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CHAPTER 15

AL-HIJR

(Stoneland – Rock-City)

(99 VERSES)

VERSES 45 - 99

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

VERSES 45 - 46

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45}

Surely the pious will be in Gardens and Springs [15:45]

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ {46}

"Enter it in peace, security!" [15:46]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ يَعْقُوبَ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا بُويِعَ بَعْدَ مَقْتَلِ عُثْمَانَ صَعِدَ الْمِنْبَرَ فَقَالَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ab abd Yaqoub Al-Sarraaj who has said:

Abu Abdullah-asws has narrated that: 'Amir-ul-Momineen-asws, when they had pledged allegiance to him-asws after the killing of Usman, ascended the Pulpit, so he-asws said (in his-asws sermon):

وَ اللَّهِ مَا كَتَمْتُ وَشْمَةً وَ لَا كَذَبْتُ كَذِبَةً وَ لَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَ هَذَا الْيَوْمِ أَلَا وَ إِنَّ الْخَطَايَا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ خُلِعَتْ لُجُمُهَا فَتَقَحَّمَتْ بِهِمْ فِي النَّارِ أَلَا وَ إِنَّ التَّقْوَى مَطَايَا ذُلُلٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ أُعْطُوا أَزِمَّتَهَا فَأَوْرَدَتْهُمُ الْجَنَّةَ وَ فُتِحَتْ لَهُمْ أَبْوَابُهَا وَ وَجَدُوا رِيحَهَا وَ طِيبَهَا وَ قِيلَ لَهُمْ ادْخُلُوهَا بِسَلَامٍ آمِنِينَ

'By Allah-azwj! I-asws have neither concealed, nor blocked, nor lied a lie, and I-asws have been foretold about this place and this day. Indeed! And the sins are like uncontrollable horses which carry its riders, with its harnesses removed, plunging into the Fire. Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its

Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: ***"Enter it in peace, security!" [15:46]***'.[1]

Eight doors of the Paradise

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا محمد بن عبد الله قال: حدثنا علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الزرقي، عن أبي عبد الله، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «إن للجنة ثمانية أبواب: باب يدخل منه النبيون و الصديقون، و باب يدخل منه الشهداء و الصالحون، و خمسة أبواب يدخل منها شيعتنا و محبونا،

And from him, said, 'It was narrated to us by Ahmad bin al Hassan Al Qatan, from Ahmad Bin Yahya Bin Zakariyya, from Bakr Bin Abdullah Bin Habeeb, from Muhammad bin Abdullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Zarqy,

'From Abu Abdullah-asws, from his-asws father-asws, from Ali-asws having said: 'For the Paradise there are eight doors – a door from which would be entering the Prophets-as, and the truthful ones; and a door from which would be entering the martyrs, and the righteous ones. And there are five doors from which our-asws Shias and those that love us-asws would be entering from.

فلا أزال واقفا على الصراط أدعو و أقول: رب سلم شيعتي و محبي و أنصاري، و من تولاني في دارالدنيا فإذا النداء من بطنان العرش: قد أجبت دعوتك، و شفعتك في شيعتك

I-asws will not cease standing upon the Bridge, and I-asws would be saying: 'Lord-azwj! Secure my-asws Shias, and the ones who love me-asws, and my-asws helpers, and one who befriended me-asws in the house of the world!' So there would be a Call from the interior of the Throne: "I-azwj have Answered your-asws supplication, and your-asws intercession regarding your-asws Shias!"

و يشفع كل رجل من شيعتي، و من تولاني و نصرني، و حارب من حاربني بفعل أو قول، في سبعين ألفا من جيرانه و أقربائه.

And he would intercede for each one from my-asws Shias, and the one who befriended me-asws and helped me-asws, and battled against the one who battled me-asws, either by deed or by words, regarding seventy thousand from his neighbours and his relatives.

و باب يدخل منه سائر المسلمين ممن يشهد أن لا إله إلا الله، و لم يكن في قلبه مثقال ذرة من بغضنا أهل البيت».

And there is a door from which the rest of the Muslims would enter, from the ones who testified that there is no god except Allah-azwj, and there did not happen to be in his heart the weight of a particle from hatred for us-asws, the People-asws of the Household''.[2]

[1] Al Kafi – V 8 H 14471 (Extract)
[2] الخصال: 407/ 6

VERSES 47 - 49

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ {47}

And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48}

Toil shall touch them therein, and they will not be exited from it [15:48]

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

Inform My servants that I am the Forgiving, the Merciful! [15:49]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ وَ زَادَ فِيهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَراً وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ وَ شِيعَتُنَا بَعْدَنَا حَبَّذَا شِيعَتُنَا مَا أَقْرَبَهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهِ لَوْ لَا أَنْ يَتَعَاظَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ قُبُلًا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqdaam, who has narrated the following:

Abu Abdullah[asws] said: 'Indeed! And for everything is an essence and the essence of the children of Adam[as] is Muhammad[saww], and us[asws], and our[asws] Shias after us[asws]. How lovely are our[asws] Shias! What would be closer to the Throne of Allah[azwj] Mighty and Majestic than them on the Day of Judgement? By Allah[azwj]! Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِماً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ وَ لَا قَرَأَ فِي صَلَوَاتِهِ جَالِساً إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً وَ لَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَ إِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لَأَجْرُ مَنْ قَرَأَ الْقُرْآنَ مِمَّنْ خَالَفَهُ

By Allah[azwj]! There is no servant from our[asws] Shias who recites the Quran whilst standing in his Salat, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Salat, except that there are a fifty Rewards for him for every letter of it, nor in other than Salats, except that there are ten Rewards for him for every letter of it. And the one from our[asws] Shias who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

أَنْتُمْ وَ اللَّهِ عَلَى فُرُشِكُمْ نِيَاماً لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهِ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِّينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلَائِقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

By Allah-azwj! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah-azwj! You are in your Salats, and there is for you the Reward of the being in the rows of His-azwj Way. By Allah-azwj! You (Shias) are the ones for whom Allah-azwj has Said: ***And We shall Remove whatever is in their chests from grudges, being brethren upon couches face to face [15:47]***. But rather, our-asws Shias are the people with four eyes – two eyes in the head and two eyes in the heart. Indeed! And all of the creatures are like that, except that Allah-azwj has Opened your eyes (of the heart), and Blinded their eyes (heart)'.[3]

و من طريق المخالفين، ما نقله أبو نعيم الحافظ، عن رجاله، عن أبي هريرة، قال: قال علي بن أبي طالب (عليه السلام): «يا رسول الله، أيما أحب إليك، أنا أم فاطمة؟ قال: فاطمة أحب إلي منك، و أنت أعز علي منها.

And from the ways of the opposition, what Abu Naeem Al Hafiz copied from his men,

(It has been narrated) from Abu Hureyra who said, 'Ali-asws Bin Abu Talib-asws said: 'O Rasool-Allah-saww! Which one of us-asws is more beloved to you-saww, I-asws or (Syeda) Fatima-asws?' He-saww said: 'Fatima-asws is more beloved to me-saww than you-asws, and you-asws are more dear to me-saww than her-asws'.

و قال: و كأني بك و أنت على حوضي تذود عنه الناس، و إن عليه أباريق عدد نجوم السماء، و إني و أنت و الحسن و الحسين و حمزة و جعفر في الجنة: إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ و أنت معي و شيعتك،

And he-saww said: 'It is as if I-saww am with you-asws at the Fountain providing the people from it, and with you-asws are pitchers of the number of the stars in the sky, and I-saww, and you-asws, and Al-Hassan-asws, and Al-Husayn-asws, and Hamza-asws, and Ja'far-asws are in the Paradise are: ***as brethren upon couches face to face [15:47]***, and you-asws and your-asws Shias are with me-saww'.

ثم قرأ رسول الله (صلى الله عليه و آله): وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ لا ينظر أحدكم في قفا صاحبه».

Then Rasool-Allah-saww recited: ***And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]***. Not one of you would look into the palm of his companion (to covet what he has got)'.[4]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأُنَاسٍ مِنَ الشِّيعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهِ لَأُحِبُّ رِيَاحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الِاجْتِهَادِ وَ مَنِ ائْتَمَّ مِنْكُمْ بِعَبْدٍ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمُ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah-asws saying: 'I-asws and my-asws father-asws went out until we-asws arrived in between the Grave and the Pulpit (of the Rasool Allah-saww). There was a group of Shiites

[3] Al Kafi – H 14708
[4] مجمع الزوائد 9: 173.

over there, so I-asws greeted them, and then said: 'By Allah-azwj! I-asws love your aromas, and your spirits, so help me-asws upon that by being pious and striving. And know that our-asws Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam-asws); he should emulate what he does. You are the Shiites of Allah-azwj, and you are the Helpers of Allah-azwj, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمِنَّا لَكُمُ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهِ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمُ الطَّيِّبُونَ وَ نِسَاؤُكُمُ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهِ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشِّيعَةَ

We-asws have taken your responsibility for the Paradise on the Guarantee of Allah-azwj Mighty and Majestic, and the guarantee of the Rasool Allah-saww. By Allah-azwj! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Momina is a virgin Hourie and every Momin is a Truthful one. And Amir Al-Momineen-asws has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah-azwj, the Rasool Allah-saww passed away while he-saww was angry with his-saww community except for the Shiites'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزّاً وَ عِزُّ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذِرْوَةً وَ ذِرْوَةُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفاً وَ شَرَفُ الْإِسْلَامِ الشِّيعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّداً وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشِّيعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَاماً وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشِّيعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shias. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shias. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shias. Indeed! For everything is an Imam, and the Imam of the earth is the land on which the Shas live.

وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بِعَيْنٍ عُشْباً أَبَداً وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَ لَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنْ تَعَبَّدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عامِلَةٌ ناصِبَةٌ تَصْلى ناراً حامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah-azwj! Had you all not been in the earth, an eye would have never ever see herbs. By Allah-azwj! Had you all not been in the earth, Allah-azwj would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: ***Toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***. So every Hostile One (Nasibi) who strives, his deeds would be wasted.

شِيعَتُنَا يَنْطِقُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطِقُونَ بِتَفْلُّتٍ وَ اللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّراً بَعَثَ بِهَا مَعَ أَمَنَتِهِ مِنَ الْمَلَائِكَةِ لِيَرُدُّوهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our[-asws] Shias speak with the Light of Allah[-azwj] Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah[-azwj]! There is none from our[-asws] Shias who sleeps, except that Allah[-azwj] Makes his soul to ascend to the sky to be Blessed. So, if its term (death) has come, He[-azwj] Makes it to be within the Treasures of His[-azwj] Mercy, and in the Gardens of Paradise, and in the Shade of His[-azwj] Throne. And if its term (death) has been delayed, He[-azwj] sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهِ إِنَّ حَاجَّكُمْ وَ عُمَّارَكُمْ لَخَاصَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ فُقَرَاءَكُمْ لَأَهْلُ الْغِنَى وَ إِنَّ أَغْنِيَاءَكُمْ لَأَهْلُ الْقَنَاعَةِ وَ إِنَّكُمْ كُلَّكُمْ لَأَهْلُ دَعْوَتِهِ وَ أَهْلُ إِجَابَتِهِ.

