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## CHAPTER 69

## AL-HAAQAT

## (52 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن جابر، عن أبي عبد الله (عليه السلام)، قال: «أكثرُوا من قراءة الحاقّة، فإن قراءتها في الفرائض والنوافل من الإيمان بالله ورسوله، لأنها إنما نزلت في أمير المؤمنين (عليه السلام) و معاوية، و لم يسلب قارئها دينه حتى يلقى الله عز و جل».

Ibn Babuwayh, by his chain, from Jabir, has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'Frequently recite *Surah Al-Haaqat*, for its recitation in the obligatory (Prayers) or optional (Prayers) is from the faith in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, because it was Revealed regarding (the praise of) Amir-ul-Momineen<sup>asws</sup> and (in the condemnation of) Muawiya. And the Religion of the one who recites it would not be taken away (by Allah<sup>azwj</sup>) until he meets Allah<sup>azwj</sup> Mighty and Majestic'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من كتبها و علقها على امرأة، حامل حفظ ما في بطنها بإذن الله تعالى، و إن كتبت و غسلت و سقي ماؤها طفلا يرضع اللبن قبل كمال فطامه، خرج ذكيا حافظا».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Al Haaqat) would be Accounted for by Allah<sup>azwj</sup> with an easy Accounting. And the one who writes it and attaches it (Amulet) to a pregnant woman, it would Protect what is inside her by the Permission of Allah<sup>azwj</sup>. And if written, or washed with, or drunk by the breastfed child, it would complete his weaning, and he would be intelligent, and with a good memory'.<sup>2</sup>

و قال الصادق (عليه السلام): «إذا كتبت و علقّت على حامل حفظت الجنين، و إذا سقي منها الولد ذكاه و سلمه الله تعالى، و نشأ أحسن نشوء بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'If it is written and attached (Amulet) to a pregnant woman, it would Protect the unborn. And if the child is quenched from it (its water), it would be intelligent and would submit to Allah<sup>azwj</sup> and would grow with a good growth'.<sup>3</sup>

(ثواب الأعمال: 119).

<sup>2</sup> Tafseer Al Burhan – H 10995

<sup>3</sup> (خواص القرآن: 11 «مخطوط»)

## VERSES 1 TO 8

الْحَاقَّةُ {1} مَا الْحَاقَّةُ {2} وَمَا أَدْرَاكَ مَا الْحَاقَّةُ {3} كَذَّبَتْ ثَمُودَ وَعَادَ بِالْقَارِعَةِ {4} فَأَمَّا ثَمُودُ فَأَهْلَكُوا بِالطَّاغِيَةِ {5} وَأَمَّا عَادُ فَأَهْلَكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ {6} سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ {7} فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ {8}

**[69:1] The Reality! [69:2] What is the Reality! [69:3] And what would make you realise what the Reality is! [69:4] Samood and Ad called the striking calamity a lie. [69:5] Then as to Samood, they were destroyed by the tyrant [69:6] And as to Ad, they were destroyed by the Sarsar wind which came to them. [69:7] Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein lying as if they were the trunks of hollow palms. [69:8] Do you then see of them one who remains?**

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيَّاحَ رَحْمَةٍ وَرِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ

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

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

قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبِأَلَا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

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

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُفَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَسَيْتُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

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

قَالَ وَ أَمَّا الرِّيَّاحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُفْلِحُ شَيْئًا مِنَ الْأَرْحَامِ وَ لَا شَيْئًا مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِيِّينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He<sup>asws</sup> said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath of the seven earths,

and not a (single) wind came out from it at all except upon the people of Aad when Allah<sup>azwj</sup> was Wrathful against them. So He<sup>azwj</sup> Commanded the Keepers to take from it a measure of the size of a ring’.

