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CHAPTER 74

AL-MUDDAT'HIR

(56 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «من قرأ في الفريضة سورة المدثر كان حقا على الله عز وجل أن يجعله مع محمد (صلى الله عليه وآله) في درجته، و لا يدركه في الحياة الدنيا شقاء أبدا إن شاء الله تعالى».

Ibn Babuway, by his chain, from Muhammad Bin Muslim, who has narrated:

'Abu Ja'far Muhammad Bin Ali Al-Baqir^{asws} having said: 'The one who recites Surah Al-Muddat'hir would have a right upon Allah^{azwj} that He^{azwj} should Make him to be with Muhammad^{saww} in his^{saww} Levels, and will not be regarded at a wretched one in the life of this world, ever. If Allah^{azwj} the High, so Desires it to be'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه وآله) و بعدد من كذب به عشر مرات، و من أدمن في قراءتها و سأل الله في آخرها حفظ القرآن، لم يموت حتى يشرح الله قلبه و يحفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, would be Given the Recompense of the number of the ones who ratified Muhammad^{saww}, and the number of the ones who belied him^{saww}, ten times over. And the one who habitually recites in and asks Allah^{azwj} as his Recompense, to memorise the Quran, will never dies until Allah^{azwj} Makes Expands his heart, and he would memorise it'.²

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و سأل الله في آخرها حفظه، لم يموت حتى يحفظه، و لو سأله أكثر من ذلك قضاه الله تعالى له».

Al-Sadiq^{asws} said: 'The one habitually recites it, and asks Allah^{azwj} for his Recompense to be its (Quran's) memorisation, will not die until he memorises it. And were he to ask for more than that, Allah^{azwj} would Fulfill it for him'.³

VERSES 1 TO 5

يَا أَيُّهَا الْمُدَّثِّرُ {1} فَمُفَانِّذِرُ {2} وَرَبِّكَ فَكَبِيرُ {3} وَثِيَابِكَ فَطَهِّرُ {4} وَالرُّجْزَ فَاهْجُرُ {5}

¹ (ثواب الأعمال: 120).

² Tafseer Al Burhan – H 11180

³ (خواص القرآن: 12 «مخطوط»)

[74:1] O you who are wrapped up [74:2] Arise and warn, [74:3] And your Lord do Magnify, [74:4] And your garments do purify, [74:5] And uncleanness do shun,

سعد بن عبد الله: بإسناده، عن الكلبي، عن أبي عبد الله (عليه السلام): «يا أَيُّهَا الْمُدَّثِّرُ اسم من أسماء النبي (صلى الله عليه و آله) العشرة التي في القرآن».

Sa'd Bin Abdullah, by his chain, from Al-Kalby,

'Abu Abdullah^{asws} having said: '**[74:1] O you who are wrapped up** (Muddat'hir) is a name from the names of the Prophet^{saww}, ten of which are in the Quran'.⁴

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيفي عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل وميشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلبي عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

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

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran the (name of) Muhammad^{saww}?' I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names. **[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one of the messengers [36:4] On a right way; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddassir); [65:10] Allah has indeed revealed to you a reminder (Zikr), [65:11] A Messenger**'.⁵

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: يا أَيُّهَا الْمُدَّثِّرُ فَمُ فَأَنْذِرْ: «يعني بذلك محمدا (صلى الله عليه و آله) و قيامه في الرجعة ينذر فيها».

And from him, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Mankhal Bin Jameel, from Jabir Bin Yazeed, who has said:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[74:1] O you who are wrapped up [74:2] Arise and warn**: 'It Means by that, Muhammad^{saww}, and his^{saww} rising during the Return (Al-Raj'at) and his^{saww} warning with regards to it'.

⁴ (مختصر بصائر الدرجات: 67).

⁵ Basaari Al Darajaat – P 10 Ch 18 H 26

قوله: **إِنَّهَا لِإِخْدَى الْكَبِيرِ نَذِيرًا** يعني محمدا (صلى الله عليه و آله) نذيرا للبشر في الرجعة» [و في قوله: (إنا أرسلناك كافة للناس) في الرجعة].

His^{azwj} Words **[74:35] Surely it is one great** Meaning Muhammad^{saww} **[74:36] warning to the humans** regarding the Return (Al-Raj'at). And regarding His^{azwj} Words **[34:28] And We have not sent you but to all the men**, in the Return (Al-Raj'at)⁶.

و بهذا الاسناد، عن أبي جعفر (عليه السلام): «أن أمير المؤمنين (عليه السلام) كان يقول: إن المدثر هو كائن عند الرجعة، فقال له رجل: يا أمير المؤمنين، أحياء قبل يوم القيامة ثم أموات؟ قال: فقال له عند ذلك: نعم و الله لكفرة من الكفر بعد الرجعة أشد من الكفرات قبلها».

And by this chain,

'From Abu Ja'far^{asws} it is reported that 'Amir-ul-Momineen^{asws} used to say that: 'Al-Muddat'hir, he^{saww} will be coming during the Return (Al-Raj'at)'. So a man said to him^{asws}, 'O Amir-ul-Momineen^{asws}, living before the Day of Judgement, then dying?' He^{asws} said to him for that: 'Yes. By Allah^{azwj}! An infidel from the infidels after the Return (Al-Raj'at) would be severer than the infidels before it'⁷.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: **وَ تِيَابِكُمْ فَنُطِّئُ** قال: «فشمرو».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, who has reported the following:

'Abu Abdullah^{asws} regarding the Words of the High **[74:4] And your garments do purify**, said: 'Rolled up'⁸.

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن معلى بن خنيس، عن أبي عبد الله (عليه السلام)، قال: «إن عليا (عليه السلام) كان عندكم فأتى بني ديوان، فاشتري ثلاثة أثواب بدينار، القميص إلى فوق الكعب، و الإزار إلى نصف الساق، و الرداء من بين يديه إلى تذييه، و من خلفه إلى ألبتيه، ثم رفع يده إلى السماء، فلم يزل يحمد الله على ما كساه حتى دخل منزله، ثم قال: هذا اللباس الذي ينبغي للمسلمين أن يلبسوه».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Ahmad Bin A'iz, from Abu Khadija, from Moala Bin Khunays, who has reported the following:

'Abu Abdullah^{asws} having said: 'Ali^{asws} came to the Clan of Diwaan and bought three clothes for a Dinaar – The shirt up to the above of the ankle, and the loin cloth up to the mid-calf, and the cloak from his^{asws} front to his^{asws} chest, and from behind to the 'backside'. Then he^{asws} raised his^{asws} hands to the sky. So he^{asws} did not cease Praising Allah^{azwj} upon what he^{asws} had adorned until he^{asws} entered his^{asws} house, then said: **'This is the dress which befits the Muslims that they should dress by'**.