By Allah[-azwj] those of you who perform the Hajj and the Umrah are the special ones of Allah[-azwj] Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He[-azwj] Invited and the people who accepted His[-azwj] Call'.[5]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه أبو بصير– و ذكر حديثا– قال له: «يا أبا محمد، لقد ذكركم الله في كتابه، فقال: إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ و الله، ما أراد بهذا غيركم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said,

'I was in the presence of Abu Abdullah[-asws] when Abu Baseer entered' – and he mentioned a Hadeeth. He[-asws] said to him: 'O Abu Muhammad! Allah[-azwj] has Mentioned you (Shias) in His[-azwj] Book, so He[-azwj] Said: '***brethren upon couches face to face [15:47]***. By Allah[-azwj]! He[-azwj] did not Mean by this other than you (Shias)''.[6]

عن محمد بن مروان، عن أبي عبد الله (عليه السلام) قال: «ليس منكم رجل و لا امرأة إلا و ملائكة الله يأتونه بالسلام، و أنتم الذين قال الله: وَ نَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ».

From Muhammad Bin Marwan,

'From Abu Abdullah[-asws] having said: 'There isn't from you (Momineen) a man or a woman except the Angels of Allah[-azwj] come to him with the greetings, and you are those for whom Allah[-azwj] Said: ***And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]***''.[7]

ابن المغازلي الشافعي في (المناقب) يرفعه إلى زيد بن أرقم، قال: دخلت على رسول الله (صلى الله عليه و آله) فقال: «إني مؤاخ بينكم كما آخى الله بين الملائكة». ثم قال لعلي: «أنت أخي و رفيقي».

Ibn Al Magazily Al Shafi'e in (the book) Al Manaqib, raising it to Zayd Bin Arqam who said,

[5] Al Kafi V 8 – H 14707
[6] الكافي 8: 35.
[7] تفسير العيّاشي 2: 244/ 24.

'I went over to Rasool-Allah-saww, so he-saww said: 'I-saww am establishing brotherhood between you all just as Allah-azwj Established brotherhood between the Angels'. Then he-saww said to Ali-asws: 'You-asws are my-saww brother and my-saww friend'.

ثم تلا هذه الآية إِخْواناً عَلى سُرُرٍ مُتَقابِلِينَ «الأخلاء في الله ينظر بعضهم إلى بعض».

Then he-saww recited this Verse: ***brethren upon couches face to face [15:47]***. The friendship for the Sake of Allah-azwj, looking at each other''.[8]

VERSES 50 - 55

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ {50}

And surely My Punishment, it is the painful Punishment [15:50]

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ {51}

And inform them about the guests of Ibrahim [15:51]

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52}

When they came up to him, they said, 'Salam!' He said: 'We are afraid of you'. [15:52]

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53}

They said: 'Do not be afraid. We give you glad tidings of a knowledgeable boy [15:53]

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ {54}

He said: 'Are you giving me glad tidings upon the old age having touched me! So by what are you giving me glad tidings?' [15:54]

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ {55}

They said: 'We give you glad tidings by the Truth, therefore do no become from the despairing ones' [15:55]

العياشي: عن محمد بن القاسم، عن أبي عبد الله (عليه السلام) قال: «إن سارة قالت لإبراهيم (عليه السلام): قد كبرت، فلو دعوت الله أن يرزقك ولدا فتقر أعيننا، فإن الله قد اتخذك خليلا، و هو مجيب دعوتك إن شاء الله،

[8] العمدة لابن بطريق: 170/ 263، تحفة الأبرار: 87.

Al Ayyashi, from Muhammad Bin Al Qasim,

(It has been narrated) from Abu Abdullah-asws having said: 'Sarah-as said to Ibrahim-as: 'You-as have become old. If only you-as would supplicate to Allah-azwj that He-azwj should Grant you-as a son who would be a delight of our-as eyes, from Allah-azwj has Taken you-as as a friend, and He-azwj would Answer your-as supplication, if Allah-azwj so Desires it'.

فسأل إبراهيم (عليه السلام) ربه أن يرزقه غلاما عليما. فأوحى الله إليه: أني واهب لك غلاما حليما، ثم أبلوك فيه بالطاعة لي–

Prophet Ibrahim-as asked his-as Lord-azwj that He-azwj should Grant him-as a knowledgeable boy. Allah-azwj Revealed unto him-as: "I-azwj will Grant to you-as a lenient boy, then Test you-as regarding him by the obedience to Me-azwj".

قال أبو عبد الله (عليه السلام):– فمكث إبراهيم بعد البشارة ثلاث سنين، ثم جاءته البشارة من الله بإسماعيل مرة اخرى بعد ثلاث سنين».

Abu Abdullah-asws said: 'So Ibrahim-as remained, after the good news, for three years. Then came the good news from Allah-azwj of Ismail-as, for another time after three years'.[9]

[العياشي] عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: إن الله تبارك وتعالى لما قضى عذاب قوم لوط وقدره أحب أن يعوض إبراهيم من عذاب قوم لوط بغلام عليم ليسلي به مصابه بهلاك قوم لوط، قال: فبعث الله رسلا إلى إبراهيم يبشرونه باسماعيل قال: فدخلوا عليه ليلا ففزع منهم وخاف أن يكونوا سراقا، فلما رأته الرسل فزعا مذعورا * (قالوا سلما قال إنا منكم وجلون قالوا لا توجل إنا نبشرك بغلم عليم) *.

Al Ayyashi, from Abu Hamza Al Sumaly,

Abu Ja'far-asws has said: 'When Allah-azwj Ordained the Punishment upon the people of Lut-as and Measured it, Loved to Compensate Ibrahim-as from the Punishment of the people of Lut-as with a knowledgeable boy, by which his-as difficulty of the destruction of the people of Lut-as would be eased'.

قال أبو جعفر: والغلام العليم هو إسماعيل بن هاجر، فقال إبراهيم للرسل: * (أبشرتموني على أن مسني الكبر فبم تبشرون قالوا بشرناك بالحق فلا تكن من القنطين) *

Abu Ja'far-asws said: 'And the knowledgeable boy, he-as was Ismail-as son of Hajar-as. So Ibrahim-as said to the Messengers ***'Are you giving me glad tidings upon the old age having touched me! So by what are you giving me glad tidings?' [15:54] They said: 'We give you glad tidings by the Truth, therefore do no become from the despairing ones' [15:55]***'.[10]

العياشي: عن محمد بن القاسم، عن أبي عبد الله (عليه السلام) قال: «إن سارة قالت لإبراهيم (عليه السلام): قد كبرت، فلو دعوت الله أن يرزقك ولدا فتقر أعيننا، فإن الله قد اتخذك خليلا، و هو مجيب دعوتك إن شاء الله،

Al-Ayyashi, from Muhammad Bin Al Qasim,

'From Abu Abdullah-asws having said: 'Sarah-ra said to Ibrahim-as, 'You-as have become aged, if only you-as would supplicate to Allah-azwj that He-azwj Graces us a son, so our eyes would be

[9] تفسير العيّاشي 2: 244/ 25

[10] Tafseer Abu Hamza Al Sumaly – H 172 (Extract 1)

delighted, for Allah-azwj has Taken you-as as a friend, and He-azwj will Answer your-as supplication, Allah-azwj Willing.

فسأل إبراهيم (عليه السلام) ربه أن يرزقه غلاما عليما. فأوحى الله إليه: أني واهب لك غلاما حليما، ثم أبلوك فيه بالطاعة لي–

Ibrahim-as asked his-as Lord-azwj if He-azwj could Grace him-as a knowledgeable boy, and Allah-azwj Revealed unto him-as: "I-azwj will Grant you-as a forbearing boy, then I-azwj will Try you-as regarding him-as by obedience to me-as".

قال أبو عبد الله (عليه السلام):– فمكث إبراهيم بعد البشارة ثلاث سنين، ثم جاءته البشارة من الله بإسماعيل مرة اخرى بعد ثلاث سنين».

Abu Abdullah-asws said: 'So Ibrahim-as remained after the receipt of the glad tidings, for three years. Then the glad tidings came to him-as from Allah-azwj with Ismail-as another time after three years''.[11]

VERSE 56

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

He said: 'And who would despair from Mercy of his Lord except for the straying ones?' [15:56]

عن صفوان الجمال، قال: صليت خلف أبي عبد الله (عليه السلام) فأطرق، ثم قال: «اللهم لا تقنطني من رحمتك، ثم جهر، فقال: وَ مَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ».

From Safwan Al Jamal who said,

'I prayed Salat behind Abu Abdullah-asws, so he-asws became silent, then said: 'O Allah-azwj! I-asws do not despair from Your-azwj Mercy. Then he-asws (recited) loudly, so he-asws said ***'And who would despair from Mercy of his Lord except for the straying ones?' [15:56]***'[12]

VERSES 57 - 60

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57}

He said: 'What is your concern, O you messengers?' [15:57]

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ {58}

They said: 'We are Sent to a criminal people, [15:58]

[11] تفسير العيّاشي 2: 244/ 25

[12] تفسير العيّاشي 2: 247/ 27.

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59}

Except for the family of Lut, We would be rescuing them altogether [15:59]

إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ {60}

Except for his wife. We have decreed for her to be from the ones remaining behind' [15:60]

(*The above Hadeeth continues* . . .)

قال إبراهيم للرسل فما خطبكم بعد البشارة ؟ قالوا إنا ارسلنا إلى قوم مجرمين قوم لوط انهم كانوا قوما فاسقين لننذرهم عذاب رب العالمين.

Ibrahim-as said to the messengers: ***'What is your concern, O you messengers?' [15:57] They said: 'We are Sent to a criminal people, [15:58]***. They have been a transgressing people, in order to warn them of the Punishment of the Lord-azwj of the worlds'.

قال أبو جعفر: قال إبراهيم: ان فيها لوطا قالوا نحن أعلم بمن فيها لننجينه وأهله إلا امرأته قدرنا انها لمن الغابرين.

Abu Ja'far-asws said: 'Ibrahim-as said: 'Lut-as is among them'. They said: 'We are more knowing of the ones who are therein. We shall rescue him-as and his-as family, ***Except for his wife. We have decreed for her to be from the ones remaining behind' [15:60]***'.[13]

VERSES 61 - 69

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61}

When the messengers came to the family of Lut [15:61]

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ {62}

He said: 'You are a people unknown (to me)' [15:62]

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63}

They said: 'But, we come to you with what they were disputing about [15:63]

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64}

And we come to you with the Truth, and we are truthful [15:64]

[13] Tafseer Abu Hamza Al-Sumaly - H 172 (Extract 2)

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

So, travel with your family in a part of the night and you follow behind them, and not one of you should turn back, and go wherever you are Commanded to [15:65]

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ {66}

And We (Made known) the decree to him, that the roots of these shall be cut off by the morning [15:66]

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ {67}

And the people of the city came out rejoicing (at the new arrivals) [15:67]

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ {68}

He (Lut) said: 'Surely these are my guests, therefore do not disgrace me' [15:68]

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ {69}

And fear Allah and do not humiliate me' [15:69]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرٍو عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ قَوْمُ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَ كَانَ مِنْ فَضْلِهِمْ وَ خِيَرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَ تَبْقَى النِّسَاءُ خَلْفَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَعْتَادُهُمْ فَكَانُوا إِذَا رَجَعُوا خَرَّبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرْصُدْ هَذَا الَّذِي يُخَرِّبُ مَتَاعَنَا فَرَصَدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْغِلْمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخَرِّبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

(It has been narrated) from Abu Ja'far-asws having said: 'The people of Lut-as were from the best of the people Created by Allah-azwj. So Iblees-la sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees-la would not cease to transgress them, So when they would return, Iblees-la would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَبَيَّتُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالَ فَنَمْ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَدْلُكُ الرَّجُلَ حَتَّى عَلَّمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوَّلًا عَلَّمَهُ إِبْلِيسُ وَ الثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ انْسَلَّ فَفَرَّ مِنْهُمْ