قَالَ فَعَتَّتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَعِظُطاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَحَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّمَا فَدَّ عَتَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ نُهْلِكَ مَنْ لَمْ يَعِصِكَ مِنْ خَلْقِكَ وَ عَمَّارِ بِلَادِكَ

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

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكْتَ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He<sup>asws</sup> said: ‘So Allah<sup>azwj</sup> Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: ‘Come out of the ones whom you have not been Commanded for’. He<sup>asws</sup> said: ‘So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)’.<sup>4</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرِّيَّاحِ الأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّيْبِ وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعَذِّبَ قَوْماً بِنُوعٍ مِنَ العَذَابِ أَوْحَى إِلَى المَلَكِ المُوَكَّلِ بِذَلِكَ النُّوعِ مِنَ الرِّيَّاحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا المَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الأَسَدُ المُغْضَبُ

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<sup>asws</sup> 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<sup>asws</sup> said: ‘Allah<sup>azwj</sup> has armies of winds by which He<sup>azwj</sup> Punishes whomsoever that He<sup>azwj</sup> so Wishes to from the ones who disobey Him<sup>azwj</sup>, and from every wind from these is an Angel allocated to it. So if Allah<sup>azwj</sup> Intends to Punish a people by some kind of torment, He<sup>azwj</sup> Reveals to the Angel in charge of that particular type of the winds by which He<sup>azwj</sup> 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 أ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادَ فَكَيْفَ كَانَ عَذَابِي وَ نَذِرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصِراً فِي يَوْمِ نَحْسِ مُسْتَمِرٍّ وَ قَالَ الرِّيَّاحِ العَقِيمِ وَ قَالَ رِيحٍ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَّاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He<sup>asws</sup> said: ‘And for every wind from these is a name. Have you not heard the Words of the High<sup>azwj</sup>: “[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

<sup>4</sup> Al Kafi – H 14512

**them the destructive wind (Al-Aqeeq)”, 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<sup>azwj</sup> Punishes the ones who disobey Him<sup>azwj</sup>.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He<sup>asws</sup> said: ‘And Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> mention has winds of Mercy which occur, and others besides that which He<sup>azwj</sup> Displays His<sup>azwj</sup> 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<sup>azwj</sup>, and from these are winds which Allah<sup>azwj</sup> has Counted in His<sup>azwj</sup> Book.

فَأَمَّا الرِّيَّاحُ الْأَرْبَعُ السَّمَاوِيَّ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّبَ سَمَاءً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ السَّمَاوِيَّ فَهَيَّبَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ السَّمَاوِيَّ 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<sup>azwj</sup> Intends the North wind to blow, He<sup>azwj</sup> 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<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَيَّبَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah<sup>azwj</sup> Intends to Send the South winds, He<sup>azwj</sup> 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<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَيَّبَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Al-Saba* wind, He<sup>azwj</sup> 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<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دُبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَيَّبَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Daboura*, He<sup>azwj</sup> 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<sup>azwj</sup> Desires it to’.

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

Then Abu Ja'far<sup>asws</sup> 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.<sup>5</sup>

ابن بابويه: عن الحسين بن أحمد، عن أبيه، عن أحمد بن محمد، عن عثمان بن عيسى، رفعه إلى أبي عبد الله (عليه السلام)، قال: «الأربعاء يوم نحس مستمر، لأنه أول يوم و آخر يوم من الأيام التي قال الله عز و جل: سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا».

Ibn Babuwayh, from Al-Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa, with an unbroken chain going up to Imam Abu Abdullah<sup>asws</sup>:

Abu Abdullah<sup>asws</sup> having said: 'Wednesday is a day of continuous bad luck, because of which the first day and the last day from the days which Allah<sup>azwj</sup> Mighty and Majestic Said **[69:7] Which He made to prevail against them for seven nights and eight days unremittingly**'.<sup>6</sup>

## VERSE 9

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ {9}

**[69:9] And Firon came and those before him and the overthrown cities continuously committed sins.**

علي بن إبراهيم: قوله تعالى: وَ جَاءَ فِرْعَوْنُ وَ مَنْ قَبْلَهُ وَ الْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ الْمُؤْتَفِكَاتُ: البصرة، و الخاطئة: فلانة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:9] and those before him and the overthrown cities continuously committed sins** – The overthrown (المؤتفكات) city is Al-Basra, and the one who continuously committed sins (الخطئة) is so and so.<sup>7</sup>

شرف الدين النجفي: عن محمد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن منصور بن حازم، عن حمران، قال: سمعت أبا جعفر (عليه السلام) يقرأ: وَ جَاءَ فِرْعَوْنُ وَ مَنْ قَبْلَهُ وَ الْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ قال: وَ جَاءَ فِرْعَوْنُ يعني الثالث، وَ مَنْ قَبْلَهُ الأولين وَ الْمُؤْتَفِكَاتُ [أهل البصرة] بِالْخَاطِئَةِ [الحميراء] يعني عائشة».