⁶ (مختصر بصائر الدرجات: 26).

⁷ (مختصر بصائر الدرجات: 26)

⁸ (الكافي 6: 1 / 455)

قال أبو عبد الله (عليه السلام): «و لكن لا يقدر أن يلبسوا هذا اليوم، و لو فعلنا لقالوا مجنون، و لقالوا مرائي، و الله تعالى يقول: وَ ثِيَابِكَ فَطَهَّرْ، قال: و ثيابك ارفعها و لا تجرها، و إذا قام قائمنا كان على هذا اللباس».

Abu Abdullah^{asws} said: 'But, it is not possible that this can be worn today, and if we were to do it, they would say that we are mad, and they will say, 'False appearance'. And Allah^{azwj} the High is Saying **[74:4] And your garments do purify. Your clothes be raised, not dragged**'. And when our Al-Qaim^{asws} rises, he^{asws} would be upon this dress'.⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن بن عثمان، عن رجل من أهل اليمامة كان مع أبي الحسن (عليه السلام) أيام حبس ببغداد، قال: قال لي أبو الحسن (عليه السلام): «إن الله تعالى قال لنبيه (صلى الله عليه وآله): وَ ثِيَابِكَ فَطَهَّرْ و كانت ثيابه طاهرة، و إنما أمره بالتشمير».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahman Bin Usman, who has reported the following:

'A man from the people of Yamama who was with Abu Al-Hassan^{asws} in his^{asws} days of imprisonment in Baghdad. He said, 'Abu Al-Hassan^{asws} said to me: 'Allah^{azwj} the High Said to His^{azwj} Prophet^{saww} **[74:4] And your garments do purify**, and his^{saww} clothes were clean, but rather he^{saww} was Commanded for the rolling (those) up'.¹⁰

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن رجل، عن سلمة بياع القلائس، قال: كنت عند أبي جعفر (عليه السلام)، إذ دخل عليه أبو عبد الله (عليه السلام)، فقال أبو جعفر (عليه السلام): «يا بني، ألا تطهر قميصك» فذهب، فظننا أن ثوبه قد أصابه شيء، فرجع إنه هكذا، فقلنا: جعلنا الله فداك، ما لقميصه؟ قال: «كان قميصه طويلا، و أمرته أن يقصر، إن الله عز و جل يقول: وَ ثِيَابِكَ فَطَهَّرْ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from a man, from Salmat Baya Al-Qalanas who said:

'I was in the presence of Abu Ja'far^{asws} when Abu Abdullah^{asws} came up. So Abu Ja'far^{asws} said: 'O my^{asws} son^{asws}! Will you^{asws} not clean your^{asws} shirt (gown)?' So we thought that something has blemished his^{asws} cloth. So we said, 'May we be sacrificed for you^{asws}, what (was it about) his^{asws} shirt (Gown)?' He^{asws} said: 'His^{asws} shirt (Gown) was long, and I^{asws} ordered him^{asws} to shorten it. Allah^{azwj} Mighty and Majestic has Said **[74:4] And your garments do purify**'.¹¹

و عنه: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: نظر أبو عبد الله (عليه السلام) إلى رجل قد لبس قميصا يصيب الأرض، فقال: «ما هذا الثوب بطاهر».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ay, from Muhammad Bin Muslim who said:

'Abu Abdullah^{asws} looked at a man who had worn his shirt (Gown) which was touching the ground, so he^{asws} said: 'This is not the clean cloth'.¹²

⁹ (الكافي 6: 455 / 2)

¹⁰ (الكافي 6: 456 / 4)

¹¹ (الكافي 6: 457 / 10)

¹² (الكافي 6: 457 / 11)

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: «تشمير الثياب طهورها، قال الله تبارك و تعالى: وَ ثِيَابَكَ فَطَهِّرْ يعني فشم». .

Ibn Babuwayh, who has reported the following:

'Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, who from Amir-ul-Momineen^{asws} having said: 'Roll up the clothes to purify them. Allah^{azwj} the High has Said [74:4] **And your garments do purify**, Meaning, roll up'.¹³

VERSES 6 & 7

وَلَا تَمُنُّنَّ تَسْتَكْتَرُ {6} وَلِرَبِّكَ فَاصْبِرْ {7}

[74:6] And bestow not favours that you may receive again with increase, [74:7] And for the sake of your Lord, be patient.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام)، قال: قال في قوله تعالى: وَ لَا تَمُنُّنَّ تَسْتَكْتَرُ، قال: «لا تستكثر ما عملت من خير لله».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Ibn Al-Qadah, who has reported the following:

'Abu Abdullah^{asws} having said regarding the Words of the High [74:6] **And bestow not favours that you may receive again with increase**, said: 'Do not (hope) for increase, in what you do from the good deeds for the Sake of Allah^{azwj}'.¹⁴

VERSES 8 TO 10

فَإِذَا نُقِرَ فِي النَّاقُورِ {8} فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ {9} عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10}

[74:8] For when the Trumpet is sounded, [74:9] So, that Day, would be a difficult Day, [74:10] For the unbelievers, not easy

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن حسان، عن محمد بن علي، عن عبد الله بن القاسم، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: فَإِذَا نُقِرَ فِي النَّاقُورِ، قال: «إن منا إماما مظفرا مستترا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكتة، فظهر فقام بأمر الله تعالى».

