

TABLE OF CONTENTS

CHAPTER 45	2
AL-JAASIYA	2
(37 VERSES)	2
MERITS	2
VERSES 1 - 5	2
VERSES 6 - 13	6
VERSE 14	7
VERSE 15	8
VERSES 16 - 19	8
VERSES 20 - 24	9
VERSES 25 - 29	11
VERSES 30 - 37	13

CHAPTER 45**AL-JAASIYA****(37 VERSES)****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ****MERITS**

ابن بابويه: بإسناده، عن عاصم، عن أبي بصير، عن أبي عبدالله (عليه السلام)، قال: «من قرأ سورة الجاثية كان ثوابها أن لا يرى النار أبداً، و لا يسمع زفير جهنم و لا شهيقها، و هو مع محمد (صلى الله عليه و آله).

Ibn babuwayh, by his chain, from Aasim, from Abu Baseer,

Abu Abdullah^{asws} has said: ‘The one who recites Surah *Al-Jaasiya*, its Rewards is that he will never ever see the Fire, nor will he hear exhalation of Hell, nor its inhalation, and he will be with (Prophet) Muhammad^{saww}.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سكن الله روعته يوم القيامة إذا جثا على ركبتيه و سترت عورته، و من كتبها و علقها عليه أمن من سطوة كل جبار و سلطان، و كان مهاباً محبوباً و جيبها في عين كل من يراه من الناس، تفضلاً من الله عز و جل».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} that the one who recites this Chapter (45), Allah^{azwj} would Calm down his horror on the Day of Judgement when he kneels upon his knees and would conceal his private parts. And the one who writes it and attaches it (Amulet) would be safe from the influence of every tyrant and authority and would be a beloved one with everyone from the people who looks at him, a Favour from Allah^{azwj} Mighty and Majestic’.²

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل نام، و ليس يغترب عند الناس أبداً، و إذا علقت على الطفل حين يسقط من بطن امه، كان محفوظاً و محروساً بإذن الله تعالى».

And Al-Sadiq^{asws} said: ‘The one who writes it and attaches it (Amulet) to himself, would be safe from every evil gossiper. And if it attached (Amulet) upon the child when it is cut from the womb of its mother, would be safe and fortified, by the Permission of Allah^{azwj} the High’.³

VERSES 1 - 5

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2} إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ {3} وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ {4} وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {5}

¹ ثواب الأعمال: 114

² خواص القرآن

³ خواص القرآن: 50 «مخطوط»

[45:1] Ha Mim [45:2] The Revelation of the Book is from Allah, the Mighty, the Wise. [45:3] Most surely in the skies and the earth there are signs for the Believers. [45:4] And in your (own) creation and in what He Spreads abroad of animals there are signs for a people that are certain [45:5] And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people of intellect.

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

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

It is reported from Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for **[45:1] Ha Mim**, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.⁴

علي بن إبراهيم: في قوله تعالى: إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ وَ هِيَ النُّجُومُ وَالشَّمْسُ وَالْقَمَرُ، وَ فِي الْأَرْضِ مَا يَخْرُجُ مِنْهَا مِنْ أَنْوَاعِ النَّبَاتِ لِلنَّاسِ وَ الدَّوَابِّ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

Ali Bin Ibrahim –

Regarding the Words of the High **[45:3] Most surely in the skies and the earth there are signs for the Believers** – And these are the stars and the sun and the moon, and in the earth is what comes out from it from the types of vegetation for the people and the animals, as Signs for the people of intellect'.⁵

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمُ الْوَالِدُونَ».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan^{asws} Musa^{asws} Bin Ja'far^{asws} said to me: 'O Hisham! Allah^{azwj} Blessed and High has Given good News for the people of the intellect and the understanding, in His^{azwj} Book, so He^{azwj} Said **[39:17] therefore give good news to My servants, [39:18] Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding**'.

يا هشام، إن الله تبارك و تعالى أكمل للناس الحجج بالعقول، و نصر النبيين بالبيان، و دلهم على ربوبيته بالأدلة، فقال: إلهكم إله واحد لا إله إلا هو الرحمن الرحيم إن في خلق السماوات و الأرض و اختلاف الليل و النهار و الفلك التي تجري في البحر بما ينفع الناس و ما أنزل الله من السماء من ماء فأحيا به الأرض بعد موتها و بث فيها من كل دابة و تصريف الرياح و السحاب المسخر بين السماء و الأرض لآيات لِّقَوْمٍ يَعْقِلُونَ.