Sharaf Al-Deen Al-Najafy, from Muhammad Al-Barqy, from Al-Husayn Bin sayf Bin Umeyra, from his brother, from Mansour Bin Hazim, from Humran who said:

'I heard Abu Ja'far<sup>asws</sup> recite **[69:9] And Firon came and those before him and the overthrown cities continuously committed sins**, he<sup>asws</sup> said: '**And Firon came** Meaning the third one, and those before him the first two **and the overthrown**

<sup>5</sup> Al Kafi – H 14511

<sup>6</sup> (علل الشرائع: 2 /381)

<sup>7</sup> (تفسير القمي 2: 384).

**cities** the people of Al-Basra **continuously committed sins** 'Al-Humeyra', meaning Ayesha'.<sup>8</sup>

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ وَ الْمُؤْتَفِكَهَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَهَ

I said, '(What about) the Statement of the Mighty and Majestic: **“[53:53] And He destroyed the Overthrown Cities”**. He<sup>asws</sup> (Amir-ul-Momineen<sup>asws</sup>) said: 'These are the people of Al-Basra. It is the overthrown city'.<sup>9</sup>

## VERSE 10

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً {10}

**[69:10] And they disobeyed the Messenger of their Lord, so they were overtaken by a Hold for their excesses**

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَخَذَهُمْ أَخَذَةً رَابِيَةً: «و الرابية التي أربيت على ما صنعوا».

Ali Bin Ibrahim (Tafseer Qummi) said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[69:10] so they were overtaken by a Punishment for their excesses**, he<sup>asws</sup> said: 'And Al-Rab'iat is the one who exceeds (crosses his limits) in what he does'.<sup>10</sup>

## VERSE 11

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ {11}

**[69:11] Surely when the water rose high We Carried you in the ship,**

علي بن إبراهيم: قوله تعالى: إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ يعني أمير المؤمنين (عليه السلام) و أصحابه.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:11] Surely when the water rose high We Carried you in the ship**, it (ship) Means Amir-ul-Momineen<sup>asws</sup> and his<sup>asws</sup> companions'.<sup>11</sup>

## VERSE 12

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدْنَىٰ وَاعِيَةً {12}

**[69:12] And We Made it a Reminder for you and that the retaining ear would retain it**

<sup>8</sup> (تأويل الآيات 2: 1 / 714)

<sup>9</sup> Al Kafi – H 11650 (Extract)

<sup>10</sup> (تفسير القمّي 2: 385).

<sup>11</sup> (تفسير القمّي 2: 384).

سعد بن عبد الله: عن الحسن بن موسى الخشاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: **وَتَعْبَهَا أُذُنٌ وَاعِيَةٌ**، قال: «وعتبا أذن أمير المؤمنين (عليه السلام) من الله و ما كان و ما يكون».

Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[69:12] and that the retaining ear would retain it**, he<sup>asws</sup> said: **'The Retaining Ear is Amir-ul-Momineen<sup>asws</sup>**, from Allah<sup>azwj</sup> of what has happened and what will be happening'.<sup>12</sup>

محمد بن يعقوب: عن أحمد بن مهرا، عن عبد العظيم بن عبد الله، عن يحيى بن سالم، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت و تعبها أذن واعية قال رسول الله (صلى الله عليه و آله): أذنك يا علي».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah, from Yahya Bin Salim, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'When (the Verse) **[69:12] and that the retaining ear would retain it** was Revealed, the Rasool-Allah<sup>saww</sup> said: **'Your<sup>asws</sup> ear, O Ali<sup>asws</sup>**, (the Divine Noor of Allah<sup>azwj</sup>).<sup>13</sup>

حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصمغ بن نيابة قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرأ بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقرأ ابن ابى طالب القرآن ولو احسن ان يقرأ بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لا عرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali<sup>asws</sup> came to Al-Kufa, he<sup>asws</sup> led them for forty mornings reciting **[87] Glorify the name of your Lord, the Most High**'. The hypocrites said, 'By Allah<sup>azwj</sup>, it is not best for the son<sup>asws</sup> of Abu Talib<sup>as</sup> to recite the Quran that he<sup>asws</sup> recites, it would have been better if he<sup>asws</sup> had recited for us a Chapter other than this Chapter'. That reached him<sup>asws</sup>. He<sup>asws</sup> said: 'Woe be unto them! I<sup>asws</sup> am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفي أي يوم نزل وفي أي موضع نزل ويلهم اما يقرأون ان هذا لفي الصحف الاولى صحف ابراهيم وموسى والله عندي ورتتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعبيها اذن واعية فانا كنا عند رسول الله فخبيرنا بالوحى فاعيه ويفوتهم فاذا خرجنا قالوا ما ذا قال انفا.