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Muhammad Bin Hasaan, from Muhammad Bin Ali, from Abdullah Bin Al-Qasim, from Al-Mufazzal-Bin Umar, who has reported the following:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [74:8] **For when the Trumpet is sounded**, said: 'For us^{asws} is an Imam^{asws}, who is victorious, hidden. So when Allah^{azwj} Mighty and Majestic Intends to Manifest His^{azwj} Command, would Imprint in his^{asws} heart with an imprint, so he^{asws} would appear, and rise by the Command of Allah^{azwj} the High'.¹⁵

¹³ (الخصال: 10 / 622).

¹⁴ (الكافي: 2 / 362 / 1).

¹⁵ (تفسير القمي: 2 / 393).

و في حديث آخر عنه (عليه السلام)، قال: «إِذَا نَقَرَ فِي أُذُنِ الْقَائِمِ (عليه السلام) أُنْذِنَ لَهُ فِي الْقِيَامِ».

And in another Hadeeth from him (6th. Imam^{asws}) having said: 'When it resonates in the ears of Al-Qaim^{asws}, it would be the Permission for him^{asws} for the Rising'.¹⁶

و روى عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: فَإِذَا نُقِرَ فِي النَّاقُورِ، قال: الناقور هو النداء من السماء، ألا إن وليكم الله و فلان بن فلان القائم بالحق، ينادي به جبرئيل في ثلاث ساعات من ذلك اليوم، فذلك يوم عسير على الكافرين غير يسير، يعني بالكافرين المرجئة الذين كفروا بنعمة الله و بولاية علي بن أبي الطالِب (عليه السلام)».

And it has been reported from Amro Bin Shimr, from Jabir Bin Yazeed, who has reported the following:

Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic **[74:8] For when the Trumpet is sounded**, he^{asws} said: 'The Trumpet – It is the Call from the sky: 'Indeed! Your Guardian is Allah^{azwj} and so and so Al-Qaim^{asws} is with the truth. Jibraeel^{as} would Call out at three (different) times on that Day. **[74:9] So, that Day, would be a difficult Day** Meaning for the infidels, **[74:10] For the unbelievers, not easy**, Meaning the Infidels who would be returning who had denied the Bounties of Allah^{azwj} and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.¹⁷

ابن بابويه، قال: حدثني أبي و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن تفسير جابر؟ فقال: «لا تحدث به السفلة فيذيعوه، أما تقرأ في كتاب الله عز و جل: فَإِذَا نُقِرَ فِي النَّاقُورِ إِنْ مَنَا إِمَامًا مُسْتَتْرًا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكته، فظهر و أمر بأمر الله عز و جل».

Ibn Babuwayh said, 'It was narrated to me by my father, and Muhammad Bin Al-Hassan, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu AL-Khataab, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Al-Mufazzal-Bin Umar who said:

'I asked Abu Abdullah^{asws} about the Tafseer of Jabir?' So he^{asws} said: 'Do not narrate it to the illegitimates, for it would be wasted. Have you not read in the Book of Allah^{azwj} Mighty and Majestic **[74:8] For when the Trumpet is sounded?** There is a hidden Imam^{asws} from us^{asws}. So when Allah^{azwj} Mighty and Majestic Intends to Manifest His^{azwj} Command, it would resonate in the heart with a resonance, so he^{asws} would make his^{asws} appearance and command with the Command of Allah^{azwj} Mighty and Majestic'.¹⁸

VERSES 11 TO 30

ذُرِّي وَمَنْ خَلَقْتَ وَحِيدًا {11} وَجَعَلْتَ لَهُ مَالًا مَمْدُودًا {12} وَبَيَّنَّ شُهُودًا {13} وَمَهَّدْتَ لَهُ تَمَهِيدًا {14} ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15} كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16} سَأَرْهَقَهُ صَعُودًا {17} إِنَّهُ فَكَّرَ وَقَدَّرَ {18} فَفُتِلَ كَيْفَ قَدَّرَ {19} ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ {20} ثُمَّ نَظَرَ {21} ثُمَّ عَبَسَ وَبَسَرَ {22} ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23} فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24} إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ {25} سَأَصْلِيهِ سَقَرٌ {26} وَمَا أَدْرَاكَ مَا سَقَرٌ {27} لَا تُبْقِي وَلَا تَذَرُ {28} لَوَاحَةٌ لِلْبَشَرِ {29} عَلَيْهَا تِسْعَةَ عَشَرَ {30}

¹⁶ (تأويل الآيات 2: 732 / 2.)

¹⁷ (تأويل الآيات 2: 732 / 3.)

¹⁸ (كمال الدين و تمام النعمة: 42 / 349.)

[74:11] Leave Me and him whom I created, alone (Al-Waheed), [74:12] And Given him vast riches, [74:13] And sons dwelling in his presence, [74:14] And I adjusted affairs for him adjustably; [74:15] And yet he desires that I should add more! [74:16] By no means! surely he offers opposition to Our Communications. [74:17] I will make a distressing punishment (Saouda) overtake him. [74:18] Surely he reflected and plotted, [74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted; [74:21] Then he looked, [74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride, [74:24] Then he said: This is naught but the effects of sorcery [74:25] This is naught but the words of a mortal. [74:26] I will cast him into Hell. [74:27] And what will make you realize what Hell is? [74:28] It leaves anyone nor does it spare anyone [74:29] It scorches the mortal. [74:30] Over it are nineteen.

علي بن إبراهيم: إنها نزلت في الوليد بن المغيرة، و كان شيخا كبيرا مجربا من دهاة العرب، و كان من المستهزئين برسول الله (صلى الله عليه و آله)، و كان رسول الله (صلى الله عليه و آله) يقعد في الحجرة و يقرأ القرآن، فاجتمعت قريش إلى الوليد بن المغيرة فقالوا: يا أبا عبد شمس، ما هذا الذي يقول محمد، أشعر هو أم كهانة أم خطب؟ فقال: دعوني أسمع كلامه.

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced Sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah^{saww}. And Rasool-Allah^{saww} was seated in the Chamber and reciting the Quran, so the Qureysh gathered around Al-Waleed Bin Al-Mugheira and they said, 'O Abu Abd Al-Shams! What is this which Muhammad^{saww} is saying? Is this poetry, or prophecies or sermons?' He said, 'Call me to listen to his^{saww} speech'.