O Hisham! Allah^{azwj} Blessed and High Completed the Argument to the people by the intellect, and Supported the Prophets^{as} with the Explanations, And Proved His^{azwj} Lordship by the evidence, so He^{azwj} Said **[2:163] And your Allah is one Allah!**

⁴ Tafseer Noor Al Saqalayn – CH 46 H 3

⁵ تفسير القمي 2: 293.

There is no god but He; He is the Beneficent, the Merciful. [2:164] Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people of intellect.

يا هشام، قد جعل الله ذلك دليلاً على معرفته بأن لهم مدبراً، فقال: وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ. وَ قَالَ: هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَ مِنْكُمْ مَنْ يُتَوَقَّى مِنَ قَبْلِ وَ لِتَبْلُغُوا أَجْلاً مُسَمًّى وَ لَعَلَّكُمْ تَعْقِلُونَ. وَ قَالَ: (إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ).

O Hisham! Allah^{azwj} has Made that as evidence upon their understanding that there is a Mastermind for them, so He^{azwj} Said [16:12] ***And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people of intellect.*** And Said [40:67] ***He is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old—and of you there are some who are caused to die before – and that you may reach an appointed term, and that you may understand.*** And Said [45:5] ***And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people of intellect.***⁶

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيَّاحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغَضَّبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذُرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيْحُ الْعَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَّاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

⁶ الكافي 1: 10 / 12

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: “[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster”, and Said: “[51:41] When We sent upon them the destructive wind (Al-Aqeem)”, and Said: “[46:24] a blast of wind in which is a painful punishment,”, and Said: “[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up”. And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحُ تُخْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحُ تُعْصِرُ السَّحَابَ فَتَمُطِرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيَّاحُ الْأَرْبَعُ السَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ السَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبِطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الصَّبَا فَهَبِطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُورًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبِطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy*

corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja’far^{asws} said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba wind*, but rather these are the Angels who have been entrusted with these.⁷

VERSES 6 - 13

تِلْكَ آيَاتِ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6} وَيَلَّ لِكُلِّ أَفَّاكٍ أَثِيمٍ {7} يَسْمَعُ آيَاتِ اللَّهِ تُثَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {8} وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ {9} مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ {10} هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ {11} اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِيَتَّجِرَ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {12} وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ {13}

[45:6] These are the Communications of Allah which We recite to you with Truth; then in what Hadeeth would they believe in after Allah and His Signs?[45:7] Woe to every sinful liar, [45:8] Who hears the Communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment. [45:9] And when he comes to know of any of Our Communications, he takes it for a mockery; these it is that shall have abasing Punishment. [45:10] Before them is Hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous Punishment. [45:11] This is Guidance; and (as for) those who disbelieve in the Communications of their Lord, they shall have a painful Punishment on account of uncleanness. [45:12] Allah is He Who made subservient to you the sea that the ships may run therein by His Command, and that you may seek of His Grace, and that you may give thanks. [45:13] And He has Made subservient to you whatsoever is in the skies and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألتني أبو قرة المحدث صاحب شبرمة أن أدخله على أبي الحسن الرضا (عليه السلام) - إلى أن قال- و سأله عن قول الله عز و جل: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

‘I asked Qarat Al-Muhaddith, a companion of Shabramat that I would like to see Abu Al-Hassan^{asws} Al-Reza^{asws}, and I asked him^{asws} about the Words of Allah^{azwj} Mighty and Mjestic [17:1] **Glory be to Him Who Made His servant to go on a night from the Sacred Masjid to the Masjid Al-Aqsa’.**

⁷ Al Kafi – H 14511

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لئريه من آياتنا، فأيات الله غير الله، فقد أعذر و بين لم فعل به ذلك، و ما رآه و قال: فبأي حديث بعد الله و آياته يؤمنون، فأخبر أنه غير الله.