They formed a consensus upon killing him. So they lodged him for the night with a man. So when it was the night, he shrieked. So the man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. So he said to him, 'Come, so sleep upon my belly'. He did not cease to massage the man until he taught him that he should do it with himself. Thus, the first one to do it was Iblees-la, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعَجِّبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرِّجَالُ بِالرِّجَالِ بَعْضُهُمْ بِبَعْضٍ ثُمَّ جَعَلُوا يَرْصُدُونَ مَارَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنَكَّبَ مَدِينَتَهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْغِلْمَانِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they were not understanding it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers-by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رِجَالَكُنَّ يَفْعَلُ بَعْضُهُمْ بِبَعْضٍ قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَ كُلَّ ذَلِكَ يَعِظُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ إِبْلِيسُ يُغْوِيهِمْ حَتَّى اسْتَغْنَى النِّسَاءُ بِالنِّسَاءِ

Therefore, when he-la saw that his-la matter had prevailed among the men, he-la went to the women. He-la changed himself-la into a woman, so he-la said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And every time Lut-as advised them, Iblees-la would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحُجَّةُ بَعَثَ اللَّهُ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ (عليهم السلام) فِي زِيِّ غِلْمَانٍ عَلَيْهِمْ أَقْبِيَةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَحْرُثُ فَقَالَ أَيْنَ تُرِيدُونَ مَا رَأَيْتُ أَجْمَلَ مِنْكُمْ قَطُّ قَالُوا إِنَّا أَرْسَلَنَا سَيِّدُنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَ وَ لَمْ يَبْلُغْ سَيِّدَكُمْ مَا يَفْعَلُ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِيَّ إِنَّهُمْ وَ اللَّهِ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرَنَا سَيِّدُنَا أَنْ نَمُرَّ وَسَطَهَا قَالَ فَلِي إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى اخْتِلَاطِ الظَّلَامِ

When the argument was completed upon them, Allah-azwj Sent Jibraeel-as and Mikaeel-as, and Israfeel-as in the form of boys wearing gowns. So they-as passed by Lut-as and he-as was farming, so he-as said: 'Where are you-as intending to go. I-as have not seen anyone more good-looking than you-as'. They-as said, 'Our-as Master-azwj has Sent us-as to the lord of this city'. He-as said: 'Has it not reached your-as Master-azwj of what the people of this city are doing? O my-as sons! By Allah-azwj, they are taking to the men, so they are doing it with them until the blood comes out'. Our-as Master-azwj has Commanded us-as that we-as pass through the middle of it'. He-as said: 'There is a need of mine-as to you-as'. They said, 'And what is it?' He-as said: 'Await over here until the crossing over of the darkness'.

قَالَ فَجَلَسُوا قَالَ فَبَعَثَ ابْنَتَهُ فَقَالَ جِيئِي لَهُمْ بِخُبْزٍ وَ جِيئِي لَهُمْ بِمَاءٍ فِي الْقُرْعَةِ وَ جِيئِي لَهُمْ عَبَاءً يَتَغَطَّوْنَ بِهَا مِنَ الْبَرْدِ فَلَمَّا أَنْ ذَهَبَتِ الِابْنَةُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطٌ السَّاعَةَ يَذْهَبُ بِالصِّبْيَانِ الْوَادِي قُومُوا حَتَّى نَمْضِيَ وَ جَعَلَ لُوطٌ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جَبْرَئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ يَمْشُونَ وَسَطَ الطَّرِيقِ فَقَالَ يَا بَنِيَّ امْشُوا هَاهُنَا فَقَالُوا أَمَرَنَا سَيِّدُنَا أَنْ نَمُرَّ فِي وَسَطِهَا وَ كَانَ لُوطٌ يَسْتَغْنِمُ الظَّلَامَ

He-asws said: 'So they were seated. So he-as sent for his-as daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter went, and they faced the rain and the valley. So Lut-as said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut-as went on to walk in the base of the wall, and Jibraeel-as and Mikaeel-as and Israfeel-as were walking in the middle of the road. So he-as said: 'O my-as sons, walk over here'. So they-as said: 'Our-as Master-azwj has Commanded us-as to walk in the middle of it'. And Lut-as wanted to benefit from the darkness.

وَ مَرَّ إِبْلِيسُ فَأَخَذَ مِنْ حِجْرِ امْرَأَةٍ صَبِيّاً فَطَرَحَهُ فِي الْبِئْرِ فَتَصَايَحَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْغِلْمَانِ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ فِي ضَيْفِي قَالُوا هُمْ ثَلَاثَةٌ خُذْ وَاحِداً وَ أَعْطِنَا اثْنَيْنِ

And Iblees-la passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut-as. So when they looked at the boys in the house of Lut-as, they said, 'O Lut-as! You-as have (also) entered into our deeds'. So he-as said: ***He (Lut) said: 'Surely these are my guests, therefore do not disgrace me' [15:68]*** regarding my-as guests'. They said, 'They are three of them, so take one and give us two'.[14]

VERSES 70 - 74

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70}

They said, 'Have we not forbidden you from (speaking to) people?' [15:70]

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

He said: 'These here are my daughters, if you would be willing so' [15:71]

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72}

By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ {73}

[14] Al Kafi – V 5 – The Book of Marriage Ch 180 H 5

So, the Scream Seized them at sunrise [15:73]

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {74}

So, We Made its top to be its bottom and Rained upon them stones of clay [15:74]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ فَصَاحَ بِهِ جَبْرَئِيلُ يَا لُوطُ دَعْهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرَئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرَئِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرَئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جَبْرَئِيلُ عَجِّلْ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَ لَيْسَ الصُّبْحُ بِقَرِيبٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said:

Abu Abdullah-asws having said that: 'He-asws said: 'Jibraeel-as shouted: 'O Lut-as! Call them to enter the house'. So when they entered, Jibraeel-as pointed by his-as finger around them, so their eyesight was lost and it is His-azwj Words: ***but We Blinded their eyes [54:37]***. Then Jibraeel-as called out: 'We-as have been Sent to destroy you all'. So he-as said: 'O Jibraeel-as, hurry up'. So he-as said: 'Their Promised time is the morning. Is not the morning near?'

قَالَ فَأَمَرَهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ اقْتَلَعَهَا جَبْرَئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرَضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He-asws said; 'So he (Jibraeel-as) commanded him to carry with him those who were with him-as except for his-as wife. Then Jibraeel-as, by his-as wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he-as overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.[15]

VERSES 75 - 77

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ {75}

Surely, in that are Signs for the distinguishers [15:75]

وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ {76}

And it is on an enduring way [15:76]

إِنَّ فِي ذَٰلِكَ لَآيَةً لِلْمُؤْمِنِينَ {77}

[15] Al Kafi – H 14953 (Extract)

Surely in that there is a Sign for the Momineen [15:77]

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ أَخْبَرَنِي أَسْبَاطٌ بَيَّاعُ الزُّطِّيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ وَ إِنَّها لَبِسَبِيلٍ مُقِيمٍ قَالَ فَقَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ibn Abu Umeyr who said, 'Asbat Baya'a Al Zatty informed me saying,

'I was in the presence of Abu Abdullah[asws] and a man asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]***. So he[asws] said: 'We[asws] are the distinguishers, and the way endures in us[asws]'.[16]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***. He[asws] said: 'They[asws] are the Imams[asws]. Rasool-Allah[saww] said: 'Fear the discernment of the Momin, for he looks by a Light of Allah[azwj] Mighty and Majestic, in the Words of Allah[azwj] the Exalted: ***Surely, in that are Signs for the distinguishers [15:75]***'.[17]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ فَقَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) وَ إِنَّها لَبِسَبِيلٍ مُقِيمٍ قَالَ لَا يَخْرُجُ مِنَّا أَبَداً .

Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***. So he[asws] said: 'They[asws] are the Imams[asws]'. (And as for) ***And it is on an enduring way [15:76]***, he[asws] said: 'It will not exit from us[asws], ever!'[18]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي قَوْلِهِ تَعَالَى إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُتَوَسِّمَ وَ أَنَا مِنْ بَعْدِهِ وَ الْأَئِمَّةُ مِنْ ذُرِّيَّتِي الْمُتَوَسِّمُونَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

[16] Al Kafi V 1 – The Book Of Divine Authority CH 28 H 1
[17] Al Kafi V 1 – The Book Of Divine Authority CH 28 H 3
[18] Al Kafi V 1 – The Book Of Divine Authority CH 28 H 4

(It has been narrated) from Abu Ja'far-asws having said: 'Amir Al-*Momineen*-asws said: 'Regarding the Words of the Exalted: ***Surely, in that are Signs for the distinguishers [15:75]***. He-asws said: 'Rasool-Allah-saww is the distinguisher, and I-asws from after him-saww, and the Imams-asws from my-asws offspring are the distinguishers'. [19]

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لايات للمتوسمين وهم الائمة وانها لبسبيل مقيم لا يخرج منها ابدا

I said, 'May Allah-azwj Keep you-asws well. When you-asws answered that person with this answer, did you-asws know him?' He-asws said: 'Glory be to Allah-azwj, have you not heard the Words of Allah-azwj in His-azwj Book: ***Surely, in that are Signs for the distinguishers [15:75]***? And they-asws are the Imams-asws, and they-asws are with the Way, not coming out of it, ever'.

ثم قال نعم ان الامام إذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لايات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

Then, he-asws said: 'Yes, the Imam-asws, if he-asws looks at a man, he-asws recognises him even if he-asws hears his speech from behind a wall. He-asws recognises him, and recognises what he is, because Allah-azwj Says: ***And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely in that are Signs for the learned [30:22]***, for they-asws are the knowledgeable ones, and they-asws do not listen to anything from the humans, but they-asws recognise whether he is a rescued one or a perished one. That is the reason why he-asws answers them by what he-asws answers them with'.[20]

حدثني السندي بن الربيع عن الحسن بن على بن فضلا عن على بن رئاب عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال ليس مخلوق الا وبين عينيه مكتوب انه مؤمن أو كافر وذلك محجوب عنكم وليس بمحجوب من الائمة من آل محمد صلى الله عليه آله ليس يدخل عليهم احد الا عرفوه هو مؤمن أو كافر ثم تلا هذه الاية ان في ذلك لايات للمتوسمين فهم المتوسمون.

It has been narrated to me Al-Sandy Bin Al-Rabi'e, from Al-Hassan Bin Ali Bin Fazla, from Ali Bin Ra'ib, from Abu Bakr Al-Hazramy, who has said:

Abu Ja'far-asws has said: 'There is no creature except that between his eyes is written whether he is a Momin or a Kafir, and that is veiled from you all, but it is not veiled from the Imams-asws from the Progeny-asws of Muhammad-saww. No one comes to them-asws but they-asws recognise whether he is a Momin or a Kafir'. Then he-asws recited this Verse: ***Surely, in that are Signs for the distinguishers [15:75]***. They-asws are the distinguishing ones-asws'.[21]

حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جائت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولاتعدل في الرعية ولاقضيتك عند الله بالمرضية

It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

[19] Al Kafi V 1 – The Book Of Divine Authority CH 28 H 5
[20] Basaair Al Darajaat – P 7 CH 17 (Rare) H 1
[21] Basaair Al Darajaat - P 7 Ch 17 H 1

Abu Ja'far-asws says that 'Amir-ul-Momineen-asws was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He-asws told her that her husband was right in being angry with her. She said, 'By Allah-azwj, there is no truth in your-asws judgement, you-asws have not judged equitably, nor have you-asws done justice among your-asws citizens, and I will drag you-asws for Judgement before Allah-azwj until I am satisfied'.

فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التي لا تحبل من حيث تحبل النساء قالت فولت المراة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابى طالب عليه السلام سرا كان مستورا

He-asws looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala" (the one who does not get impregnated from where women get impregnated from). The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son-asws of Abu Talib-asws has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكتمه من زوجي منذ ولى عصمتي ومن ابوى

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali-asws with words that have made me happy, then he-asws removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali-asws informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فبما تقول ما نعرفك بالكهانة قال له يا عمرو ويلك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وماهم عليه من سئ من اعمالهم و حسنه وفى قدر اذن الفارة

Amro returned to Amir Al-Momineen-asws. He informed him-asws of what the woman had said to him, and he said to him-asws, 'By what did you speak, by fortune-telling?' He-asws said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah-azwj Created the spirits before the bodies by two thousand years. When He-azwj Mounted the spirits into their bodies, He-azwj Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear.

ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بسيماها.

Then, He-azwj Sent down with that the Quran upon His-azwj Prophet-saww: ***Surely, in that are Signs for the distinguishers [15:75]***, and Rasool-Allah-saww was the distinguisher, then I-asws am from after him-saww, and the Imams-asws from my-asws progeny-asws from after me-asws, they-

asws are the distinguishers. When I-asws contemplated on her, I-asws distinguished what it was with her by her mark'.[22]

حدثنا احمد بن الحسين عن احمد بن ابراهيم عن الحسن بن البرا عن على بن حسان عن عبد الكريم يعنى ابن كثير قال حججت مع ابى عبد الله عليه السلام فلما صرنا في بعض الطريق صعد على جبل فاشرف فنظر إلى الناس فقال ما اكثر الضجيج واقل الحجيج فقال له داود الرقى يابن رسول الله صلى الله عليه وآله هل يستجيب الله دعاء هذا الجمع الذى ارى

It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al-Baraa, from Ali Bin Hasaan, from Abdul Kareem, meaning Ibn Kaseer who said:

'I performed a Hajj with Abu Abdullah-asws, when we were in one of the roads, he-asws climbed on the mountain and surveyed and looked at the people. He-asws said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him-asws: 'O son of Rasool-Allah-saww, will Allah-azwj Answer the supplication of this gathering which I see?'

قال ويحك يا ابا سليما ان الله لا يغفر ان يشرك به الجاحد لولاية على كعابد وثن

He-asws said: 'Woe be unto you O Abu Suleiman. Allah-azwj does not Forgive the ones who associated partners with Him-azwj. The opponent of the Wilayah of Ali-asws is like an idol worshipper'.

قال قلت جعلت فداك هل تعرفون محبكم ومبغضكم قال ويحك يابا سليمان انه ليس من عبد يولد الا كتب بين عينيه مؤمن أو كافر ان الرجل ليدخل الينا بولايتنا وبالبرائة من اعدائنا فترى مكتوبا بين عينيه مؤمن أو كافر وقال الله عزوجل ان في ذلك لايات للمتوسمين نعرف عدونا من ولينا.

I said, 'May I be sacrificed for you-asws, are you-asws recognising the ones who love you-asws and those who hate you-asws?' He-asws said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Momin', or 'Kafir'. The man, we-asws let him come to us-asws with our-asws Wilayah and keep away from our-asws enemies, for we-asws see the writing between his eyes 'Momin', or 'Kafir', and Allah-azwj Mighty and Majestic has Said regarding that: ***Surely, in that are Signs for the distinguishers [15:75]***. We-asws recognise our-asws enemies from our-asws friends'.[23]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، قال: حدثني أحمد بن علي الأنصاري، عن الحسن بن الجهم، قال: حضرت مجلس المأمون يوما و عنده علي بن موسى الرضا (عليه السلام) و قد اجتمع الفقهاء، و أهل الكلام من الفرق المختلفة، فسأله بعضهم، فقال له: يا ابن رسول الله، بأي شيء تصح الإمامة لمدعيها؟ قال: «بالنص و الدليل».

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from Ahmad Bin Al Al Ansary, from Al Hassan Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun one day, and in his presence was Ali-asws Bin Musa Al-Reza-asws, and there had gathered the jurists, and the theologians from different sects. So one of them asked him-asws saying, 'O son-asws of Rasool-Allah-azwj! With what thing is the Imamate correct to what it is being claimed?' He-asws said: 'With the link (to Rasool-Allah-saww) and the evidence'.

[22] Basaair Al Darajaat - P 7 Ch 17 H 2
[23] Basaair Al Darajaat - P 7 Ch 17 H 15

قال له: فدلالة الإمام فيما هي؟ قال: «في العلم، و استجابة الدعوة». قال: فما وجه إخباركم بما يكون؟ قال: «ذلك بعهد معهود إلينا من رسول الله (صلى الله عليه و آله)».

He said to him-asws, 'So the evidence of the Imam-asws, what is it with regards to?' He-asws said: 'Regarding the Knowledge, and the answering of the supplication'. He said, 'So what is the aspect do you-asws all (Imams-asws get the news of what is going to happen?' He-asws said: 'That is with the Covenant which we-asws have been Covenanted with from Rasool-Allah-saww'.

قال: فما وجه إخباركم بما في قلوب الناس؟ قال (عليه السلام) له: «أما بلغك قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟». قال: بلى. قال: «فما من مؤمن إلا و له فراسة، ينظر بنور الله على قدر إيمانه، و مبلغ استبصاره و علمه،

He said, 'What is the aspect with which you-asws get the news of what is in the hearts of the people?' He-asws said: 'Has it not the words of Rasool-Allah-saww reached you: 'Fear the intuition of the Believer, for he looks with the Light of Allah-azwj?' He said, 'Yes'. He-asws said: 'There is none from the Believers except that there is an intuition for him. He looks with the Light of Allah-azwj in accordance to the level of his belief, and the extent of his vision, and his knowledge.

و قد جمع الله للأئمة منا ما فرقه في جميع المؤمنين، و قال الله تعالى في كتابه العزيز: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ فأول المتوسمين رسول الله (صلى الله عليه و آله)، ثم أمير المؤمنين (عليه السلام) من بعده، ثم الحسن و الحسين و الأئمة من ولد الحسين (عليهم السلام) إلى يوم القيامة».

And Allah-azwj has Gathered for the Imams-asws from us-asws what differentiates all of the Believers. And Allah-azwj the High Says in His-azwj Honourable Book: ***Surely, in that are Signs for the distinguishers [15:75]***. So the first of the distinguishers is Rasool-Allah-saww, then Amir-ul-Momineen-asws from after him-saww, then Al-Hassan-asws, and Al-Husayn-asws, and the Imams-asws from the sons-asws of Al Husayn-asws up to the Day of Judgement'.[24]

ابن الفارسي في (روضة الواعظين): قال الصادق (عليه السلام): «إذا قام قائم آل محمد (عليهم السلام) حكم بين الناس بحكم داود (عليه السلام)، لا يحتاج إلى بينة، يلهمه الله تعالى فيحكم بعلمه، و يخبر كل قوم بما استبطنوه، و يعرف وليه من عدوه بالتوسم، قال الله تعالى: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ وَ إِنَّها لَبِسَبِيلٍ مُقِيمٍ».

Ibn Al Farsy, in (the book) Rowzat Al Waizeen –

'Al-Sadiq-asws said: 'When the Qaim-asws of the Progeny of Muhammad-saww rises, he-asws will judge between the people with the Judgment of Dawood-as. He-asws will not be needy to a proof. Allah-azwj the Exalted would Inspire him-asws, so he-asws would be judging by His-azwj Knowledge, and he-asws will inform every people with what they are hiding (in their minds), and he-asws would recognise his-asws friend from his-asws foe by distinguishing. Allah-azwj the Exalted Says: ***Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]***''.[25]

الشيخ المفيد في كتاب (الاختصاص): عن السندي بن الربيع البغدادي، عن الحسن بن علي ابن فضال، عن علي بن غراب، عن أبي بكر بن محمد الحضرمي، عن أبي جعفر (عليه السلام) قال: سمعته يقول: «ما من مخلوق إلا و بين عينيه مكتوب: مؤمن أو كافر، و ذلك محجوب عنكم و ليس

[24] عيون أخبار الرّضا (عليه السّلام) 2: 200/ 1
[25] روضة الواعظين: 266

بمحجوب عن الأئمة من آل محمد (صلوات الله عليهم)، ثم ليس يدخل عليهم أحد إلا عرفوه، مؤمنا أو كافرا» ثم تلا هذه الآية: إِنَّ فِي ذلِكَ لَآياتٍ لِلْمُتَوَسِّمِينَ «فهم المتوسمون».

Al Sheykh Al Mufeed in the book Al Ikhtisas, from Al Sindy Bin Rabi'e Al Baghdady, from Al Hassan Bin Ali Ibn Fazal, from Ali Bin Garab, from Abu Bakr Bin Muhammad Al Hazry,

'Abu Ja'far-asws, he (the narrator) said, 'I heard him-asws saying: 'There is none from a creature except between his eyes is written either 'Momin' or 'Kafir', and that is veiled from you all, and it isn't veiled from the Imams-asws from the Progeny-asws of Muhammad-saww. Then, there doesn't come anyone to them except they-asws recognise him, whether he is a Momin or a Kafir'. Then he-asws recited this Verse: ***Surely, in that are Signs for the distinguishers [15:75]***. Thus, they-asws are the distinguishers''.[26]

عن أبي بصير، عن أبي عبد الله (عليه السلام): «إن في الإمام آية للمتوسمين، و هو السبيل المقيم، ينظر بنور الله و ينطق عن الله، لا يعزب عنه شيء مما أراد».

From Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: '***Surely, in that are Signs for the distinguishers [15:75]***, and he-asws is the ***enduring way [15:76]***. He-asws looks with the Light of Allah-azwj, and speaks from Allah-azwj. Nothing is hidden from him-asws from what he-asws wants'.[27]

حدثنا أبو علي احمد بن يحيى المكتب قال حدثنا احمد بن محمد الوراق قال حدثنا بشر بن سعيد بن قلبويه المعدل بالرافقه قال حدثنا عبد الجبار بن كثير التميمي اليماني قال سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد " ع " فقلت له يابن رسول الله في نفسي مسألة أريد ان اسألك عنها فقال: ان شئت أخبرتك بمسألتك قبل أن تسألني وان شئت فسل،

Abu Ali Ahmad Bin Yahya Al Maktab narrated to us, from Ahmad Bin Muhammad Al Waraq, from Bishr Bin Saeed Bin Qalbawayh, the revisionist at Rafaqa, from Abdul Jabbar Bin Kaseer Al Tameemi who said, 'I heard Muhammad Bin Al Hilali, the Emir of Al Medina saying,

'I asked Ja'far-asws Bin Muhammad-asws, 'O son-asws of Rasool-Allah-saww! I have within myself, a certain question which I want to ask you about'. So he-asws said; 'If you like I-asws would inform you of your questions before you even ask me-asws, and if you so like, then ask'.

قال: قلت له يابن رسول الله وبأي شئ تعرف ما في نفسي قبل سؤالي؟ فقال بالتوسم والتفرس أما سمعت قول الله عزوجل (ان في ذلك لآيات للمتوسمين) وقول رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فإنه ينظر بنور الله، قال: فقلت له يابن رسول الله فاخبرني بمسألتي

I said, 'O son-asws of Rasool-Allah-saww! And by which thing do you-asws recognise what is within myself before I even ask you-asws ?' He-asws said: 'By expectation and insight. Have you not heard the Words of Allah-azwj Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***, and the words of Rasool-Allah-saww: 'Fear the insight of a Momin for he looks by the Light of Allah-azwj?' I said, 'O son-asws of Rasool-Allah-saww, so inform me regarding my questions'.

[26] الاختصال: 302.
[27] تفسير العيّاشي 2: 248/ 31.