فدنا من رسول الله (صلى الله عليه و آله)، فقال: يا محمد، أنشدني من شعرك. قال: «ما هو شعر، و لكن كلام الله الذي ارتضاه لملائكته و أنبيائه و رسله». فقال: اتل علي منه شيئا. فقرأ عليه رسول الله (صلى الله عليه و آله) حم السجدة، فلما بلغ قوله: فَإِنْ أَعْرَضُوا يَا مُحَمَّد، يعني قريشا فقلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَ نُمُودَ «1» فاقشعر الوليد، و قامت كل شعرة على رأسه و لحبته، و مر إلى بيته، و لم يرجع إلى قريش من ذلك.

He went with a delegation to Rasool-Allah^{saww}, so he said, 'O Muhammad^{saww}! Sing to me with your^{saww} poetry'. He^{saww} said: 'This is not poetry, but it is the Speech of Allah^{azwj} which He^{azwj} has Chosen for His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Messengers^{as}'. So he said, 'Recite something from it'. So Rasool-Allah^{saww} recited **[41:1] Ha Mim**. So when he^{saww} reached His^{azwj} Words **[41:13] But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud**, Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Qureysh from that (day)'.
[41:13] But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud

فمشوا إلى أبي جهل، فقالوا: يا أبا الحكم، إن أبا عبد شمس صبا إلى دين محمد، أما تراه لم يرجع إلينا؟ فغدا أبو جهل إلى الوليد، فقال [له]: يا عم، نكست رؤوسنا و فضحتنا، و أشمت بنا عدونا، و صبوت إلى دين محمد! فقال: ما صبوت إلى دينه، و لكني سمعت [منه] كلاما صعبا تقشعر من الجلود. فقال له أبو جهل: أخطب هو؟ قال: لا، إن الخطب كلام متصل، و هذا كلام منثور، و لا يشبه بعضه بعضا. قال: فشعر هو؟ قال: لا، أما إنني قد سمعت أشعار العرب بسيطها و مديدها و رملها و رجزها و ما هو بشعر، قال: فما هو؟ قال: دعني أفكر فيه.

So they went to Abu Jahl and said, 'O Abu Al-Hakam! Abu Abd Al-Shams has aspired to the Religion of Muhammad^{saww}. Have you not seen that he never returned to us?' The next day Abu Jahl went to Al-Waleed and said to him, 'O uncle, you have lowered our heads and exposed us, our enemies are gloating over us, and you have aspired to the Religion of Muhammad^{saww}!' So he said, 'I have not aspired to his^{saww} Religion, but I heard from him^{saww} such difficult speech which shivered the skin'. Abu Jahl said to him, 'He^{saww} was preaching?' He said, 'No. A sermon is a continuous speech, this was a prose speech, and there is no resemblance to each other'. He said, 'It was poetry?' He said, 'No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited'. He said, 'So what was it?' He said, 'Leave me. I want to ponder over it'.

فلما كان من الغد قالوا له: يا أبا عبد شمس، ما تقول فيما قلنا؟ قال: قولوا هو سحر، فإنه أخذ بقلوب الناس. فأنزل الله عز و جل على رسوله في ذلك ذرني و مَنْ خَلَقْتُ وَحِيداً و إنما سمي وحيداً لأنه قال لقريش: إني أتوحد بكسوة البيت سنة، و عليكم بجماعتكم سنة. و كان له مال كثير و حدائق، و كان له عشر بنين بمكة، و كان له عشرة عبيد، عند كل عبد ألف دينار يتجر بها، و ملك القنطار في ذلك الزمان، و يقال: إن القنطار جلد ثور مملوء ذهباً، فأنزل الله عز و جل ذرني و مَنْ خَلَقْتُ وَحِيداً إلى قوله تعالى: صَعُوداً.

So when it was the next day, he said to him, 'O Abu Abd Al-Shams. What do you say regarding what we spoke about?' He said, 'It is sorcery, for it grabs the hearts of the people'. So Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Rasool^{saww} regarding that **[74:11] Leave Me and him whom I created, alone (Al-Waheed)**, and he was Named 'Waheeda' because he said to the Qureysh, 'I alone have more clothes in the house for a whole year than the whole of your group has in a year'. And he had a lot of wealth and gardens. And he had ten sons in Makkah, and he had ten office bearers, in the possession of each of them were a thousand Dinaars to trade with, and he was the king of Al-Qantaar (enormous wealth) of that time. (Al-Qantar' is an ox-skin filled with gold). So Allah^{azwj} Mighty and Majestic Revealed **[74:11] Leave Me and him whom I created, alone (Al-Waheed)** up to His^{azwj} Words **[74:17] I will make a distressing punishment (Saouda) overtake him'**.¹⁹

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): رواه الرجال، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: ذرني و مَنْ خَلَقْتُ وَحِيداً، [قال]: «يعني بهذه الآية إبليس اللعين، خلقه وحيداً من غير أب و لا أم، و قوله: وَ جَعَلْتُ لَهُ مَالاً مَمْدُوداً يعني هذه الدولة إلى يوم الوقت المعلوم، يوم يقوم القائم (عليه السلام) و بَنِينَ شُهُوداً و مَهْدَتْ لَهُ تَمْهيداً ثُمَّ يَطْمَعُ أَنْ أَرِيدَ كَلًّا إِنَّهُ كَانَ لِآيَاتِنَا عَيْدًا يقول: معاندا للأئمة، يدعو إلى غير سبيلها، و يصد الناس عنها و هي آيات الله».