By Allah<sup>azwj</sup>, there is no word which Came down upon Muhammad<sup>saww</sup> except that I<sup>asws</sup> am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, **[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa**. By Allah<sup>azwj</sup>, with me<sup>asws</sup> is the inheritance of the Messenger of Allah<sup>saww</sup>, and the Messenger of Allah<sup>saww</sup> inherited from Ibrahim<sup>as</sup> and Musa<sup>as</sup>. Woe be unto

<sup>12</sup> (مختصر بصائر الدرجات: 65)

<sup>13</sup> (الكافي 1: 57 / 350).



them, by Allah<sup>azwj</sup>, I<sup>asws</sup> am the one regarding whom<sup>asws</sup> Allah<sup>azwj</sup> Sent down **[69:12] and that the retaining ear might retain it**, for I<sup>asws</sup> was with the Messenger of Allah<sup>saww</sup>. He<sup>saww</sup> informed us of the Revelation. I<sup>asws</sup> retained it whilst they missed out on it, when they went out from us<sup>asws</sup> they said **[47:16] What was it that he said just now?**<sup>14</sup>

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، عن علي (عليه السلام)، قال: «أنا الأذن الواعية، يقول الله عز و جل: وَ تَعِيَهَا أُنْ وَاعِيَةً.»

Ibn Babuwayh said, 'Abu Al-Abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Abdul Aziz Bin yahya Al-Jaloudy at Al-Basra, from Al-Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jaber Al-Ju'fy, who has narrated:

'Abu Ja'far Muhammad Bin Ali<sup>asws</sup> from Ali<sup>asws</sup> having said: 'I<sup>asws</sup> am the Retaining Ear which Allah<sup>azwj</sup> Mighty and Majestic has Spoken about [69:12] and that the retaining ear would retain it.'<sup>15</sup>

محمد بن العباس: روى ثلاثين حديثاً، عن الخاص و العام، منها: ما رواه عن محمد بن سهل القطان، عن أحمد بن عمر الدهقان، عن محمد بن كثير، عن الحارث بن حصيرة، عن أبي داود، عن أبي بريدة، قال: قال رسول الله (صلى الله عليه و آله): «إني سألت الله ربي أن يجعل لعي أذنا واعية، فقيل لي: قد فعل ذلك به.»

Muhammad Bin Al-Abbas has reported thirty Hadeeth from the speciAl-ones (Shiah) and the generAl-ones (Muslims), from it is what has been reported from Muhammad Bin Sahl Al-Qataan, from Ahmad Bin Umar Al-Dahqaan, from Muhammad Bin Kaseer, from Al-Haris Bin Haseyrat, from Abu Dawood, from Abu Bureyda who said:

'The Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> should Make Ali<sup>asws</sup> as the Retaining Ear, so He<sup>azwj</sup> Said to me<sup>saww</sup>: "I<sup>azwj</sup> have already done that".'<sup>16</sup>

و عنه: عن محمد بن جرير الطبري، عن عبد الله بن أحمد المروزي، عن يحيى بن صالح، عن علي بن حوشب الفزاري، عن مكحول، في قوله عز و جل وَ تَعِيَهَا أُنْ وَاعِيَةً، قال: قال رسول الله (صلى الله عليه و آله): «سألت الله أن يجعلها أذن علي» قال: و كان علي (عليه السلام) يقول: «ما سمعت من رسول الله (صلى الله عليه و آله) شيئاً إلا حفظته و لا أنساه»<sup>17</sup>.