So Abu Al-Hassan^{asws} said: 'Allah^{azwj} the High has Informed that He^{azwj} Made him^{saww} to ascend, and then Informed as to why He^{azwj} Made him^{saww} to ascend, so He^{azwj} Said [17:1] **So that We may show to him some of Our Signs.**

Thus, the Signs of Allah^{azwj} is other than Allah^{azwj} and He^{azwj} has Given the reason as to why He^{azwj} did that with him^{saww} and what he^{saww} saw [45:6] **then in what Hadeeth would they believe in after Allah and His Signs?** So He^{azwj} Informed that it (Sign) was other than Allah^{azwj}.⁸

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابي الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجبرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

Regarding the Statement of Allah^{azwj} Mighty and Majestic [45:13] **And He has made subservient to you whatsoever is in the heavens and whatsoever is in the Earth, all, from Himself** said, 'Compelled them to be in their^{asws} (Imams^{asws}) obedience.'⁹

VERSE 14

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ {14}

[45:14] **Say to those who believe (that) they forgive those who do not fear the Days of Allah that He may Reward a people for what they earn.**

قال: روي عن أبي عبد الله (عليه السلام)، أنه قال: «أيام الله المرجوة ثلاثة: يوم قيام القائم (عليه السلام)، و يوم الكرة، و يوم القيامة».

And in has been reported from Abu Abdullah^{asws} having said; 'The expected Days of Allah^{azwj} are three – The Day of the rising of Al-Qaim^{asws}, and the Day of the world (Raj'at), and the Day of Judgement'.¹⁰

علي بن إبراهيم: قوله تعالى: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قال: يقول لأئمة الحق: لا تدعوا على أئمة الجور حتى يكون الله الذي يعاقبهم، في قوله تعالى: لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Ali Bin Ibrahim –

The Words of the High [45:14] **Say to those who believe (that) they forgive those who do not fear the Days of Allah**, said, 'The Imams^{asws} of the Truth said: 'Do not supplicate against the Imams of Injustice until they become of those whom Allah^{azwj}

⁸ الاحتجاج 2: 405

⁹ Basaair Al Darajaat – P 2 CH 6 Rare H 1

¹⁰ تأويل الآيات 2: 576 / 3.

will be Punishing, regarding the Words of the High **that He may Reward a people for what they earn**.¹¹

ثم قال علي بن إبراهيم: حدثنا أبو القاسم، قال: حدثنا محمد بن عباس، قال: حدثنا عبد الله بن موسى، قال: حدثنا عبد العظيم بن عبد الله الحسني، قال: حدثنا عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَلِ الَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قَالَ: قُلِ لِلَّذِينَ مِنَّا عَلَيْهِم بِمَعْرِفَتِنَا أَنْ يَعْرِفُوا الَّذِينَ لَا يَعْلَمُونَ، فَإِذَا عَرَفُوهُمْ فَقَدْ غَفَرُوا لَهُمْ.**

Then Ali Bin Ibrahim said, 'Abu Al-Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Bin Abdullah Al-Hasny, from Umra Bin Rasheyd, from Dawood Bin Kaseer,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[45:14] Say to those who believe (that) they forgive those who do not fear the Days of Allah**, he^{asws} said: 'Say to those from us who have our^{asws} recognition, that when they come to recognise the ones who do not know, so when they recognise them, they should forgive them'.¹²

VERSE 15

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

[45:15] Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then it is to your Lord you shall be returning

علي بن إبراهيم، قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، قال: حدثنا عبد الغني ابن سعيد، قال: حدثنا موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: **مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ، يَرِيدُ الْمُؤْمِنِينَ وَ مَنْ أَسَاءَ فَعَلَيْهَا، يَرِيدُ الْمُنَافِقِينَ وَ الْمُشْرِكِينَ: ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ،** يريد إليه تصيرون

Ali Bin Ibrahim said, 'Saeed Bin Muhammad narrated to us, from Bakr Bin Sahl, from Abdul Ghani Ibn Saeed, from Musa Bin Abdul Rahman, from Ibn Jareej, from Ata'a,

Ibn Abbas regarding the Words of the High **[45:15] Whoever does good, it is for his own soul**, it is the Believers who are Intended here **and whoever does evil, it is against himself**; it is the hypocrites and the Polytheists who are Intended here **then it is to your Lord you shall be returning**, it is the returning to Him^{azwj} that is Intended here'.¹³

VERSES 16 - 19

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ {16} وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ^٤ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ^٥ إِنَّ رَبَّكَ يَفْضِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17} ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18} إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ {19}

[45:16] And certainly We Gave the Book and the Wisdom and the Prophet-hood to the Children of Israel, and We gave them of the goodly things, and We Made

¹¹ تفسير القمي 2: 293.