Sharaf Al-Deen Najafy said,

'It has come in the Tafseer of the People^{asws} of the Household – The man reported from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[74:11] Leave Me and him whom I created, alone (Al-Waheed)**, he^{asws} said: 'The Meaning of this verse is the Accursed Iblees^{la} who was Created alone, without a father or mother'. And His^{azwj} Words **[74:12] And Given him vast riches** Meaning this government up to the Day of known time, the day of the rising of Al-Qaim^{asws} **[74:13] And sons dwelling in his presence, [74:14] And I adjusted affairs for him adjustably; [74:15] And yet he desires that I**

¹⁹ (تفسير القمي 2: 393)

should add more! [74:16] By no means! Surely, he offers opposition to Our Communications He^{azwj} is Saying: "He^{la} disobeyed the Imams^{asws}, called to other than their^{asws} ways, and repelled the people from it, and they^{asws} were the Signs of Allah^{azwj},²⁰

و قال علي بن إبراهيم: حدثنا أبو العباس، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عمه عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ذُرِّي وَمَنْ خَلَقْتُ وَحِيداً، قال: «الوحيد ولد الزنا و هو زفر»، وَ جَعَلْتُ لَهُ مَالاً مَمْدُوداً قال: «أجلا ممدوداً إلى مدة»، وَ بَيَّنَّ شُهُوداً، قال: «أصحابه الذين شهدوا أن رسول الله (صلى الله عليه و آله) لا يورث

And Ali Bin Ibrahim said, 'It was narrated to us b Abu Al-Abbas, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of the High **[74:11] Leave Me and him whom I created, alone (Al-Waheed)**, said: 'Al-Waheed is one of adulterous birth, and he is Zafar²¹. **[74:12] And Given him vast riches**, said: 'An extended term up to a certain time'. **[74:13] And sons dwelling in his presence** His companions who testified that Rasool-Allah^{saww} did not bequeath (left behind Fadak as a inheritance).

وَ مَهَّدْتُ لَهُ تَمْهيداً ملكه الذي ملكته: مهده له: «ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيداً، قال: «لولاية أمير المؤمنين (عليه السلام)، جاحدا عاندا لرسول الله (صلى الله عليه و آله) [فيها] سَأَرُّهُهُ صَعُوداً إِنَّهُ فَكَّرَ وَ قَدَّرَ [فكر] فيما أمر به من الولاية، و قدر إن مضى رسول الله (صلى الله عليه و آله) أن لا يسلم لأمير المؤمنين (عليه السلام) البيعة التي بايعه بها على عهد رسول الله (صلى الله عليه و آله)» فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ قال: «عذاب بعد عذاب، يعذبه القائم (عليه السلام)

[74:14] And I adjusted affairs for him adjustably His reign that he possessed – was prepared for him. **[74:15] And yet he desires that I should add more! [74:16] By no means! Surely he offers opposition to Our Communications** He^{asws} said: '(Opposition to) the Wilayah of Amir-ul-Momineen^{asws}, and he disobeyed the Rasool-Allah^{saww} **[74:17] I will make a distressing punishment (Saouda) overtake him.** **[74:18] Surely, he reflected and plotted** He reflect with regards to what was from the Wilayah, and plotted for when the Rasool-Allah^{saww} passes away, that he will not be submitting the allegiance to Amir-ul-Momineen^{asws} which he had pledged during the era of the Rasool-Allah^{saww}. **[74:19] But may he be cursed how he plotted;** **[74:20] Again, may he be cursed how he plotted** He will be Punished with Punishment after Punishment, by Al-Qaim^{asws}.

ثم نظر إلى رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) فعبس و بسر مما أمر به ثُمَّ أَذْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ» قال: «إن زفر قال: إن النبي (صلى الله عليه و آله) سحر الناس بعلي إن هذا إِلَّا قَوْلَ الْبَشَرِ أي ليس بوحى من الله عز و جل سَأَصْلِيهِ سَقَرَ إلى آخر الآية، فيه نزلت.»

[74:21] Then he looked at Rasool-Allah^{saww} and Amir-ul-Momineen^{asws} **[74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride [74:24] Then he said: This is naught but the effects of sorcery** He^{asws} said: 'Zafar said, 'The Prophet^{saww} has cast a spell on the people with Ali^{asws} **[74:25] This is naught but the words of a mortal,** i.e., not a Revelation from Allah^{azwj} Mighty

²⁰ (تأويل الآيات 2: 5/734).

²¹ No. 2

and Majestic [74:26] *I will cast him into Hell* – up to the end of the Verse, was Revealed regarding him'.²²

الطبرسي: روى العياشي بإسناده، عن زرارة، و حمران، و محمد بن مسلم، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن الوحيد ولد الزنا».

Al-Tabarsy has reported from Al-Ayyashi from his chain, from Zurara and Humran, and Muhammad Bin Muslim, who has narrated the following:

'Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: '*Al-Waheed* is one of adulterous birth'.

قال زرارة: ذكر لأبي عبد الله (عليه السلام) عن أحد بني هشام، أنه قال في بعض خطبة: أنا الوليد الوحيد، فقال: «ويله! لو علم ما الوحيد ما فخر بها». فقلنا له: و ما هو؟ قال: «من لا يعرف له أب».

Zurara said, 'I mentioned to Abu Abdullah^{asws} about one of the Clan of Hashim^{as}, had said in one of his sermons, '*Al-Waleed* is *Al-Waheed*'. So he^{asws} said: 'Woe be upon him! Had he know what *Al-Waheed* is, he would not pride over it'. So we said to him^{asws}, 'And what is he?' He^{asws} said: 'One whose father is not known'.²³

VERSES 31 TO 56

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ {31} كَلَّا وَالْقَمَرِ {32} وَاللَّيْلِ إِذَا أَدْبَرَ {33} وَالصُّبْحِ إِذَا أَسْفَرَ {34} إِنَّهَا لَإِحدى الْكَبَرِ {35} نَذِيرًا لِلنَّاسِ {36} لِمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37} كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ {38} إِلَّا أَصْحَابَ الْيَمِينِ {39} فِي جَنَّاتٍ يَتَسَاءَلُونَ {40} عَنِ الْمُجْرِمِينَ {41} مَا سَلَكَكُمْ فِي سَقَرٍ {42} قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43} وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ {44} وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45} وَكُنَّا نُكَذِّبُ بَيُّومَ الدِّينِ {46} حَتَّى آتَانَا الْيَقِينَ {47} فَمَا تَتْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48} فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ {49} كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ {50} فَرَّتْ مِنْ قَسْوَرَةٍ {51} بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً {52} كَلَّا بَلْ لَا يَخَافُونَ الآخِرَةَ {53} كَلَّا إِنَّهُ تَذْكِرَةٌ {54} فَمَنْ شَاءَ ذَكَرْهُ {55} وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْرِفَةِ {56}

[74:31] And We have not made the wardens of the Fire others than Angels, and We have not made their number but as a trial for those who disbelieve, that those who have been Given the Book may be certain and those who believe may increase in faith, and those who have been Given the Book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah Make err whom He pleases, and He Guides whom He pleases, and none knows the armies of your Lord but He Himself; and this is naught but a reminder to the humans. [74:32] Nay; I swear by the moon, [74:33] And the night when it departs, [74:34] And the daybreak when it shines; [74:35] Surely it is one great [74:36] warning to the humans [74:37] To him among you who wishes to go forward or remain behind. [74:38] Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand, [74:40] In gardens, they shall ask [74:41] About the guilty: [74:42] What has brought you into Hell? [74:43] They

²² (تفسير القمّي 2: 394).

