen Al-Najafy –

It has been reported regarding his<sup>asws</sup> Light what has been reported with an unbroken chain from Anas Bin Malik who said, 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Created from the Light of the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, seventy thousand Angels who seek Forgiveness for him<sup>asws</sup> and for those who love him<sup>asws</sup>, up to the Day of Judgement'.<sup>91</sup>

## VERSE 29

لَقَدْ يَعْلمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ۖ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

***In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]***

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن المستورد النخعي، عن رواه، عن أبي عبد الله (عليه السلام)، قال: «إن من الملائكة الذين في سماء الدنيا ليطلعون إلى الواحد و الاثنين و الثلاثة و هم يذكرون فضل آل محمد (عليهم السلام)، فيقولون: أما ترون هؤلاء في قلتهم و كثرة عدوهم يصفون فضل آل محمد؟ فتقول الطائفة الأخرى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Masturad Al-Nakhaie who has reported,

<sup>90</sup> تأويل الآيات 2: 669 / 30.

<sup>91</sup> تأويل الآيات 2: 670 / 31.

'Abu Abdullah<sup>asws</sup> said: 'From the Angels who are in the sky of the world, are those that come to one, and two, and three (Shias) when they mention the merits of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. They say: 'Do you see these who are few in number and their enemies are numerous, describing the merits of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?' The other group (of Angels) say: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***.<sup>92</sup>

*See Hadeeth below in the appendix for the Imamate being the Grace of Allah<sup>azwj</sup>*

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<sup>92</sup> الكافي 2: 149 / 4.

## Appendix

### Regarding Verse 57:21 & 57:29

إِنَّ الْإِمَامَةَ حَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ ( عليه السلام ) بَعْدَ النَّبُوَّةِ وَ الْحُلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَفَهُ بِهَا وَ أَشَادَ بِهَا ذِكْرَهُ فَقَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَقَالَ الْخَلِيلُ ( عليه السلام ) سُورًا بِهَا وَ مِنْ دُرِّيَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَنَالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ الْآيَةُ إِمَامَةَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصَّفْوَةِ

Surely, the Imamate is what Allah<sup>azwj</sup> Mighty and Majestic Specialised Ibrahim<sup>as</sup> the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He<sup>azwj</sup> Ennobled him<sup>as</sup> with, and was Intense in Mentioning with it, thus He<sup>azwj</sup> Said: **"I will Make you an Imam for the people" [2:124]**. So the Friend said in joyfulness with it: **And from my offspring?** Allah<sup>azwj</sup> the Blessed and Exalted Said: **He Said: "My Covenant cannot be attained by the unjust"**. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites<sup>asws</sup>.

ثُمَّ أَكْرَمَهُ اللَّهُ تَعَالَى بِأَنْ جَعَلَهَا فِي دُرِّيَّتِهِ أَهْلَ الصَّفْوَةِ وَ الطَّهَارَةِ فَقَالَ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كُلاًَّ جَعَلْنَا صَالِحِينَ. وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

Then Allah<sup>azwj</sup> Honoured him<sup>as</sup> by Making it (the Imamate) to be among his<sup>as</sup> offspring of the elite people<sup>asws</sup> and the Purified ones, so He<sup>azwj</sup> Said **[And We Bestowed to him Is'haq and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.

فَلَمْ تَزَلْ فِي دُرِّيَّتِهِ يَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنًا فَقَرْنًا حَتَّى وَرَثَهَا اللَّهُ تَعَالَى النَّبِيُّ ( صلى الله عليه وآله ) فَقَالَ جَلَّ وَ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

So it (Imamate) did not cease to be among his<sup>as</sup> offspring, being inherited, by one from the other, generation after generation until Allah<sup>azwj</sup> Made the Prophet<sup>saww</sup> to inherit it. So the Majestic and Exalted Said: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**.