¹² تفسير القمي 2: 294.

¹³ تفسير القمي 2: 294.

them to excel the nations. [45:17] And We gave them clear Arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your Lord will Judge between them on the Day of Judgement concerning that wherein they differed. [45:18] Then We have Made you to follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know [45:19] Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the Guardian of the pious.

علي بن إبراهيم: في قوله تعالى: ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا، فهذا تأديب لرسول الله (صلى الله عليه و آله) و المعنى لامته.

Ali Bin Ibrahim –

Regarding the Words of the High **[45:18] Then We have Made you to follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know [45:19] Surely they shall not avail you in the least against Allah**, so this is the Discipline for Rasool-Allah^{saww} and the Meaning of it is the community'.¹⁴

VERSES 20 - 24

هَذَا بَصَائِرُ لِلنَّاسِ وَهَدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ {20} أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ {21} وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22} أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عَشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ {23} وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ {24}

[45:20] These are insights for the people, and a Guidance and a Mercy for a people who have certainty [45:21] Or, do those who have wrought evil deeds think that We will Make them like those who believe and do good, that their life and their death shall be equal? Evil it is that they judge. [45:22] And Allah Created the skies and the earth with the Truth and that every soul may be Recompensed for what it has earned and they shall not be wronged. [45:23] Have you then considered him who takes his low desire for his god, and Allah has Made him err having knowledge and has set a seal upon his hearing and his heart and put a covering upon his eye. So who can then guide him after Allah? Will you not then be mindful? [45:24] And they say: There is nothing but our life in this world; we die and we live and nothing destroys us but the passage of time, and they have no knowledge of that; they only but conjecture.

محمد بن العباس، قال: حدثنا علي بن عبيد، عن حسين بن حكم، عن حسن بن حسين، عن حيان بن علي، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ الْأَيَّة، قال: الذين آمنوا و عملوا الصالحات: بنو هاشم و بنو عبد المطلب، و الذين اجترحوا السيئات: بنو عبد شمس.

Muhammmad Bin Al-Abbas, from Ali Bin Ubeyd, from Husayn Bin Hakam, from hasan Bin Husayn, from Hayan Bin Ali, from Al-Kalby, from Abu Salih,

تفسير القمي 2: 294¹⁴

Ibn Abbas regarding the Words of the Mighty and Mjestic **[45:21] Or, do those who have wrought evil deeds think** – the Verse, said, ‘The ones who believed and did good deeds are the Clan of Hashim^{as} and the Clan of Abdul Muttalib^{as}; and the ones who wrought evil deeds was the Clan of Abd Shams’.¹⁵

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أيوب بن سليمان، عن محمد ابن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ، الآية، قال: إن هذه الآية نزلت في علي بن أبي طالب (عليه السلام) و حمزة بن عبد المطلب، و عبيدة بن الحارث، هم الذين آمنوا، و في ثلاثة من المشركين عتبة، و شيبه ابني ربيعة، و الوليد بن عتبة، و هم الذين اجترحوا السيئات.

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Saih,

Ibn Abbas, regarding the Words of the Mighty and Majestic **[45:21] Or, do those who have wrought evil deeds think** – the Verse, said, ‘This Verse was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and Hamza^{as} Bin Abdul Muttalib^{as}, and Ubeyda Bin Al-Haris, they are the ones who believed; and regarding three from the Polytheists – Utba, and Sheyba the son of Rabi’a, and Al-Waleed Bin Utba, and they are the ones who wrought evil deeds’.¹⁶

علي بن إبراهيم: قال: قوله تعالى: أَمْ قَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، نزلت في قريش، كلما هووا شيئا عبده و أضلَّهُ اللهُ عَلَى عِلْمٍ، أي عذبه على علم منه فيما ارتكبوا من أمير المؤمنين (عليه السلام)، و جرى ذلك بعد رسول الله (صلى الله عليه و آله)، فيما فعلوه بعده بأهوائهم و آرائهم، و أزالوا الخلافة و الإمامة عن أمير المؤمنين (عليه السلام) بعد أخذ الميثاق عليهم مرتين لأمر المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