²³ (مجمع البيان 9: 584).

shall say: We were not of those who sent Prayed (Musalleen) [74:44] And we used not to feed the poor; [74:45] And we used to enter into vain discourse with those who entered into vain discourses. [74:46] And we used to call the Day of Religion a lie; [74:47] Till death overtook us. [74:48] So the intercession of intercessors shall not avail them. [74:49] What is then the matter with them, that they turn away from the admonition? [74:50] As if they were donkeys taking fright [74:51] That had fled from a lion? [74:52] Nay; every one of them desires that he may be given Pages spread out; [74:53] Nay! but they do not fear the Hereafter. [74:54] Nay! it is surely a admonition. [74:55] So whoever pleases may mind it. [74:56] And they will not mind unless Allah Desires so. He is the one with piety and worthy to be Forgiven.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: لَيْسَتِيقَنَ الَّذِينَ أُوتُوا الْكِتَابَ؟ قال: «يَسْتَيْقِنُونَ أَنْ اللَّهَ وَرَسُولَهُ وَوَصِيَّهُ حَقٌّ». قلت: وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا؟ قال: «يَزِدَادُونَ بَوْلَايَةَ الْوَصِيِّ إِيمَانًا». قلت: مَا هَذَا الْإِرْتِيَابُ؟ قال: «يَعْنِي بِذَلِكَ أَهْلَ الْكِتَابِ، وَ الْمُؤْمِنِينَ الَّذِينَ ذَكَرَ «3» اللَّهُ فَقَالَ وَ لَا يَرْتَابُونَ فِي الْوَلَايَةِ». قلت: وَ مَا هِيَ إِلَّا ذِكْرِي لِلنَّبِيِّ؟ قال: «نَعَمْ، وَ لَايَةَ عَلِيٍّ (عَلَيْهِ السَّلَام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Al-Hassan^{asws} (What about) **[74:31] that those who have been Given the Book may be certain?** He^{asws} said: 'Be certain that Allah^{azwj} and His^{azwj} Rasool^{saww}, and his^{saww} successor^{asws} are true. I said, (What about) **and those who believe may increase in faith,** He^{asws} said: 'Increase in their belief in the Wilayah of the successor^{asws}.' I said, (What about) **and those who have been Given the Book and the believers may not doubt** He^{asws} said: 'In the Wilayah of Ali^{asws}.' I said, 'What are these doubts?' He^{asws} replied: 'It Means by that the People of the Book, and the Believers whom Allah^{azwj} has Mentioned, so He^{azwj} Said: "Do not doubt regarding the Wilayah.' I said, 'And what is this **and this is naught but a reminder to the humans?**' He^{asws} said: 'Yes, (it is the) Wilayah of Ali^{asws}.'

قلت: إِنَّهَا لِإِحْدَى الْكُبْرَى؟ قال: «الْوَلَايَةِ». قلت: لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ؟ قال: «مَنْ تَقَدَّمَ إِلَى وَلَايَتِنَا آخَرَ عَن سَقَرٍ، وَ مَنْ تَأَخَّرَ عَنْهَا تَقَدَّمَ إِلَى سَقَرٍ» إِلَّا أَصْحَابَ الْيَمِينِ قَالَ: «هُمْ وَ اللَّهُ شَاعِرُنَا».

I asked, (What about) **[74:35] Surely it is one great?** He^{asws} replied: 'The Wilayah'. I asked, (What about) **[74:37] To him among you who wishes to go forward or remain behind?** He^{asws} replied: 'The one who goes forward to our^{asws} Wilayah remains behind from Saqar (Hell), and the one who remains away from it (Al-Wilayah) goes forward to Saqar (Hell). I said, (What about) **[74:39] Except the people of the right hand?** He^{asws} said: 'By Allah^{azwj}! They are our^{asws} Shias'.

قلت له: لَمْ تَكُ مِنَ الْمُصَلِّينَ؟ قال: «إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يَصِلُونَ عَلَيْهِمْ». قلت: فَمَا لَهُمْ عَنِ التَّذَكُّرَةِ مُعْرِضِينَ؟ قال: «عَنِ الْوَلَايَةِ مُعْرِضِينَ». قلت: كَلَّا إِنَّهَا تَذَكُّرَةٌ؟ قال: «الْوَلَايَةِ».

I said, (What about) **[74:43] We were not of those who Prayed (Musalleen)?** He^{asws} said: 'Those are the ones who did not follow the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did they send greetings upon them^{asws}.' I said, (What about) **[74:49] What is then the matter with them, that they turn away from the admonition?** He^{asws} said: 'They turned away

from Al-Wilayah'. I said, '(What about) **[74:54] Nay! it is surely a admonition?**' He^{asws} said: 'The Wilayah'.²⁴

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن الحسين بن علي الوشاء، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله تعالى: **إِنَّهَا لَإِحْدَى الْكُبَرِ نَذِيرٌ لِلْبَشَرِ**، قال: «يعني فاطمة (عليها السلام)».

Ali Bin Ibrahim (Tafseer Qummi) said, 'Al-Husayn Bin Muhammad informed us from Al-Moala Bin Muhammad, from Al-Husayn Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated the following:

'Abu Ja'far^{asws} regarding the Words of the High **[74:35] Surely it is one great [74:36] warning to the humans**, he^{asws} said: 'It Means (Syeda) Fatima^{asws}'.²⁵

و قوله: **سَأْرُهُهُ صَعُوداً**، قال أبو عبد الله (عليه السلام): «صعود: جبل في النار من نحاس يحمل عليه حبتر، ليصعده كارها، فإذا ضرب بيديه على الجبل ذابتا حتى تلحقا بالركبتين، فإذا رفعهما عادتا، فلا يزال هكذا ما شاء الله».