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا ( صلى الله عليه وآله ) عَلِيًّا ( عليه السلام ) بِأَمْرِ اللَّهِ تَعَالَى عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي دُرِّيَّتِهِ الْأَصْفِيَاءَ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ تَعَالَى وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So it was for him<sup>saww</sup> in particular, and he<sup>saww</sup> collared it on Ali<sup>asws</sup> by the Command of Allah<sup>azwj</sup> the Exalted upon a Decree what Allah<sup>azwj</sup> had Imposed. So it (Imamate) came to be among his<sup>asws</sup> offspring, the clean, those whom Allah<sup>azwj</sup> had Given the Knowledge and the Eman, in the Words of the Exalted: **And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the**

**Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56].**

فَهِىَ فِي وُلْدِ عَلِيٍّ ( عليه السلام ) حَاصَّةٌ إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ( صلى الله عليه وآله ) فَمِنْ أَتَيْنَ يَخْتَارُ هَؤُلَاءِ الْجُحَالُ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ ( صلى الله عليه وآله ) وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ ( عليهما السلام )

Thus, it (Imamate) would be in the children of Ali<sup>asws</sup> in particular, up to the Day of Judgment, where there would be no Prophet<sup>as</sup> after Muhammad<sup>saww</sup>. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophets<sup>as</sup>, and an inheritance of the successors<sup>as</sup>. The Imamate is the Caliphate of Allah<sup>azwj</sup> and Caliphate of Rasool-Allah<sup>saww</sup>, and position of Amir Al-Momineen<sup>asws</sup>, and an inheritance of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفَقِيرِ وَ الصَّدَقَاتِ وَ إِمِضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الثُّغُورِ وَ الْأَطْرَافِ

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the *Momineen*. The Imamate is the developing base of Al-Islam and its high branch. By the Imam<sup>asws</sup> is completed, the *Salat*, and the *Zakat*, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

الْإِمَامُ يُحِلُّ حَلَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَذُبُّ عَنْ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam<sup>asws</sup> permits the Permissible of Allah<sup>azwj</sup> and prohibits the Prohibitions of Allah<sup>azwj</sup>, and he<sup>asws</sup> establishes the Legal Penalties of Allah<sup>azwj</sup>, and he<sup>asws</sup> protects the Religion of Allah<sup>azwj</sup> and invites to the Way of his<sup>asws</sup> Lord<sup>azwj</sup> by the Wisdom and the good advice and is the eloquent Divine Authority.

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُجَلَّلَةِ بِنُورِهَا لِلْعَالَمِ وَ هِيَ فِي الْأَفُقِ يَحِثُّ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السَّرَاجُ الزَّاهِرُ وَ النُّورُ السَّاطِعُ وَ النَّجْمُ الْهَادِي فِي غِيَابِ الدُّجَى وَ أَجْوَارِ الْبُلْدَانِ وَ الْقِفَارِ وَ لُجَجِ الْبَحَارِ

The Imam<sup>asws</sup> is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam<sup>asws</sup> is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَا وَ الدَّالُّ عَلَى الْهُدَى وَ الْمُنْجِي مِنَ الرَّدَى الْإِمَامُ النَّارُ عَلَى الْيَقَاعِ الْحَارِّ لِمَنْ اضْطَلَّ بِهِ وَ الدَّلِيلُ فِي الْمَهَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ

The Imam<sup>asws</sup> is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam<sup>asws</sup> is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him<sup>asws</sup>, so he would be destroyed.

الإمام السحاب الماطر والعين المطر والسَّمْسُ المضيئة والسَّمَاءُ الظليلة والأرض البسيطة والعين الغيرة والعدير والروضة

The Imam<sup>asws</sup> is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

الإمام الأنيس الرفيق والوالد الشفيق والأخ الشفيق والأم البرة بالولد الصغير ومفرج العباد في الداهية النادر

The Imam<sup>asws</sup> is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

الإمام أمين الله في خلقه وحجته على عباده وخليفته في بلاده والداعي إلى الله والذاب عن حرم الله

The Imam<sup>asws</sup> is a trustee of Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures and His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servant in His<sup>azwj</sup> Country, and the Inviter to Allah<sup>azwj</sup> and the defender of the Sanctity of Allah<sup>azwj</sup>.

الإمام المطهر من الذنوب والمبرأ عن الغيوب المخصوص بالعلم الموصوف بالحلم نظام الدين وعز المسلمين وعيظ المنافقين وبوار الكافرين

The Imam<sup>asws</sup> is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enraging of the hypocrites, and destroyer of the disbelievers.