‘The Words of the High **[45:23] Have you then considered him who takes his low desire for his god** was Revealed regarding the Qureysh. Whenever they loved something, they worshipped it **and Allah has Made him err having knowledge**, i.e. Punished him as he had knowledge regarding what he committed with regards to Amir-ul-Momineen^{asws}, and that flowed after Rasool-Allah^{saww}, regarding what they did after him^{saww} with their desires and their opinions, and took away the Caliphate and the Imamate from Amir-ul-Momineen^{asws} after the Covenant had been taken from them twice for Amir-ul-Momineen^{asws}.¹⁷

علي بن إبراهيم: قوله تعالى: أَمْ قَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، نزلت في قريش، و جرت بعد رسول الله (صلى الله عليه و آله) في أصحابه الذين غصبوا أمير المؤمنين (عليه السلام)، و اتخذوا إماما بأهوائهم، و الدليل على ذلك قوله تعالى: وَ مَنْ يَفُلْ مِنْهُمْ إِنِّي إِلَهُ مِنْ دُونِهِ، قال: من زعم أنه إمام و ليس هو بإمام، فمن اتخذ إماما ففضله على علي (عليه السلام)،

Ali Bin Ibrahim –

The Words of the High **[45:23] Have you then considered him who takes his low desire for his god** was Revealed regarding the Qureysh, and after Rasool-Allah^{saww} it flowed in his^{saww} companions who usurped (the rights of) Amir-ul-Momineen^{asws}, and took an imam by their own desires. And the evidence to that are the Words of the High **[21:29] And whoever of them should say: Surely I am a god besides**

¹⁵ تأويل الآيات 2: 5/576.

¹⁶ تأويل الآيات 2: 6/577.

¹⁷ تفسير القمي 2: 294.

Him. The one who claims that he is an Imam, although he is not an Imam^{asws}, and so the one who takes him to be an Imam has given him preference over Ali^{asws}.

ثم عطف على الدهرية الذين قالوا: لا نحيا بعد الموت، فقال: وقالوا ما هي إنا حيائنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر، وهذا مقدم ومؤخر، لأن الدهرية لم يقرروا بالبعث والنشور بعد الموت، وإنما قالوا: نحيا ونموت وما يهلكنا إلا الدهر إلى قوله تعالى: يظنون، فهذا ظن شك، ونزلت هذه الآية في الدهرية وجرت في الذين فعلوا ما فعلوا بعد رسول الله (صلى الله عليه وآله) بأمر المؤمنين وأهل بيته (عليهم السلام)، وإنما كان أيمانهم إقرارا بلا تصديق فرقا من السيف، و رغبة في المال.

Then Allah^{azwj} Turns towards the Fatalists who said, 'We will not live after the death, so He^{azwj} Said [45:24] **And they say: There is nothing but our life in this world; we die and we live and nothing destroys us but the passage of time**, and this is what has arrived and what had been delayed, because the Fatalists do not accept the Resurrection after the death, but rather they said, 'We just live and die, and nothing destroys except the passage of the time. The Words of the High **they only but conjecture**. So this conjecture is the doubt, and this Verse was Revealed regarding the Fatalists, and it flowed within the ones who did what they did after Rasool-Allah^{saww} with Amir-ul-Momineen^{asws} and the People^{asws} of his^{asws} Household, and their belief was acceptance without ratification, fear from the sword, and wishing for the wealth'.¹⁸

VERSES 25 - 29

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {25} قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يَمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {26} وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِنُدُ بِخَسْرِ الْمُبْطِلُونَ {27} وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ {28} هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ {29}

[45:25] And when Our clear Communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful. [45:26] Say: Allah Gives you life, then He Makes you die, then will He Gather you on the Day of Judgement wherein is no doubt, but most people do not know. [45:27] And Allah's is the Kingdom of the skies and the earth; and on the Day when the Hour is Established, on that Day shall the falsifiers shall be in loss. [45:28] And you shall see every nation kneeling down; every nation shall be called to its Book: today you shall be Recompensed for what you did. [45:29] This is Our Book that speaks to you with the Truth; surely We have Recorded what you have been doing.