And His^{azwj} Words **[74:17] I will make a distressing punishment (Saouda) overtake him** – Abu Abdullah^{asws} said: 'Saoud is a mountain of brass in the Fire. Hibter²⁶ would be carried to it, to ascend it unwillingly. So when he places his hands upon the mountain, they would dissolve until they both fall to his knees. So when he raises them both, they would return back (to how they used to be). So this will not cease for as long as Allah^{azwj} so Desires it'.

و قوله تعالى: **إِنَّهُ فَكَّرَ وَ قَدَّرَ فَقَبَلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَ بَسَرَ ثُمَّ أَدْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ**، قال: «يعني تدبيره و نظره و فكرته و استكباره في نفسه و ادعاءه الحق لنفسه دون أهله».

And the Words of the High **[74:18] Surely he reflected and plotted, [74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted; [74:21] Then he looked, [74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride, [74:24] Then he said: This is naught but the effects of sorcery [74:25] This is naught but the words of a mortal**. He^{asws} said: 'Meaning, his planning, and his consideration, and his thinking, and his arrogance in himself and making a claim for himself when he had no right to do so'.

ثم قال الله تعالى: **سَأْصَلِيهِ سَقَرَ وَ مَا أَدْرَاكَ مَا سَقَرٌ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحَةً لِلْبَشَرِ**، قال: «يراه أهل المشرق كما يراه أهل المغرب، إنه إذا كان في سقر يراه أهل المشرق و أهل المغرب و تبين حاله». و المعني في هذه الآيات جميعها حبتر.

Then the High Said **[74:26] I will cast him into Hell. [74:27] And what will make you realise what Hell is? [74:28] It leaves anyone nor does it spare anyone [74:29] It scorches the mortal**. He^{asws} said: 'The people of the East will see it just as the people of the West. So when he is in Saqar (Hell), the people in the east of it

²⁴ (الكافي 1: 91 / 360)

²⁵ (تفسير القمي 2: 399).

²⁶ No. 1

would see the people in the west of it and discuss their situation'. And the Meaning of all these Verses is for Hibter²⁷.

قال: «قوله تعالى: عَلَيَّهَا تِسْعَةَ عَشَرَ أَي تِسْعَةَ عَشَرَ رَجُلًا، فَيَكُونُونَ مِنَ النَّاسِ كُلِّهِمْ فِي الْمَشْرِقِ وَالْمَغْرِبِ». و قوله تعالى: وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً، قال: «فالنار هو القائم (عليه السلام) الذي أثار ضوؤه و خروجه لأهل المشرق و المغرب، و الملائكة هم الذين يملكون علم آل محمد (صلى الله عليه و آله)». و قوله تعالى: وَ مَا جَعَلْنَا عَدَتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا، قال: «يعني المرجنة».

He^{asws} said: 'The Words of the High [74:30] **Over it are nineteen** i.e., nineteen men, who will be from all the people in the east and the west. And the Words of the High [74:31] **And We have not made the wardens of the Fire others than Angels**, he^{asws} said: 'So the Fire is (in the control of) Al-Qaim^{asws} whose coming out would inflame and illuminate the east and the west. And the Angels are the ones who would have learnt the Knowledge of the Progeny^{asws} of Muhammad^{saww}. And His^{azwj} Words **and We have not made their number but as a trial for those who disbelieve**, He^{asws} said: 'Meaning the Murjiites (enemies) المرجنة .

و قوله تعالى: لَيَسْتَنفِيزَنَّ الَّذِينَ أوتُوا الْكِتَابَ، قال: «هم الشيعة، و هم أهل الكتاب، و هم الذين أوتوا الكتاب و الحكم و النبوة». و قوله تعالى: وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَ لَا يَرْتَابَ الَّذِينَ أوتُوا الْكِتَابَ «أي لا يشك الشيعة، في شيء من أمر القائم (عليه السلام) وَ لَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ: كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَالْمُؤْمِنُ يَسْلَمُ وَ الْكَافِرُ يَشْكُ. و قوله تعالى: وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ فَجُنُودَ رَبِّكَ هُمُ الشَّيْعَةُ وَ هُمُ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». و قوله تعالى: وَ مَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ [قال: «يعني اليوم قبل خروج القائم، من شاء قبل الحق و تقدم إليه، و من شاء تأخر] عنه».

And the Words of the High **that those who have been Given the Book may be certain** He^{asws} said: 'They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophethood. And the Words of the High **and those who believe may increase in faith, and those who have been Given the Book and the believers may not doubt**, i.e., The Shias do not doubt in anything from the Matter of Al-Qaim^{asws} **and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable?** So Allah^{azwj} Mighty and Majestic Said to them. **Thus does Allah Make err whom He pleases, and He Guides whom He pleases**, So the Believer submits, and the Infidel doubts. And the Words of the High **and none knows the armies of your Lord but He Himself**; So the armies of your Lord^{azwj}, these are the Shias, and they are the witnesses of Allah^{azwj} in the earth. And His^{azwj} Words **and this is naught but a reminder to the humans [74:37] To him among you who wishes to go forward or remain behind** . He^{asws} said: 'Meaning, the day before the rising of Al-Qaim^{asws}, the one who wishes to accept the truth and go forward to him^{asws}, and the one who wishes to delay from it'.

و قوله تعالى: كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ، قال: «هم أطفال المؤمنين، قال الله تبارك و تعالى: وَ اتَّبَعْتَهُمْ دَرَيْتَهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ ، قال: [يعني] إنهم [أمنوا] بالميثاق».

And the Words of the High [74:38] **Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand**, He^{asws} said: 'These are the children of the Believers. Allah^{azwj} Blessed and High has Said [52:21] **And (as for) those who**

²⁷ The no. 1

believe and their offspring follow them in faith, We will unite with them their offspring He^{asws} said: 'Meaning, they believed with the Covenant.