قال: أردت ان تسألني عن رسول الله صلى الله عليه وآله لم لم يطق حمله علي " ع " عند حط الاصنام من سطح الكعبة مع قوته وشدته وما ظهر منه في قلع باب القموص بخيبر والرمي به إلى ورائه اربعين ذراعا وكان لا يطيق حمله اربعون رجلا وقد كان رسول الله صلى الله عليه وآله يركب الناقة والفرس والحمار، وركب البراق ليلة المعراج وكل ذلك دون علي في القوة والشدة، قال: فقلت له عن هذا والله اردت ان اسألك يابن رسول الله فاخبرني

He-asws said: 'You intend to ask me about Rasool-Allah-saww as to why did he-saww carry Ali-asws Bin Abu Talib-asws to bring down the idols from the surface of the Kabah, when he-asws had the strength and the intensity which he-asws displayed when he-asws ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah-saww had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali-asws in strength and intensity?' I said, 'By Allah-azwj, this is what I intended to ask you-asws, O son-asws of Rasool-Allah-saww, so inform me'.

فقال: ان عليا عليه السلام برسول الله تشرف وبه ارتفع وبه وصل إلى ان اطفأ نار الشرك وابطل كل معبود من دون الله عزوجل ولو علاه النبي صلى الله عليه وآله لحط الاصنام لكان عليه السلام بعلي مرتفعا وتشريفا وواصلا إلى حط الاصنام ولو كان ذلك كذلك لكان أفضل منه ألا ترى ان عليا عليه السلام قال: لما علوت ظهر رسول الله صلى الله عليه وآله شرفت وارتفعت حتى لو شئت ان انال السماء لنلتها

He-asws said: 'Ali-asws had nobility with Rasool-Allah-saww, and by it he-asws was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah-azwj Mighty and Majestic. And had the Prophet-saww been raised for the bringing down of the idols, it would have been by Ali-asws that he-saww would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he-asws would have been higher than him-saww. Have you not seen that Ali-asws said: 'When I-asws was raised upon the shoulders of Rasool-Allah-saww, I-asws was ennobled and raised to the extent that if I-asws had so desire to, I-asws would have touched the sky.

أما علمت ان المصباح هو الذي يهتدى به في الظلمة وانبعاث فرعه من أصله، وقد قال علي عليه السلام أنا من احمد كالضوء من الضوء،

But, do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source. And Ali-asws said: 'I-asws am from Ahmad-saww like the Illumination is from the illumination'.

أما علمت ان محمدا وعليا صلوات الله عليهما كانا نورا بين يدي الله عزوجل قبل خلق الخلق بألفي عام وان الملائكة لما رأت ذلك النور رأت له اصلا قد تشعب منه شعاع لامع فقالت: إلهنا وسيدنا ماهذا النور؟ فأوحى الله تبارك وتعالى إليهم هذا نور من نوري أصله نبوة وفرعه إمامة، أما النبوة فلمحمد عبدي ورسولي واما الامامة فلعلي حجتي ووليي ولولاهما ما خلقت خلقي،

But, do you know that Muhammad-saww and Ali-asws were two Lights in front of Allah-azwj Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: 'Our Allah-azwj, and our Master-azwj! What is this Light?' So Allah-azwj Blessed and High Revealed unto them: "This is a Light from My-azwj Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad-saww, My-azwj servant, and My-azwj Rasool-saww. And as for the Imamate, so it is for Ali-asws, My-azwj Proof, and My-azwj Guardian. And had it not been for these two-asws, I-azwj would not have Created My-azwj creation".

اما علمت ان رسول الله صلى الله عليه وآله رفع يد علي " ع " بغدير خم حتى نظر الناس إلى بياض إبطيهما فجعله مولى المسلمين وإمامهم

But do you know that Rasool-Allah-saww raised the hand of Ali-asws at Ghadeer Khumm, to the extent that the people looked at the whiteness of his-asws two arms. So he-asws was made to be a Master of the Muslims and their Imam-asws.

وقد احتمل الحسن والحسين عليهما السلام يوم حظيرة بني النجار فلما قال له بعض أصحابه ناولني احدهما يارسول الله قال: نعم الراكبان وابوهما خير منهما،

And he-saww had carried Al-Hassan-asws and Al-Husayn-asws on the day of Hazeera of the Clan of Najjar. So when one of his-saww companions said, 'Let me carry one-asws of them-asws, O Rasool-Allah-saww', he-saww said: 'These two-asws are the best of the riders and the father-asws of these two-asws is better than these two-asws'.

وانه صلى الله عليه وآله كان يصلي باصحابه فاطال سجدة من سجداته فلما سلم قيل له يارسول الله لقد اطلت هذه السجدة فقال صلى الله عليه وآله ان ابني ارتحلني فكرهت ان اعاجله حتي ينزل، وإنما أراد بذلك صلى الله عليه وآله رفعهم وتشريفهم فالنبي صلى الله عليه وآله إمام ونبي وعلي " ع " إمام ليس بنبي ولا رسول فهو غير مطيق لحمل اثقال النبوة.

And he-saww was Praying with his-as companions, so he-saww prolonged a Prostration from his-saww Prostrations. So when he-saww greeted (at the end of the Prayers), it was said to him-as, 'O Rasool-Allah-saww! You-saww have prolonged this Prostration'. So he-saww said: 'My-saww two son-asws were riding upon me-saww, so I-saww disliked that I-asws should hasten them-asws, until they-asws descended (by themselves)'. But rather, what he-saww intended by that was to raise them-asws, and their-asws nobility. So the Prophet-saww was an Imam-asws and a Prophet-saww, and Ali-asws was an Imam-asws and neither a Prophet-as nor a Rasool-as.

قال محمد بن حرب الهلالي: فقلت له زدني يابن رسول الله فقال إنك لاهل للزيادة

Muhammad Bin Harb Al-Hilaly said, 'So I said to him-asws, 'O son-asws of Rasool-Allah-saww! Increase it for me'. So he-asws said: 'You are indeed deserving of the increase'.

ان رسول الله صلى الله عليه وآله حمل عليا عليه السلام على ظهره يريد بذلك أنه أبو ولده وإمام الائمة من صلبه كما حول ردائه في صلاة الاستسقاء واراد ان يعلم أصحابه بذلك انه قد تحول الجدب خصبا،

Rasool-Allah-saww carried Ali-asws upon his-saww shoulders, intending by that, that he-asws was the father-asws of his-saww (grand) sons, and an Imam-asws from the Imams-asws from his-asws back, just as overturning of his-saww cloak during the Prayer of Al-Istiqsa'a (the rain), it is intended by that it be known by his-saww companions, that he-saww had overturned the famine'.

قال: قلت له زدني يابن رسول الله صلى الله عليه وآله

He (the narrator) said, 'I said to him-asws, 'Increase it for me, O son-asws of Rasool-Allah-saww'.

فقال: احتمل رسول الله صلى الله عليه وآله عليا " ع " يريد بذلك ان يعلم قومه انه هو الذي يخفف عن ظهر رسول الله صلى الله عليه وآله ما عليه من الدين والعدات والاداء عنه من بعده،

He-asws said: 'Rasool-Allah-saww carried Ali-asws, intending by that to let his-saww people know that he-asws would lighten from the shoulders of Rasool-Allah-saww, what is upon him-saww from the debts and the fulfilment of the promised made, from after him-saww'.

قال: فقلت له يابن رسول الله صلى الله عليه وآله زدني

He (the narrator) said, 'I said to him -asws, 'O son -asws of Rasool-Allah-saww, Increase it for me'.

فقال: احتمله ليعلم بذلك انه قد احتمله وما حمل إلا لانه معصوم لا يحمل وزرا فتكون افعاله عند الناس حكمة وصوابا وقد قال النبي صلى الله عليه وآله لعلي يا علي ان الله تبارك وتعالى حملني ذنوب شيعتك ثم غفرها لي وذلك قوله تعالى (ليغفر لك ما تقدم من ذنبك وما تأخر)

He-asws said: 'He-saww carried him-asws, to it would be known by that he-saww has carried him-asws, and has not carried except that he-asws was Infallible (sinless), and he-saww has not carried a burden, so that his-asws action would become one of wisdom, and correct. And the Prophet-saww had said to Ali-asws: 'O Ali-asws! Allah-azwj Blessed and High Loaded me-saww with the sins of your-asws Shiah, then Forgave them for me-saww, and these are the Words of the Exalted: ***For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]***.

ولما أنزل الله عزوجل إذا اهتديتم وعلي نفسي وأخي اطيعوا عليا فإنه مطهر معصوم لا يضل ولا يشقى ثم تلا هذه الآية: (قل أطيعو الله واطيعوا الرسول فإن تولوا فإنما عليه ما حمل وعليكم ما حملتم وان تطيعوه تهتدوا وما على الرسول إلا البلاغ المبين).

And when Allah-azwj Mighty and Majestic Revealed: ***when you are guided to the right way [5:105]***, and Ali-asws is my-saww own self, and my-saww brother. Obey Ali-asws, for he-asws is Purified, Infallible, neither does he-asws stray nor does he-asws have a parallel'. Then he-saww recited this Verse: ***Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]***'.

قال محمد بن حرب الهلالي: ثم قال جعفر بن محمد " ع " أيها الامير لو اخبرتك بما في حمل النبي صلى الله عليه وآله عليا عند حط الاصنام من سطح الكعبة من المعاني التي أرادها به لقلت ان جعفر بن محمد لمجنون فحسبك من ذلك ما قد سمعت

Muhammad Bin Harb Al-Hilaly said, 'Then Ja'far-asws Bin Muhammad-asws said: 'O you Emir! If I-asws were to inform you with what (all) the intended meanings were with regards to the Prophet-saww carrying Ali-asws during the bringing down of the idols from the roof of the Kabah, you would say that Ja'far-asws Bin Muhammad-asws is insane. Therefore, let it suffice, what you have heard'.

فقمت إليه وقبلت رأسه وقلت الله أعلم حيث يجعل رسالته.

He stood up and kissed his-asws forehead and said, ***Allah is more Knowing of where to Place His Message [6:124]***'.[28]

VERSES 78 - 84

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ {78}

And the dwellers of the thicket used to be unjust [15:78]

فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ {79}

So, We Took Revenge from them, and they were both upon a clear highway [15:79]

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ {80}

And the dwellers of the Rock belied the Rasools [15:80]

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81}

And We Gave them Our Signs, but they used to turn away from them [15:81]

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82}

And they had hewed out secure houses from the mountains [15:82]

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {83}

So, the Scream Seized them in the morning [15:83]

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

And it did not avail from them what they had been earning [15:84]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله

[28] Al Illal Al Sharaie – V 1 Ch 139 H 1

عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجرتك، و إن يكن شوقا إلى الجنة فقد أبحتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah-saww said: 'Shuayb-as cried from the love of Allah-azwj Mighty and Majestic until he was blinded. So Allah-azwj Returned his eyesight. Then he-as cried until he-as was blinded. So Allah-azwj Returned his-as eyesight. Then he-as cried until he-as was blinded. So Allah-azwj Returned his-as eyesight. But when he-as was in the fourth time, Allah-azwj Revealed unto him-as: "O Shuayb-as! Until when will this be happening from you-as? If this is happening out of fear from the Fire, so I-azwj have Requited you-as, and if this is from the desire for the Paradise, so I-azwj have Endowed it to you-as".