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدِّيلَمِيِّ المِصْرِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يُنطِقْ وَلَنْ يُنطِقَ وَلَكِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَجَلَّ هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَاللَّهِ نَزَلَ بِهِ جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ لَكِنَّهُ فِيمَا حُرِّفَ مِنْ كِتَابِ اللَّهِ .

Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

¹⁸ تفسير القمي 2: 294.

Abu Abdullah^{asws} said when the Statement of Allah^{azwj} Mighty and Majestic was recited to him^{asws}, “[45:29] **This is Our book that speaks to you with the Truth**”, he^{asws} said: ‘Surely, the Book has never Spoken and will never Speak, but the Rasool-Allah^{saww}, he^{saww} is the speaker by the Book. Allah^{azwj} has Said: “[45:29] **This (the Rasool-Allah^{saww}) is Our Book that speaks to you with the Truth**’. The narrator said, ‘I asked, ‘May I be sacrificed for you^{asws}, we do not read it as such’. He^{asws} said: ‘By Allah^{azwj}, this is how Jibraeel^{as} came down with it upon Muhammad^{saww}, but this is what was altered from the Book of Allah^{azwj}.’¹⁹

محمد بن العباس (رحمه الله)، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: هذا كتابنا ينطقُ عليكم بالحق؟ قال: «إن الكتاب لا ينطق، ولكن محمد و أهل بيته (عليهم السلام)، هم الناطقون بالكتاب».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqi, from Muhammad Bin Suleyman, from Abu Baseer who said,

‘I said to Abu Ja’far^{asws}, ‘(What about) the Words of the High “[45:29] **This is Our book that speaks to you with the Truth**”, he^{asws} said: ‘Surely the Book does not speak, but Muhammad^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the speakers by the Book’.²⁰

إِنَّا لَمْ نُحَكِّمِ الرَّجَالَ، وَإِنَّمَا حَكَمْنَا الْقُرْآنَ. وَهَذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ الدَّقَيْنِ، لَا يَنْطِقُ بِلِسَانٍ، وَلَا بَدُّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرَّجَالُ.

We did not appoint the men as the arbitrators but we appointed the Qur'an as the arbitrator. And this is the Qur'an. But rather, it is a writing written between two flaps, and it does not speak by a tongue. It should therefore necessarily have an interpreter. But rather, it is the men^{asws} who will speak of it’.²¹

روي عن النبي (صلى الله عليه وآله)، أنه قال: «إذا ذكر العبد ربه في قلبه، كتب الله له ذلك في صحيفة، ثم يعارض الملائكة يوم الخميس، فيريهم الله ذكر عبده له بقلبه، فيقول الملائكة: ربنا عمل هذا العبد قد أحصيناه، أما هذا العمل فما نعرفه. فيقول الرب: إن عبدي قد ذكرني بقلبه فأثبتته في صحيفته، فذلك قوله تعالى: إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ».

It has been reported from the Prophet^{saww} having said: ‘When the servant remembers his Lord^{azwj} in his heart, Allah^{azwj} Writes that down for him in his book, then He^{azwj} Presents it to the Angels on the day of Thursday. So Allah^{azwj} Shows them the remembrance of His^{azwj} servant for Him^{azwj} in his heart. The Angels say: ‘Our Lord^{azwj}! This act of this servant which You^{azwj} have Written it, but we do not recognise this deed’. So the Lord^{azwj} Says: “My^{azwj} servant had remembered Me^{azwj} in his heart, so I^{azwj} Established it in his book”. So these are the Words of the High [45:29] **surely, We have Recorded what you have been doing**’.²²

¹⁹ Al Kafi – H 14459

²⁰ تأويل الآيات 2: 7 / 577.