And from him, from Muhammad Bin Jareer Al-Tabary, from Abdullah Bin Ahmad Al-Marouzy, from Yahya Bin Salih, from Ali Bin Howshab Al-Fazary, from Mak'howl, who has narrated:

'Regarding the Words of the Mighty and Majestic **[69:12] and that the retaining ear would retain it**, said, 'The Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> asked Allah<sup>azwj</sup> that He<sup>azwj</sup> should Make Ali<sup>asws</sup> as the Retaining Ear'. He said, 'And Ali<sup>asws</sup> used to say: 'I<sup>asws</sup> did not hear anything from the Rasool-Allah<sup>saww</sup> except that I<sup>asws</sup> memorised it and did not forget it'.<sup>17</sup>

<sup>14</sup> Basaair Al Darajaat – P3 CH 10 H 3

<sup>15</sup> Tafseer Al Burhan – H 11008

<sup>16</sup> (تأويل الآيات 2: 3 / 715).

<sup>17</sup> (تأويل الآيات 2: 4 / 715).

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سالم الأشل، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ تَعْبَهَا أذُنٌ وَأَعْيَةٌ ، قال: «الأذن الواعية أذن علي (عليه السلام)، وعى قول رسول الله (صلى الله عليه وآله)، و هو حجة الله على خلقه، من أطاعه أطاع الله، و من عصاه عصى الله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salim Al-Ashal, from Sa'ad Bin Tareyf, who has narrated:

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[69:12] and that the retaining ear would retain it**, he<sup>asws</sup> said: 'The Retaining Ear is the ear of Ali<sup>asws</sup>, which retained the words of the Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> is the Proof of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures. The one who obeys him<sup>asws</sup> has obeyed Allah<sup>azwj</sup>, and the one who disobeys him<sup>asws</sup> has disobeyed Allah<sup>azwj</sup>'<sup>18</sup>.

## VERSES 13 TO 16

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ {13} وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً {14} فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ {15} وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ {16}

**[69:13] And when the trumpet is blown with a single blast, [69:14] And the earth and the mountains would be carried away and crushed with a single crushing. [69:15] On that Day shall the event will occur, [69:16] And the sky shall cleave asunder, so that on that day it shall be frail,**

علي بن إبراهيم، قوله تعالى: وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ، قال: وقعت فذك بعضها على بعض، و قوله: فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ، قال: باطلة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:14] And the earth and the mountains would be carried away**, said, 'They would be crushed one on top of the other'. And His<sup>azwj</sup> Words **[69:16] so that on that day it shall be frail**, said, 'Invalidated'.<sup>19</sup>

## VERSE 17

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ {17}

**[69:17] And the Angels shall be on the sides thereof; and above them eight shall bear on that Day the Throne of your Lord**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن محمد ابن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش- و العرش: العلم- [ثمانية] أربعة منا، و أربعة ممن شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

<sup>18</sup> (تأويل الآيات 2: 5/715).

<sup>19</sup> (تفسير القمي 2: 384).

'Abu Abdullah<sup>asws</sup> has said: 'Carrying the Throne – and the Throne is the Knowledge. Of the eight, four are from us<sup>asws</sup>, and four from the ones whom Allah<sup>azwj</sup> so Desires'.<sup>20</sup>

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن حملة العرش ثمانية، كل واحد منهم له ثمانية أعين، كل عين طباق الدنيا».

Ibn Babuwayh said, 'Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas Bin Al-Nakha'ie who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'The bearers of the Throne are eight. Each one from them has eight eyes. Each eye is a layer of the world'.<sup>21</sup>

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المائة قال له اليهودي: فربك يحمل أو يحمل؟ قال: ان ربي يحمل كل شيء بقدرته، ولا يحمله شيء، قال: فكيف قوله عز وجل: ويحمل عرش ربك فوقهم يومئذ ثمانية قال: يا يهودي ألم تعلم أن الله ما في السموات وما في الارض وما بينهما وما تحت الثرى، فكل شيء على الثرى، والثرى على القدرة، والقدرة، وتحمل كل شيء.

In the book Al-Khisaaal,

Regarding the questions of a Jew to Ali<sup>asws</sup>, from one to a hundred, the Jew said, 'So your Lord<sup>azwj</sup>, does He<sup>azwj</sup> Carry or is He<sup>azwj</sup> carried?' He<sup>asws</sup> said: 'My<sup>asws</sup> Lord<sup>azwj</sup> Carries everything by His<sup>azwj</sup> Power, and is not carried by anything'. He said, 'So how are the Words of the Mighty and Majestic **[69:17] and above them eight shall bear on that Day the Throne of your Lord?**' He<sup>asws</sup> said: 'O Jew! Do you not know that for Allah<sup>azwj</sup> is whatever is in the heavens and whatever is in the earth, and what is in between them, and what is under the ground. So everything is upon the ground, and the ground is upon the Power, and the Power bears everything'.<sup>22</sup>

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز وجل: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ «1»، قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)» يعني أن هؤلاء الذين حول العرش.