و قوله تعالى: وَ كُنَّا نُكذِّبُ بِيَوْمِ الدِّينِ، قال: «بيوم خروج القائم (عليه السلام)». و قوله تعالى: فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ، قال: «يعني بالتذكرة ولاية أمير المؤمنين (عليه السلام)». و قوله تعالى: كَانَهُمْ حُمُرٌ مَّسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ، قال: « [يعني] كأنهم حمر وحش فرت من الأسد حين رأته، و كذلك المرجئة إذا سمعت بفضل آل محمد (عليهم السلام) نفرت عن الحق».

And the Words of the High [74:46] **And we used to call the Day of Religion a lie** he^{asws} said: 'The Day of the rising of Al-Qaim^{asws} And the Words of the High [74:49] **What is then the matter with them, that they turn away from the admonition?** He^{asws} said: 'The Meaning of admonition is the Wilayah of Amir-ul-Momineen^{asws} [74:50] **As if they were donkeys taking fright [74:51] That had fled from a lion?** It Means as if they were wild donkeys fleeing from a lion when they see it, and similarly the Murjiites (enemies) when they hear the virtues of the Progeny^{asws} of Muhammad^{saww} they flee from the truth.

ثم قال الله تعالى: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنْتَشِرَةً، قال: «يريد كل رجل من المخالفين أن ينزل عليه كتاب من السماء». ثم قال الله تعالى: كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ، قال: «هي دولة القائم (عليه السلام)». ثم قال تعالى بعد أن عرفهم التذكرة هي الولاية: كَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ وَ مَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ، قال: «فالتقوى في هذا الموضع هو النبي (صلى الله عليه و آله)، و المغفرة أمير المؤمنين (عليه السلام)».

[74:52] **Nay; every one of them desires that he may be given Pages spread out;** He^{asws} said: 'Every man from the opposition wants that a Book should descend upon him from the sky [74:53] **Nay! but they do not fear the Hereafter.** This is the government of Al-Qaim^{asws}. Then Allah^{azwj} the High Says afterward to Make them recognise that the admonition is the Wilayah [74:54] **Nay! it is surely a admonition.** [74:55] **So whoever pleases may mind it. [74:56] And they will not mind unless Allah Desires so. He is the one with piety and worthy to be Forgiven** He^{asws} said: 'So the piety is this subject, matter is the Prophet^{saww}, and the Forgiveness is Amir-ul-Momineen^{asws}, 28

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و جل كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَنْسَاءُلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَّكُمْ فِي سَفَرٍ وَ الْمَجْرُمُونَ لَوْلَايَتِكَ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَ لَمْ نَكُ نُطْعِمِ الْمَسْكِينِ وَ كُنَّا نَحْوُضُ مَعَ الْخَائِضِينَ فيقول لهم أصحاب اليمين: ليس من هذا أوتيتكم، فما الذي سلككم في سفر يا أشقياء؟ قالوا: كنا نكذب بيوم الدين حتى أتانا اليقين. فقالوا لهم: هذا الذي سلككم في سفر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولايتك، و عتوا عليك و استكبروا».

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

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! The Words of the Mighty and Majestic [74:38] **Every soul is held in pledge for what it earns, [74:39] Except the people of the right hand [74:40] In gardens, they shall ask [74:41] About the guilty: [74:42] What has brought you into Hell?** And the criminals (guilty) they are the deniers of

28 (تأويل الآيات 2: 6/734)

your^{asws} Wilayah **[74:43] They shall say: We were not of those who sent Prayed (Musalleen) [74:44] And we used not to feed the poor; [74:45] And we used to enter into vain discourse with those who entered into vain discourses.** So the companions of the right hand would be saying to them, 'It is not from these that has brought you here. So what is that which made you travel to Saqar (Hell) O wretched ones?' They would say, **[74:46] And we used to call the Day of Religion a lie**, until (now) conviction has come to us'. They will be saying to them: 'This is what has made you travel to Saqar, O wretched ones, and the Day of Religion is the Day of the Covenant, which you strived against and belied your^{asws} Wilayah, and tyrannised you^{asws} and were arrogant'.²⁹

و قال علي بن إبراهيم، قال: اليمين علي (عليه السلام) و أصحابه شيعته، فيقولون لأعداء آل محمد: ما سللكم في سقر؟ قال: فيقولون: لَمْ نَكُ مِنَ الْمُصَلِّينَ أَي لَمْ نَكْ مِنْ أَتْبَاعِ الْأُئِمَّةِ (عليهم السلام).

And Ali Bin Ibrahim (Tafseer Qummi), said:

'He^{asws} said: 'The right hand (Al-Yameen) is Ali^{asws}, and his^{asws} companions are the Shias, so they will be saying to the enemies of the Progeny^{asws} of Muhammad^{saww} **[74:42] What has brought you into Hell?** So they will be saying **[74:43] They shall say: We were not of those who sent Prayed (Musalleen)** i.e., we were not of those who followed the Imams^{asws}.³⁰

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن إسماعيل بن مهرا، عن الحسن القمي، عن إدريس بن عبد الله، عن أبي عبد الله (عليه السلام)، قال: سألته عن تفسير هذه الآية ما سلَّكُكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ، قال: «عنى بها لم نك من أتباع الأئمة الذين قال الله تبارك و تعالى فيهم: وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ أما ترى الناس يسمون الذي يلي السابق في الحلبة المصلي فذلك الذي عنى حيث قال: لَمْ نَكُ مِنَ الْمُصَلِّينَ لم نك من أتباع السابقين».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mahran, from Al-Hassan Al-Qummi, from Idrees Bin Abdullah, who has narrated the following:

'I asked Abu Abdullah^{asws} about the interpretation of these Verses **[74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who sent Prayed (Musalleen)**, he^{asws} said: 'It means by this, 'We were not of those who followed the Imams^{asws} regarding whom Allah^{azwj} Blessed and High has Said **[56:10] And the foremost are the foremost, [56:11] These are they who are drawn close.** But, do you not see the people calling the (horse) one who follows the first (horse) one in the ring as 'Al-Musalli'? So that is what is meant where they will say **We were not of those who sent Prayed (Musalleen)** – we were not of those who followed the foremost (Al-Sabiqeen)'.³¹

²⁹ (تأويل الآيات 2: 9/738).

³⁰ (تفسير القمي 2: 395).

³¹ (الكافي 1: 38/347).