فقال: إلهي، و سيدي، أنت تعلم أني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

He-as said: 'My-as God, and my-as Master! You-azwj Know that I-as am not crying out of fear from Your-azwj Fire, nor out of desire to be in Your-azwj Paradise, but I-as contracted Your-azwj love upon my-as heart. Thus, I-as have no patience upon that'. So Allah-azwj, Majestic is His-azwj Majesty Said: "But if this is so, for this I-azwj would Make My-azwj Speaker Musa-as Bin Imran-as to serve you-as'.[29]

قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ عَنْ سَعْدٍ الْإِسْكَافِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَ الْمِيزَانَ شُعَيْبٌ النَّبِيُّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ وَ يُوفُونَ ثُمَّ إِنَّهُمْ بَعْدُ طَفَّفُوا فِي الْمِكْيَالِ وَ بَخِسُوا فِي الْمِيزَانِ فَأَخَذَتْهُمُ الرَّجْفَةُ فَعُذِّبُوا بِهَا فَأَصْبَحُوا فِي دارِهِمْ جاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from Ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali-asws Bin Al-Husayn-asws having said: 'The first one to fulfil the measure and the weight was the Prophet Shuayb-as. He-as used to measure out with his-as own hands, and he-as used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and in the morning they were crouching in their houses'.[30]

VERSES 85 & 86

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ {85}

[29] علل الشرائع: 1: 57/ 1
[30] بحار الأنوار (ط - بيروت)، ج12، ص: 382 H 6

And We did not Create the skies and the earth and what is between them except with the Truth. And surely the House would come, therefore pardon with the beautiful pardoning [15:85]

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

Surely your Lord, He is the All-Knowing Creator [15:86]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني، قال: أخبرنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قول الله عز و جل فَاصْفَحِ الصَّفْحَ الْجَمِيلَ، قال: «العفو من غير عتاب».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza-asws said regarding the Words of Allah-azwj Mighty and Majestic: ***therefore pardon with the beautiful pardoning [15:85]***, he-asws said: 'The excusing without reproach'.[31]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزّاً فَتَعَافَوْا يُعِزَّكُمُ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al Hakam Al Madainy, from Ismail Bin Abu Ziyad Al Sakuny,

(It has been narrated)from Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'It is upon you with the pardoning, for the pardoning does not increase the servant (with anything) except for honour, therefore pardon, Allah-azwj will Honour you'.[32]

From detailed Ahadeeth on pardoning, refer to Al Kafi V 2 – The book of Eman and Kufr CH 53 –

https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(4).pdf

VERSE 87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]

[31] معاني الأخبار: 373/ 1
[32] Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 5

The apparent meaning – Seven Oft-repeated Verses

وَ قَالَ الْحَسَنُ [ابْنُ عَلِيٍ] ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَ «بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ» آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ، وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ.

And Al-Hassan-asws Bin Ali-asws said: 'Amir Al-Momineen-asws said: 'And 'In the Name of Allah the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ)' is a Verse from the Opening of the Book (Surah Al-Hamd), and it is of seven Verses, complete with 'In the Name of Allah the Beneficent, the Merciful'.

[قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِي: يَا مُحَمَّدُ «وَ لَقَدْ آتَيْنَاكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ» فَأَفْرَدَ الِامْتِنَانَ [عَلَيَ] بِفَاتِحَةِ الْكِتَابِ، وَ جَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَ إِنَّ فَاتِحَةَ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ.

I have heard Rasool-Allah-saww say: 'Allah-azwj Said to me, 'O Muhammad-saww ***And We have Given you seven from Al Masaany and the Magnificent Quran [15:87]***. Allah-azwj Referred to it separately in the Opening of the Book (Surah Al Hamd) and Made it special to the Magnificent Quran and this Opening of the Book (Surah Al Hamd) is the noblest of the treasures of the Throne.'[33]

في تفسير العياشي عن يونس بن عبد الرحمن عمن رفعه قال: سألت ابا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثانى والقرآن العظيم " قال: هي سورة الحمد وهى سبع آيات منها: " بسم الله الرحمن الرحيم " وانما سميت المثانى لانها تثنى في الركعتين.

In *Tafseer Ayyashi* from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah-asws about the Words of Allah-azwj ***And We have Given you seven from Al Masaany and the Magnificent Quran [15:87]***, he-asws said: 'It is the Chapter of *Al-Hamd* and it contains seven Verses including ***In the Name of Allah the Beneficent the Merciful [1:1]*** (بسم الله الرحمن الرحيم), and it is called '*Masany*' because it is (recited) twice (doubled up) in the two cycles (of Salat)'.[34]

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن العباس، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن السبع المثاني و القرآن العظيم، هي فاتحة الكتاب؟ قال: «نعم». قلت: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ من السبع؟ قال: «نعم، هي أفضلهن».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah-asws about the seven '*Masaany*' and the Magnificent Quran, is it the Opening of the Book?' He-asws said: 'Yes'. I said, 'In the Name of Allah-azwj, the Beneficent, the Merciful, is from the seven?' He-asws said: 'Yes, it is the best of them'.[35]

عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام) قال: قال: «إذا كانت لك حاجة فاقرأ المثاني و سورة اخرى، و صل ركعتين و ادع الله».

[33] Tafseer Imam Hassan Al Askari-asws – S 10 (Extract)
[34] Tafseer Noor Al Saqalayn – CH 1 – H 11
[35] التهذيب 2: 289/ 1157

From Abu Bakr Al Hazramy,

'From Abu Abdullah-asws having said: 'Whenever there was a need for you, then recite '*Al-Masaany*' and another Chapter, and pray two Cycles of Salat and supplicate to Allah-azwj'.

قلت: أصلحك الله، و ما المثاني؟ قال: «فاتحة الكتاب: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ».

I said, 'May Allah-azwj Keep you-asws well! And what is '*Al-Masaany*'?' He-asws said: 'Opening of the Book – ***In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah, Lord of the Worlds [1:2]***''.[36]

The Esoteric Meaning – Imams-asws

عن يونس بن عبد الرحمن، عمن ذكره، رفعه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «إن ظاهرها الحمد، و باطنها ولد الولد، و السابع منها القائم (عليه السلام)».

From Yunus Bin Abdul Rahman, from the one who mentioned it, raising it, said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj: ***And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87]***. He-asws said: 'Its apparent is 'Al-Hamd' (Chapter 1), and its esoteric is a son-asws of the son-asws, and the seventh from him-asws is Al-Qaim-asws'.[37]

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

(It has been narrated) from Abu Ja'far-asws having said: 'We-asws are the *Al-Masany* which Allah-azwj Gave to our-asws Prophet-saww, and we-asws are the Face of Allah-azwj. We-asws move in the earth in your full view, and we-asws are the Eyes of Allah-azwj among His-azwj creatures, and His-azwj Hand Extended with the Mercy upon His-azwj servants. The one who recognised us-asws has recognised us-asws, and the one who is ignorant of us-asws is ignorant of us-asws, and we-asws are the Imams-asws of the Pious'.[38]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثني أحمد بن محمد، عن محمد بن سنان، عن سورة بن كليب، عن أبي جعفر (عليه السلام) قال: «نحن المثاني التي أعطاها الله تعالى نبينا، و نحن وجه الله تعالى، نتقلب في الأرض بين أظهركم، من عرفنا فأمامه اليقين، و من جهلنا فأمامه السعير».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sowrat Bin Kaleyb,

[36] تفسير العيّاشي 2: 249/ 25.
[37] تفسير العيّاشي 2: 250/ 37.
[38] Al Kafi - H 351

'From Abu Ja'far-asws having said: 'We-asws the *Al-Masaany* which Allah-azwj Gave to our Prophet-saww, and we-asws are the Face of Allah-azwj the Exalted. We-asws move in the earth in your full view. One who recognised us-asws, so in front of him is the conviction, and one who is ignorant of us-asws, so in front of him is the Blazing Fire''.[39]

قال حسان العامري: سألت أبا جعفر (عليه السلام) عن قول الله: وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «ليس هكذا تنزيلها، إنما هي وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي نحن هم وَ الْقُرْآنَ الْعَظِيمَ ولد الولد».

Al Hasaan Al Amiry said,

'I asked Abu Ja'far-asws about the Words of Allah-azwj: ***And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]***. He-asws said: 'It's Revelation (Meaning) isn't like this. But rather it is: ***And We have Given you seven from Al-Masaany***, and we-asws are them-asws, ***and the Magnificent Quran [15:87]***, son-asws of the son-asws''.[40]

VERSE 88

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «لما نزلت هذه الآية لا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ وَ لا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَناحَكَ لِلْمُؤْمِنِينَ قال رسول الله (صلى الله عليه و آله): من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسرات، و من رمى ببصره إلى ما في يدي غيره كثر همه، و لم يشف غيظه،

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah-asws having said: 'When this Verse was Revealed: ***Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]***, Rasool-Allah-saww said: 'The one who was not consoled by the Consolation of Allah-azwj would cut himself off from the world in regret; and one who casts his eyes to what is in the hands of someone else would multiply his worries, and his anger would not be healed.

و من لم يعلم أن لله عليه نعمة، لا في مطعم و لا في مشرب و لا في ملبس، فقد قصر عمله و دنا عذابه، و من أصبح على الدنيا حزينا أصبح على الله ساخطا، و من شكا مصيبة نزلت به فإنما يشكو ربه،

And one who does not know that Allah-azwj has Favoured him, neither in the food, nor in the drinks, nor in the clothing, so he would fall short in his deeds and approach his Punishment.

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[39] تفسير القمّي 1: 377.
[40] تفسير العيّاشي 2: 250/ 38

And one who becomes aggrieved upon the world, would become Angered with by Allah-azwj. And the one who complains about the difficulties which descend upon him, so he has complained about his Lord-azwj.

و من دخل النار من هذه الامة ممن قرأ القرآن فهو ممن يتخذ آيات الله هزوا، و من أتى ذا ميسرة فتخشع له طلبا لما في يديه ذهب ثلثا دينه.

And one who enters the Fire from these communities, from the ones who recite the Quran, so he is from the ones who take the Signs of Allah-azwj in jest. And one who comes to the one with the facilities, and submits his need to him for what is in his hands, a third of his Religion would go away'.[41]

VERSES 89 - 93

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89}

And say: 'Surely I am the clear Warner' [15:89]

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90}

Like what We Sent to the dividers [15:90]

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91}

Those who made the Quran to be parts [15:91]

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92}

So, by your Lord! We will be Questioning them altogether [15:92]

عَمَّا كَانُوا يَعْمَلُونَ {93}

About what they were doing [15:93]

العياشي: عن محمد بن مسلم، عن أحدهما، قال في الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ قال: هم قريش».

Al Ayyashi, from Muhammad Bin Muslim,

[41] تفسير القمّي 1: 381. (Extract)

(It has been narrated) from one of them-asws (5th or 6th Imam-asws), having said regarding: ***Those who made the Quran to be parts [15:91]***. He-asws said: 'They were Quraysh'.[42]

علي بن إبراهيم، في قوله تعالى: الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ قال: قسموا القرآن و لم يؤلفوه على ما أنزل الله، فقال: لَنَسْئَلَنَّهُمْ أَجْمَعِينَ عَمَّا كانُوا يَعْمَلُونَ.