الإمام واحد دهره لا يدانيه أحد ولا يعادله عالم ولا يوجد منه بدل ولا له مثل ولا نظير مخصوص بالفضل كله من غير طلب منه له ولا اكتساب بل اختصاص من المفضل الوهاب

The Imam<sup>asws</sup> is one of his<sup>asws</sup> time. Neither can anyone resemble him<sup>asws</sup> nor can a scholar be equivalent to him<sup>asws</sup>, nor can a replacement be found for him<sup>asws</sup>, nor is there an example for him<sup>asws</sup>, nor a match. He<sup>asws</sup> is specialised with the (Divine) merits, all of it, without there being a seeking from him<sup>asws</sup> for it, nor being attained. But a specialisation as the Grace of the Endower.

فمن ذا الذي يبلغ معرفة الإمام أو يمكنه اختياره هيئات ضلّت العقول وتاهت الخلوّم وحارت الألباب وخسأت العيون وتضاعرت العظماء وتحيّرت الحكماء وتفاصرت الخلفاء وحصرت الخطباء وجهلت الألباء وكلت الشعراء وعجزت الأدباء وعييت البلغاء عن وصف شأن من شأنه أو فضيلة من فضائله وأقرت بالعجز والتقصير

So who is that who can reach the recognition of the Imam<sup>asws</sup>, or is able to choose him<sup>asws</sup>? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his<sup>asws</sup> glories, or a merit from his<sup>asws</sup> merits and are acknowledging the frustration and the deficiency.

وَ كَيْفَ يُوصَفُ بِكُلِّهِ أَوْ يُنْعَتُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَقُومُ مَقَامَهُ وَ يُعْنِي غِنَاهُ لَا كَيْفَ وَ أَنَّى وَ هُوَ بِحَيْثُ السَّجْمِ مِنْ يَدِ الْمُتَنَاولِينَ وَ وَصَفِ الْوَاصِفِينَ فَأَيْنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ عَنْ هَذَا وَ أَيْنَ يُوجَدُ مِثْلُ هَذَا أَ تَتَطَنُّونَ أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ الرَّسُولِ مُحَمَّدٍ ( صلى الله عليه وآله ) كَذَبْتُهُمْ وَ اللَّهُ أَنْفُسُهُمْ وَ مَنَّتُهُمْ الْأَبَاطِيلَ

And how can he<sup>asws</sup> be described with all of it or attributed with his<sup>asws</sup> qualities, or anything from his<sup>asws</sup> matters be understood, or someone can be found to stand in his<sup>asws</sup> place and be needless with his<sup>asws</sup> needlessness? No! How and where, and he<sup>asws</sup> is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> Muhammad<sup>saww</sup>? By Allah<sup>azwj</sup>! They are belying their own selves and the falsehoods have induced them.

فَارْتَقُوا مُرْتَقَاً صَعْباً دَخَضاً تَرُلُّ عَنْهُ إِلَى الْحُضْبِضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَ آرَاءٍ مُضِلَّةٍ فَلَمْ يَزِدَادُوا مِنْهُ إِلَّا بُعْدًا قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

So they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So it will not increase them from it except for remoteness. **May Allah Fight them, How deluded they are! [9:30].**

وَ لَقَدْ رَامُوا صَعْباً وَ قَالُوا إِنْكَأ وَ ضَلُّوا ضَلَالًا بَعِيداً وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَبْصِرِينَ

And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam<sup>asws</sup> from an insight: **And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38].**

رَغَبُوا عَنْ اخْتِيَارِ اللَّهِ وَ اخْتِيَارِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ أَهْلِ بَيْتِهِ إِلَى اخْتِيَارِهِمْ وَ الْقُرْآنُ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

They are turning away from the Choice of Allah<sup>azwj</sup> and the choice of Rasool-Allah<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household to go to their own choices, and the Quran is calling out to them, **And your Lord Creates whatever He so Desires to**

**and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].**

وَقَالَ عَزَّ وَجَلَّ وَ مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ الْآيَةُ

And the Mighty and Majestic Said: **And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter [33:36] – the Verse.**