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Hatim, from Haroun Bin Al-Jahm, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:7] Those who bear the Throne and those around it**, he<sup>asws</sup> said: 'Meaning, Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, meaning that they are the ones who are around the Throne'.<sup>23</sup>

<sup>20</sup> (الكافي 1: 102 / 6).

<sup>21</sup> (الخصال: 4 / 407).

<sup>22</sup> Tafseer Noor Al Saqalayn – CH 69 H 21

<sup>23</sup> (تأويل الآيات 2: 7 / 1716).

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheykh Abu Ja'far Ibn babuwayh said in l'tiqadaat:

'And as for the Throne which is the Knowledge, so it is borne by four from the former ones and four from the later ones. So as for the four from the former ones – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>. And as for the four from the later ones – Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. This is how it has been reported by the correct chains, from the Imams<sup>asws</sup>,<sup>24</sup>

## VERSES 18 TO 21

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ {18} فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَةَ {19} إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ {20} فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {21}

**[69:18] On that Day you shall be presented - no secret of yours shall remain hidden [69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure**

محمد بن العباس، قال: حدثنا محمد بن الحسين، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، إلى آخر الكلام: «نزلت في علي (عليه السلام)، و جرت في أهل الايمان مثلاً».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al-Muhammady, from Kaseer Bin Ayyash, from Abu Al-Jaroud, who has narrated:

'Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic **[69:19] So as for him who is given his book in his right hand** up to the end of the speech, he<sup>asws</sup> said: 'It was Revealed regarding (the followers of) Ali<sup>asws</sup>, and flowed in the people of the faith, similarly'.<sup>25</sup>

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن عمرو ابن عثمان، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَةَ، قال: «هذا أمير المؤمنين».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Ibn Usman, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book**, he<sup>asws</sup> said: 'This is Amir-ul-Momineen<sup>asws</sup>'.<sup>26</sup>

<sup>24</sup> (اعتقادات الصدوق: 75).

<sup>25</sup> (تأويل الآيات 2: 10 / 717)

<sup>26</sup> (تأويل الآيات 2: 11 / 717)

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أُنْبِئَهُ أُعْطِيَ كِتَابَهُ بِيَمِينِهِ، لِقَوْلِهِ: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَ اليمين إثبات الامام، لأنه كتاب يقرؤه، إن الله يقول: فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَهُ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهُ الْآيَةَ،

Al-Ayyashi, from Abu Baseer, who had narrated:

'Abu Abdullah<sup>asws</sup> has said: 'When it will be the Day of Judgement, everyone would be called with his respective Imam<sup>asws</sup> in whose era he died in, so if he was proven, then he would be given his book in his right hand **[17:71] The Day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book**, and the right hand proves the Imam<sup>asws</sup>, because he<sup>asws</sup> would be reading the book. Allah<sup>azwj</sup> is Saying **[69:19] So as for him who is given his book in his right hand, he will be saying! Come and read my book [69:20] I thought that I would meet my account** - the Verse.

و الكتاب: الإمام، فمن نبذه وراء ظهره كما قال: فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ و من أنكره كان من أصحاب الشمال الذين قال الله: وَ أَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ فِي سَمُومٍ وَ حَمِيمٍ وَ ظُلٌّ مِّنْ يَحْمُومٍ إِلَى آخِرِ الْآيَةِ».

And the book – is the Imam<sup>asws</sup>. So the one who cast him<sup>asws</sup> behind his back just as He<sup>azwj</sup> Said **[3:187] but they cast it behind their backs and took a small price for it**, and the one who denied him<sup>asws</sup> would be from the companions of the left hand about whom Allah<sup>azwj</sup> Said **[56:41] And those of the left hand, how wretched are those of the left hand! [56:42] In hot wind and boiling water, [56:43] And the shade of black smoke** – up to the end of the Verse'.<sup>27</sup>

(كتاب صفة الجنة و النار)، قال: حدثنا أبو جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله)، في حديث طويل في حال المؤمن يوم القيامة، و في الحديث عن الله سبحانه: «ثم يقول: يا جبرئيل، انطلق بعبيدي فأره كرامتي، فيخرج من عند الله قد أخذ كتابه بيمينه فيدحو به مد البصر، فيبسط صحيفته للمؤمنين و المؤمنات، و هو ينادي هَؤُلَاءِ أَقْرَأُوا كِتَابِيَهُ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهُ فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ».