Ali Bin Ibrahim –

'Regarding the Words of the Exalted: ***Those who made the Quran to be parts [15:91]***, he said, 'They divided the Quran and did not compose it upon what Allah-azwj had Revealed, so He-azwj Said: ***So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93]***''.[43]

VERSES 94 - 96

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94}

So proclaim what you are Commanded with and turn away from the polytheists [15:94]

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95}

We will Suffice you against the scoffers [15:95]

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ {96}

Those who are making another god with Allah, so soon they shall come to know [15:96]

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، و محمد بن الحسن الصفار جميعا، قالا: حدثنا محمد بن الحسين بن أبي الخطاب و محمد بن عيسى بن عبيد، قالا: حدثنا صفوان بن يحيى، عن عبد الله بن مسكان، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) قال: «اكتتم رسول الله (صلى الله عليه و آله) بمكة مختفيا خائفا خمس سنين، ليس يظهر أمره، و علي (عليه السلام) معه و خديجة، ثم أمره الله عز و جل أن يصدع بما امر به، فظهر رسول الله (صلى الله عليه و آله) و أظهر أمره».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, and Muhammad Bin Al Hassan Al Saffar altogether, from Muhammad Bin Al Husayn Bin Abu Al Khataab and Muhammad Bin Isa Bin Ubeyd, from Safwas Bin Yahya, from Abdullah Bin Muskaan, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww concealed in fear for five years and did not manifest his-saww matter, although Ali-asws and Khadija-asws were with him-saww. Then Allah-azwj Mighty and Majestic Commanded him-saww that he-saww should

[42] تفسير العيّاشي 2: 251/ 43.
[43] تفسير القمّي 1: 377.

proclaim what he-saww had been Commanded with. So Rasool-Allah-saww declared himself-saww and his-saww matter'.[44]

عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) قال: «اكتتم رسول الله (صلى الله عليه و آله) بمكة سنين، ليس يظهر، و علي (عليه السلام) معه و خديجة، ثم أمره الله أن يصدع بما يؤمر،

From Muhammad Bin Ali Al Halby,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww concealed (his-saww matter) at Makkah for years, not manifesting it, and (although) Ali-asws was with him-saww and (so was) Khadija-asws. Then Allah-azwj Commanded him-saww that he-saww should proclaim with what he-saww had been Commanded with.

فظهر رسول الله (صلى الله عليه و آله)، فجعل يعرض نفسه على قبائل العرب، فإذا أتاهم، قالوا: كذاب، امض عنا».

Rasool-Allah-saww manifested (Al-Islam) and turned himself-saww away from the Arab tribes. So, whenever he-saww used to come to them, they were saying, 'Liar! (Allah-azwj Forbid) Go away from us!''.[45]

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أبو القاسم عبد الرحمن بن محمد الحسيني، قال: حدثنا أبو العباس محمد بن علي الخراساني، قال: حدثنا أبو سعيد سهل بن صالح العباسي، عن أبيه و إبراهيم بن عبد الرحمن الآملي ، قال: حدثنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، قال: حدثنا جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسين، قال: حدثني أبي الحسين بن علي (عليهم السلام):

And from him, from Ahmad Bin Al Hassan Al Qatan, from Abu Al Qasim Abdul Rahman Bin Muhammad Al Husayni, from Abu Al Abbas Muhammad Bin Ali Al Khurasany, from Abu Saeed Sahl Bin Salih Al Abbas, from his father, and Ibrahim Bin Abdul Rahman Al Amily,

(It has been narrated) from Musa-asws Bin Ja'far-asws Bin Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws. He said, Ja'far-asws Bin Muhammad-asws narrated to me saying: 'My-asws father-asws Muhammad-asws Bin Ali-asws narrated to me-asws, saying: 'My-asws father-asws Ali-asws Bin Al-Husayn-asws narrated to me-asws, saying: 'My-asws father-asws Al-Husayn-asws Bin Ali-asws narrated to me-asws that:

«أن أمير المؤمنين (عليه السلام) قال ليهودي من يهود الشام و أحبارهم، و قد أخبره فيما أجاب عنه من جواب مسائله: فأما المستهزئون، فقال الله عز و جل: إِنَّا كَفَيْناكَ الْمُسْتَهْزِئِينَ

'Amir Al-Momineen-asws said to a Jew from the Jews of Syria and their Rabbis, and he-asws had informed him regarding what he-asws answered him from the answers to his questions: 'And as for the scoffers, so Allah-azwj Mighty and Majestic Said: ***We will Suffice you against the scoffers [15:95]***.

[44] كمال الدين و تمام النعمة: 344/ 28
[45] تفسير العيّاشي 2: 252/ 47.

فقتل الله خمستهم، قد قتل كل واحد منهم بغير قتلة صاحبه في يوم واحد أما الوليد بن المغيرة، فإنه مر بنبل لرجل من بني خزاعة قد راشه في الطريق، فأصابته شظية منه فانقطع أكحله حتى أدماه، فمات و هو يقول: قتلني رب محمد

Allah-azwj killed five of them. Each one of them was killed without having killed his attacker, in one day. As for Al-Waleed Bin Al-Mugheira, so he passed proudly by a man from the Clan of Khaza'at on the road, and he was hit by him with a fragment from the middle of the armour until he bled. So he died, and he was saying, 'It was the Lord-azwj of Muhammad-saww Who killed me!'

و أما العاص بن وائل السهمي، فإنه خرج في حاجة له إلى كداء، فتدهده تحته حجر، فسقط فتقطع قطعة قطعة، فمات و هو يقول: قتلني رب محمد

And as for Al-Aas Al-Wa'ily Bin Wa'il Al Sahmy, so he went out for a need of his to a mountain. He was crushed under a rock, and he was cut down into pieces and pieces. So he died, and he was saying: 'It was the Lord-azwj of Muhammad-saww who killed me!'

و أما الأسود بن عبد يغوث، فإنه خرج يستقبل ابنه زمعة، و معه غلام له، فاستظل بشجرة تحت كداء، فأتاه جبرئيل (عليه السلام)، فأخذ رأسه فنطح به الشجرة، فقال لغلامه: امنع عني هذا فقال: ما أرى أحدا يصنع بك شيئا إلا نفسك. فقتله و هو يقول: قتلني رب محمد».

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam'at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel-as came to him, seized his head and butted it against the tree. He said to his boy, 'Prevent this from me!' So he said, 'I have not seen anyone do anything with you, except that it was yourself'. He was killed, and he was saying, 'It was the Lord-azwj of Muhammad-saww Who killed me'.

«و أما الحارث بن الطلاطلة، فإنه خرج من بيته في السموم، فتحول حبشيا، فرجع إلى أهله، فقال: أنا الحارث. فغضبوا عليه و قتلوه، و هو يقول: قتلني رب محمد

And as for Al-Haaris Bin Al-Talaatalat, so he went out from his house during the season (of Hajj), so he changed into (to look like) an Ethiopian. He returned back to his family and said, 'I am Haaris!' So they were angered against him and killed him, and he was saying, 'It was the Lord-azwj of Muhammad-saww Who killed me'.

و أما الأسود بن المطلب، فإنه أكل حوتا مالحا، فأصابه غلبة العطش، فلم يزل يشرب الماء حتى انشق بطنه فمات، و هو يقول: قتلني رب محمد.

And as for Al-Aswad Bin Al-Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, 'It was the Lord-azwj of Muhammad-saww Who killed me'.

و كل ذلك في ساعة واحدة، و ذلك انهم كانوا بين يدي رسول الله (صلى الله عليه و آله)، فقالوا له: يا محمد، ننتظر بك إلى الظهر، فإن رجعت عن قولك و إلا قتلناك.

And all that was at one time, and that was when they were in front of Rasool-Allah-saww, so they said to him-saww, 'O Muhammad-saww! We will respite you-saww until midday, so if you-saww were to retract from your-saww words, fine, otherwise we will kill you-saww'.

فدخل النبي (صلى الله عليه و آله) منزله، فأغلق عليه بابه مغتما بقولهم، فأتاه جبرئيل (عليه السلام) ساعته، فقال له: يا محمد، السلام يقرئك السلام، و هو يقول: فَاصْدَعْ بِما تُؤْمَرُ يعني أظهر أمرك لأهل مكة و ادع، وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ.

The Prophet-saww entered his-saww house, and locked his-saww door against them, saddened by their words, and Jibraeel-as came up to him-saww in that moment and said to him-saww: 'O Muhammad-saww! Allah-azwj Conveys His-azwj Greetings to you-saww, and He-azwj is Saying: ***So proclaim what you are Commanded with [15:94]*** - Meaning manifest your-saww matter to the people of Makkah and Invite, ***and turn away from the polytheists [15:94]***.

قال: يا جبرئيل، كيف أصنع بالمستهزئين و ما أو عدوني؟ قال: إِنَّا كَفَيْناكَ الْمُسْتَهْزِئِينَ. قال: يا جبرئيل، كانوا عندي الساعة بين يدي. فقال: قد كفيتهم. فأظهر أمره عند ذلك».

He-saww said: 'O Jibraeel-as! How shall I-saww react to the scoffers, and what if they are inimical to me-saww?' He-saww said: ***We will Suffice you against the scoffers [15:95]***'. He-saww said: 'O Jibraeel-as! They were in front of me-saww this very hour'. So he-as said: 'You-saww have been Sufficed from them, therefore manifest your-saww matter in that (situation)'.[46]

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها، قال: «نسختها فَاصْدَعْ بِما تُؤْمَرُ».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far-asws regarding His-azwj Words: ***And neither be loud with your Salat nor be silent with it [17:110]***. He-asws said: 'It is Abrogated by ***So proclaim what you are Commanded with [15:94]***'.[47]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ 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 قُبِّصَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعَهُ 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,

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

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

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

[46] الخصال: 279/ 25
[47] تفسير العيّاشي 2: 252/ 45

inform you-asws, and if you-asws so desire, ask me, and if you-asws so desire, I shall ask you-asws, and if you-asws so desire, ratify me, and if you-asws so desire, I shall ratify you-asws'.

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

قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتَ طَرَفاً مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَةُ الْعِلْمِ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْأَوْصِيَاءِ

He said, 'This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?' He-asws said: 'But, the totality of the knowledge, so it is with Allah-azwj, Majestic is His-azwj Mention, and as for what is a must for the servants from it, so it is with the successors-asws'.

قَالَ فَفَتَحَ الرَّجُلُ عَجِيرَتَهُ وَ اسْتَوَى جَالِساً وَ تَهَلَّلَ وَجْهُهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ زَعَمْتَ أَنَّ عِلْمَ مَا لَا اخْتِلَافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْأَوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَرَى لِأَنَّهُ كَانَ نَبِيّاً وَ هُمْ مُحَدَّثُونَ وَ أَنَّهُ كَانَ يَفِدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ

He-asws said: 'So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, 'This is what I wanted, and for it I came over. You-asws claim that knowledge is what there is no differing therein, from the knowledge with the succesors-asws, so how do they know it?' He-asws said: 'Just as how Rasool-Allah-saww used to know it except that they-asws are not seeing what Rasool-Allah-saww used to see, because he-saww was a Prophet-saww, and they-asws are *Muhaddisoun*, and it was so that he-asws would be a delegate to Allah-azwj Mighty and Majestic and he-saww would hear the Revelation, and they-asws are not hearing'.

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَآتِيكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَضَحِكَ أَبِي (عليه السلام) وَ قَالَ أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ عَلَى عِلْمِهِ إِلَّا مُمْتَحَناً لِلْإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَصْبِرَ عَلَى أَذَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ

You speak the truth, O son-asws of Rasool-Allah-saww! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah-saww?' So my-asws father-asws smiled and said: 'Allah-azwj Mighty and Majestic Refuses that anyone should have notification of His-azwj Knowledge except for the one examined for the *Eman* with it, just as He-azwj Ordained upon Rasool-Allah-saww that he-saww be patient upon the harm of his-saww people, and he-saww should not fight against them except by His-azwj Command.

فَكَمْ مِنِ اكْتِتَامٍ قَدِ اكْتَتَمَ بِهِ حَتَّى قِيلَ لَهُ فَاصْدَعْ بِما تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ وَ ايْمُ اللَّهِ أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِناً وَ لَكِنَّهُ إِنَّمَا نَظَرَ فِي الطَّاعَةِ وَ خَافَ الْخِلَافَ فَلِذَلِكَ كَفَّ

So how much from the secrets he[saww] was secretive with until it was said to him[saww], ***So proclaim what you are Commanded with and turn away from the polytheists [15:94]***. And I swear by Allah[azwj] that had he[saww] proclaimed openly before that, he[saww] would (still) have been safe, but he[saww], rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he[saww] restrained.