²¹ Nahj Al Balagah – Sermon 124

²² Tafseer Al Burhan – H 9752

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، في تفسير الحروف المقطعة في القرآن، قال: «و أما النون فهو نهر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا، ثم قال عز و جل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان و ما هو كائن إلى يوم القيامة، فالمداد مداد من نور، و القلم قلم من نور، و اللوح لوح من نور».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma, from Juweiriya, from Sufyan Bin Saeed Al-Sowry, who has said:

'Al-Sadiq^{asws}, regarding the interpretation of the 'الحروف المقطعة' (Abbreviated Letters) in the Quran, having said: 'And as for the (Letter) 'النون' Al-Noon, so it is a river in the Paradise. Allah^{azwj} Mighty and Majestic Said: "Freeze!" So it froze becoming like ink. Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet (اللوحة المحفوظة), what had transpired, and what will be transpiring up to the Day of Judgement. So the Ink was the Ink of 'نور' Light, and the Pen was a Pen of 'نور' Light, and the Tablet was a Tablet of 'نور' Light'.²³

VERSES 30 - 37

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ {30} وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ {31} وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نُنظَّرُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ {32} وَيَدَّأ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33} وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ {34} ذَٰلِكُمْ بِأَنكُم اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّبْتُمْ الْحَيَاةَ الدُّنْيَا ۗ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ {35} فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36} وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

[45:30] Then as to those who believed and did good, their Lord will Make them enter into His Mercy; that is the manifest achievement. [45:31] As to those who disbelieved: So were not My Communications recited to you? But you were proud and you were a guilty people. [45:32] And when it was said, Surely the Promise of Allah is True and as for the Hour, there is no doubt about it, you said: We do not know what the Hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure. [45:33] And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them. [45:34] And it shall be said: Today We Forsake you as you neglected the meeting of this Day of yours and your abode is the Fire, and there are not for you any helpers: [45:35] That is because you took the Signs of Allah for a mockery and the life of this world deceived you. So on that Day they shall not be brought forth from it, nor shall they be Granted goodwill. [45:36] Therefore to Allah is due (all) Praise, the Lord of the skies and the Lord of the earth, the Lord of the worlds. [45:37] And to Him belongs Greatness in the skies and the earth, and He is the Mighty, the Wise.

²³ (معاني الأخبار: 23: 1)

علي بن إبراهيم، في قوله تعالى: **وَ قِيلَ الْيَوْمَ نُنَسِّأكُمْ، أَي نترككم، فهذا النسيان هو الترك كما نسيئتم لقاء يومكم هذا و مأواكم النار و ما لكم من ناصرين ذلكم بأئكم اتخذتم آيات الله هزواً، و هم الأئمة (عليهم السلام)، أي كذبتموهم و استهزأتم بهم فاليوم لا يخرجون منها، يعني من النار و لا هم يستعذبون، يعني لا يجابون ، و لا يقبلهم الله فليله الحمد رب السماوات و رب الأرض رب العالمين و له الكبرياء يعني القدرة في السماوات و الأرض و هو العزيز الحكيم.**

Ali Bin Ibrahim –

Regarding the Words of the High **[45:34] And it shall be said: Today We Forsake you** i.e., neglect you all. So this is the forsaking, it is the neglecting **as you neglected the meeting of this Day of yours and your abode is the Fire, and there are not for you any helpers: [45:35] That is because you took the Signs of Allah for a mockery**, and these are the Imams^{asws} i.e., belied them^{asws} and mocked them **So on that Day they shall not be brought forth from it**, Meaning from the Fire **nor shall they be Granted goodwill** Meaning they will not be responded to, and Allah^{azwj} will not Accept from them **[45:36] Therefore to Allah is due (all) Praise, the Lord of the skies and the Lord of the earth, the Lord of the worlds [45:37] And to Him belongs Greatness** Meaning the Power **in the skies and the earth, and He is the Mighty, the Wise**.²⁴

في مجمع البيان " وله الكبرياء في السماوات والارض " وفي الحديث: يقول الله سبحانه الكبرياء ردائي، والعظمة ازارى، فمن نازعنى واحدة منهما ألقته في نار جهنم.

In Majma Al-Bayan –

Regarding **[45:37] And to Him belongs Greatness in the skies and the earth**, and it is in the Hadeeth: 'Allah^{azwj} the Glorious is Saying: 'The Greatness (الكبرياء) is My^{azwj} Robe, and the Magnificence is My^{azwj} Wrapping, so the one who Contests with Me^{azwj} about one of these two, I^{azwj} will Cast him into the Fire of Hell'.²⁵

²⁴ تفسير القمي 2: 295

²⁵ Tafseer Noor Al Saqalayn – CH 45 H 22