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامُ عَالِمٌ لَا يَجْهَلُ وَ رَاحٍ لَا يَنْكُلُ مَعْدِنُ الْفُؤَادِ وَالطَّهَارَةُ وَالنُّسُكُ وَالزَّهَادَةُ وَالْعِلْمُ وَالْعِبَادَةُ  
مُخْصُوصٌ بِدَعْوَةِ الرَّسُولِ (صلى الله عليه وآله) وَ نَسْلِ الْمُطَهَّرَةِ الْبُتُولِ

So how can there be a choice for them to choose the Imam<sup>asws</sup>, and the Imam<sup>asws</sup> is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool<sup>saww</sup>, and of the lineage of the purified, the chaste (mother).

لَا مَعْمَرٌ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ دُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَ الذَّرْوَةُ مِنْ هَاشِمٍ وَ الْعَتَرَةُ مِنَ الرَّسُولِ (صلى الله عليه وآله)  
وَ الرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

There would neither be any blemish in him<sup>asws</sup> regarding a lineage, nor can he equate with him<sup>asws</sup>, the one with the noble descent among the households of Quraysh, and he<sup>asws</sup> is of the offspring from Hashim<sup>asws</sup>, and the family of the Rasool<sup>saww</sup>, and the Pleasure from Allah<sup>azwj</sup> Mighty and Majestic.

شَرَفُ الْأَشْرَافِ وَ الْفَرْغُ مِنْ عَبْدٍ مَنَافٍ نَامِي الْعِلْمِ كَامِلِ الْحِلْمِ مُضْطَلِعٍ بِالْإِمَامَةِ عَالِمٍ بِالسِّيَاسَةِ مَفْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

He<sup>asws</sup> is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah<sup>azwj</sup> Mighty and Majestic, an adviser to the servants of Allah<sup>azwj</sup>, a protector of the Religion of Allah<sup>azwj</sup>.

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَتَابِعُ الْحِكْمَةَ وَ أَلْهَمَهُ الْعِلْمَ إِنْهَامًا فَلَمْ يَغِي  
بَعْدَهُ بِجَوَابٍ وَ لَا يُجِيرُ فِيهِ عَنِ الصَّوَابِ

And the servant, when Allah<sup>azwj</sup> Mighty and Majestic Chooses him<sup>asws</sup> for the affairs of His<sup>azwj</sup> servants, Expands his chest for that, and Places springs of wisdom in his<sup>asws</sup> chest, and Inspires the Knowledge with an Inspiration. So after it, he<sup>asws</sup> neither tires of answering (based on opinions), nor does he<sup>asws</sup> get confused with regards to it from the correct answer.

فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ مِنَ الْخَطَايَا وَالزَّلَلِ وَالْعِثَارِ يَخُصُّهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدُهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Thus, he<sup>asws</sup> is infallible, Assisted, Harmonised, Protected. He<sup>asws</sup> is secure from the mistakes, and the slips, and the short-comings. Allah<sup>azwj</sup> Specialises him<sup>asws</sup> with that in order for him<sup>asws</sup> to become His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servant, and His<sup>azwj</sup> witness upon His<sup>azwj</sup> creatures, and: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].***

فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مُحْتَارُهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُونَهُ تَعَدُّوا وَ بَيَّنَّ اللَّهُ الْحَقَّ وَ نَبَدُّوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَى وَ الشِّفَاءُ فَنَبَدُّوهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ

So, are they able upon the likes of this, that they would be choosing him<sup>asws</sup>, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and I<sup>asws</sup> swear by the House of Allah<sup>azwj</sup>, the Truth, and they ***flung the Book of Allah behind their backs, as if they were not knowing [2:101].*** And in the Book of Allah<sup>azwj</sup> is the Guidance, and the Healing. So they disregarded it and followed their own opinions’.

وَ قَالَ فَتَعَسَّأَ هُمْ وَ أَضَلَّ أَعْمَاهُمْ وَ قَالَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا .

And he<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> Send *Salawat* upon the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and his<sup>saww</sup> Progeny<sup>asws</sup>, and submit abundant greetings’.<sup>93</sup>

<sup>93</sup> Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1