فَوَدِدْتُ أَنَّ عَيْنَكَ تَكُونُ مَعَ مَهْدِيِّ هَذِهِ الْأُمَّةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَفَرَةِ مِنَ الْأَمْوَاتِ وَ تُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفاً ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا

I[asws] would love it if your eyes happen to be with the Mahdi[asws] of this community, and the Angels with the swords of the family of Dawood[as], between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he[asws] brought out a sword, then said: 'Here, this is from those'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَفَى مُحَمَّداً عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَ قَالَ أَنَا إِلْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ بِي مِنْهُ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ.

He[asws] said: 'So my[asws] father[asws] said: 'Yes. By the One[azwj] Who Chose Muhammad[saww] over (all) the human beings!'. So the man returned his turban and said, 'I am Ilyas[as]. I[as] did not ask you[asws] about your[asws] matter and there was ignorance with me from it, apart from that I[as] loved it that this discussion takes place, as a strengthening for your[asws] companions.'[48]

VERSES 97 & 98

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97}

And We have Known that you tend to constrict your chest due to what they are saying [15:97]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {98}

Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبَرَ قَلِيلًا وَ إِنَّ مَنْ جَزِعَ جَزِعَ قَلِيلًا

[48] Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1 (Extract)

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'The one who observes patience, is patient (for a) little while, and the one who panics, panics (for a) little while'.

ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّداً (صلى الله عليه وآله) فَأَمَرَهُ بِالصَّبْرِ وَ الرِّفْقِ

Then he-asws said: 'Upon you is to be with the patience in the entirety of your affairs, for when Allah-azwj Mighty and Majestic Sent Muhammad-saww, He-azwj Commanded him-saww with the observance of patience and the kindness.

فَصَبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى نَالُوهُ بِالْعَظَائِمِ وَ رَمَوْهُ بِهَا فَضَاقَ صَدْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ

Rasool-Allah-saww was patient to the extent that they came to him-saww with the bones (of the animals) and hit him-saww with these. So his-saww chest was constricted, and Allah-azwj Mighty and Majestic Revealed unto him-saww: ***And We have Known that you tend to constrict your chest due to what they are saying [15:97] Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98]***''.[49]

VERSE 99

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

And worship your Lord until there comes to you certainty [15:99]

في كتاب (مصباح الشريعة): قال الصادق (عليه السلام): «هلك العاملون إلا العابدون، و هلك العابدون إلا العالمون، و هلك العالمون إلا الصادقون، و هلك الصادقون إلا المخلصون، و هلك المخلصون إلا المتقون، و هلك المتقون إلا الموقنون، و إن الموقنين لعلى خلق عظيم، قال الله تعالى: وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

In the book Misbaah Al Shari'a –

Imam Al-Sadiq-asws said: 'Destroyed are the workers except for the worshippers! And destroyed are the worshippers except for the scholars! And destroyed are the scholars except for the truthful! And destroyed are the truthful except for the sincere! And destroyed are the sincere except for the convinced! And it is the convinced who are upon the magnificent morals. Allah-azwj Says: ***And worship your Lord until there comes to you certainty [15:99]***'.[50]

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري، عن ابي القاسم الهاشمي، عن عبيد بن قيس الانصاري قال: حدثنا الحسن بن سماعة عن ابي عبد الله عليه السلام قال: نزل جبرئيل " ع " على رسول صلى الله عليه وآله بصحيفة من السماء لم ينزل الله تعالى كتابا قبله ولا بعده وفيه خواتيم من

[49] الكافي 2: 71/ 3.
[50] مصباح الشريعة: 37

الذهب فقال له: يا محمد هذه وصيتك إلى النجيب من أهلك، فقال له يا جبرئيل من النجيب من أهلي؟ قال علي بن أبي طالب مره إذا توفيت ان يفك خاتمها ويعمل بما فيه

My father said, 'Abdullah Bin Ja'far Al Humeyri narrated to us, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansary, from Al Hassan Bin Sama'at,

Abu Abdullah-asws has said: 'Jibraeel-as descended unto Rasool-Allah-saww with a Parchment from the sky. Allah-azwj had not Send down a writing before it nor after it, and in it were seals of gold. So he-as said to him-saww: 'O Muhammad-saww! This here is your-saww bequest to the most excellent one of your-saww family'. So he-saww said to him-as: 'O Jibraeel-as! Who is the most excellent one from my-saww family?' He-as said: 'Ali-asws Bin Abu Talib-asws. Instruct him-asws, that when you-saww pass away, he-asws should break its seal and act in accordance with whatever is in it'.

فلما قبض رسول الله صلى الله عليه وآله فك علي " ع " خاتما ثم عمل بما فيه وما تعداه، ثم دفعها إلى الحسن بن علي عليه السلام ففك خاتما وعمل بما فيه وما تعداه، ثم دفعها إلى الحسين بن علي " ع " ففك خاتما فوجد فيه: اخرج بقوم إلى الشهادة لهم معك واشر نفسك لله فعمل بما فيه وما تعداه

When Rasool-Allah-saww passed away, Ali-asws broke its seal, then acted in accordance with what was in it, and did not exceed it. Then he-asws handed it over to Al-Hassan-asws Bin Ali-asws. So he-as broke its seal and acted in accordance with what was in it, and did not exceed it. Then he-asws handed it over to Al-Husayn-asws Bin Ali-asws, so he-asws broke its seal, and found in it (written): 'Go out with a people to the martyrdom for them along with you-asws, and sacrifice your-asws self for the Sake of Allah-azwj'. So he-asws acted in accordance with what was in it, and did not exceed it.

ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أطرق واصمت والزم منزلك واعبد ربك حتى يأتيك اليقين، ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه: ان حدث الناس وافتهم وانشر علم آبائك، فعمل بما فيه وما تعداه.

Then he-asws handed it over to a man-asws (fourth Imam-asws) from after him-asws, so he-asws broke its seal, and found (written in it): 'Remain silent, and be quiet, ***And worship your Lord until there comes to you certainty [15:99]***'. Then he-asws handed it over to a man-asws (fifth Imam-asws) from after him-asws, so he-asws broke its seal, and found (written) in it: 'Narrate to the people, and meet with them, and publicise the Knowledge of your-asws forefathers-asws'. He-asws acted in accordance with what was in it, and did not exceed it.

ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه: ان حدث الناس وافتهم وصدق آبائك ولا تخافن إلا الله فإنك في حرز من الله وضمان. وهو يدفعها إلى رجل بعده ويدفعها من بعده إلى من بعده إلى يوم القيامة.

Then he-asws handed it over to a man from after him-asws (sixth Imam-asws) so he-asws broke its seal and found (written) in it: 'Narrate to the people, and meet with them, and ratify your-asws forefathers-asws, and do not fear except Allah-azwj, for you-asws are in the Protection of Allah-azwj and His-azwj Responsibility'. And it would be handed it over to a man-asws from after

him-asws, and handed over to a man-asws from after him-asws, to a man-asws from after him-asws, until the Day of Judgement'.[51]

أَحْمَدَ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكِنَانِيِّ عَنْ جَعْفَرِ بْنِ نَجِيحٍ الْكِنْدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَى نَبِيِّهِ (صلى الله عليه وآله) كِتَاباً قَبْلَ وَفَاتِهِ فَقَالَ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النُّجَبَةِ مِنْ أَهْلِكَ قَالَ وَ مَا النُّجَبَةُ يَا جَبْرَئِيلُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وُلْدُهُ (عليهم السلام)

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Abu Al Hassan Al Kinany, from Ja'far Bin Najeeh Al Kindy, from Muhammad Bin Ahmad Bin Ubeydullah Al Umary, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic sent an Ordinance upon His-azwj Prophet-saww before his-saww passing away. So he (Jibraeel-as said: 'O Muhammad-saww! This is your-asws testament to the nobles from your-saww family'. He-saww said: 'And what nobles O Jibraeel-as?' He-as said: 'Ali-asws Bin Abu Talib-asws and his-asws sons-asws'.

وَ كَانَ عَلَى الْكِتَابِ خَوَاتِيمُ مِنْ ذَهَبٍ فَدَفَعَهُ النَّبِيُّ (صلى الله عليه وآله) إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ أَمَرَهُ أَنْ يَفُكَّ خَاتَماً مِنْهُ وَ يَعْمَلَ بِمَا فِيهِ فَفَكَّ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) خَاتَماً وَ عَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحَسَنِ (عليه السلام) فَفَكَّ خَاتَماً وَ عَمِلَ بِمَا فِيهِ

And it was so that there were seals of gold upon the Ordinances. So the Prophet-as handed it over to Amir Al-Momineen-asws and instructed him-asws that he-asws should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineen-asws untied a seal and acted in accordance with whatever was in it. Then he-asws handed it over to Al-Hassan-asws. He-asws untied a seal and acted in accordance with whatever was in it.

ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ (عليه السلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ فَلَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ وَ اشْرِ نَفْسَكَ لِلَّهِ عَزَّ وَ جَلَّ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنْ أَطْرِقْ وَ اصْمُتْ وَ الْزَمْ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Then he-asws handed it over to Al-Husayn-asws. So he-asws untied a seal, and he-asws found therein: "Go out with a group of people to the martyrdom, and there is no martyrdom for them except with you-asws, and give glad tidings to yourself-asws for the Sake of Allah-azwj Mighty and Majestic". Then he-asws handed it over to Ali-asws Bin Al-Husayn-asws. So he-asws untied a seal and he-asws found therein: "Withhold and be silent and necessitate (staying in) your-asws house ***And worship your Lord until there comes to you certainty [15:99]***'.

فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُحَمَّدِ بْنِ عَلِيٍّ (عليه السلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ حَدِّثِ النَّاسَ وَ أَفْتِهِمْ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ جَعْفَرٍ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ حَدِّثِ النَّاسَ وَ أَفْتِهِمْ وَ انْشُرْ عُلُومَ أَهْلِ بَيْتِكَ وَ صَدِّقْ آبَاءَكَ الصَّالِحِينَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ فِي حِرْزٍ وَ أَمَانٍ فَفَعَلَ

He-asws did it. Then he-asws handed it over to his-asws son-asws Muhammad-asws Bin Ali-asws. So he-asws untied a seal and he-asws found therein: "Narrate to the people and issue Verdicts to them, and do not fear anyone except Allah-azwj Mighty and Majestic, for there is no way for anyone against you-asws". He-asws did it. Then he-asws handed it over to his-asws son-asws Ja'far-

[51] Al Illal Al Sharaie – V 1 Ch 135 H 1

[asws]. He[asws] untied a seal and he[asws] found therein: “Narrate to the people and issue Verdicts to them and publicise the knowledge to the People[asws] of your[asws] Household, and ratify your[asws] forefathers[asws], the righteous ones[asws], and do not fear anyone except Allah[azwj] Mighty and Majestic, and you[asws] are in Protection and Security”.

ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُوسَى (عليه السلام) وَ كَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي بَعْدَهُ ثُمَّ كَذَلِكَ إِلَى قِيَامِ الْمَهْدِيِّ صَلَّى اللَّهُ عَلَيْهِ .

Then he[asws] handed it over to his[asws] son[asws] Musa[asws], and similar to that, Musa[asws] would be handing it over to the one[asws] who would be after him[asws], up to the rising of Al-Mahdi[asws], may the *Salawat* of Allah[azwj] be upon him[asws]’.[52]

[52] Al Kafi V 1 – The Book Of Divine Authority CH 61 H 2