The book Sifat Al-Jannat Wa Al-Naar, said, 'Abu Ja'far Ahmad Bin Muhammad Bin Isa narrated to us, from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, who has narrated the following:

'Abu Abdullah<sup>asws</sup> has narrated that the Rasool-Allah<sup>saww</sup> said, in a lengthy Hadeeth regarding the condition of the Believer on the Day of Judgement, and in the Hadeeth, from Allah<sup>azwj</sup> the Glorious: 'Then He<sup>azwj</sup> would be Saying: "O Jibraeel<sup>as</sup>! Go to My<sup>saww</sup> servant, so show him My<sup>azwj</sup> Prestige'. So he<sup>as</sup> would come out from the Presence of Allah<sup>azwj</sup>, and Grab his book by his right, so he<sup>as</sup> would display it for as far as the eye can see, So he<sup>as</sup> would streamline the book of the Believing man and the Believing woman, and he<sup>as</sup> would call out: **[69:19] Come and read my book [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure**'.<sup>28</sup>

علي بن إبراهيم، قوله تعالى: فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ قَالَ: قَالَ الصَّادِق (عليه السلام): «كل أمة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرَافِ رِجَالٌ [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ «4» فيعطون أولياءهم كتبهم بأيمانهم، فيمرون إلى الجنة بغير حساب، و يعطون أعداءهم كتبهم بشمالهم، فيمرون إلى النار بلا حساب،

<sup>27</sup> (تفسير العياشي 2: 115 / 302)

<sup>28</sup> (الاختصاص: 350).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:19] So as for him who is given his book in his right hand**, said, 'Al-Sadiq<sup>asws</sup> said: 'Each community would be Accounted with the Imam<sup>asws</sup> of their time, and the Imams<sup>asws</sup> recognise their friends and their<sup>asws</sup> enemies by their marks, and these are the Words of the High **[7:46] and on the most elevated places there shall be men who know all by their marks**, so they<sup>asws</sup> would be giving to their<sup>asws</sup> friends, their book in their right hand, so they will be passing by to the Paradise without Accounting. And they<sup>asws</sup> would be giving to their<sup>asws</sup> enemies, their books in their left hand, so they will be passing by to the Fire without Accounting.

فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم: هاؤم أقرؤا كتابي إني ظننت أني ملاق حسابي فهو في عيشة راضية أي مرضية، فوضع الفاعل مكان المفعول».

So when their<sup>asws</sup> friends see their brothers, they would be saying to them **[69:19] Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure**, i.e., being pleased. So the doer is in the place of the done' (الفاعل مكان المفعول).<sup>29</sup>

## VERSE 22 & 23

في جنة عالية {22} فطوفها دائية {23}

**[69:22] In a lofty garden, [69:23] The fruits of which are near at hand**

علي بن إبراهيم، قوله تعالى: فطوفها دائية يقول: مدلية ينالها القاعد و القائم.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:23] The fruits of which are near at hand**, - A person would be able to grab it whilst seated or standing'.<sup>30</sup>

## VERSE 24

كلوا واشربوا هنيئا بما أسلفتم في الأيام الخالية {24}

**[69:24] Eat and drink pleasantly for what you did beforehand in the empty days gone by**

محمد بن الحسن الشيباني في (نهج البيان)، قال: جاء في أخبارنا عن الصادق (عليه السلام)، قال: «الأيام الخالية: أيام الصوم في الدنيا».

Muhammad Bin Al-Hassan Al-Shaybani in Nahj Al-Bayan, said:

'It has come in our Hadeeth from Al-Sadiq<sup>asws</sup> having said: '**in the empty days** – the days of Fasting in the world'.<sup>31</sup>

<sup>29</sup> (تفسير القمي 2: 384)

<sup>30</sup> (تفسير القمي 2: 385).

في كتاب علل الشرايع بإسناده إلى عبد الله بن مرة عن ثوبان قال: قال يهودى للنبي صلى الله عليه وآله فما أول ما يأكل أهل الجنة إذا دخلوها؟ قال: كبد الحوت قال: فما شرابهم على اثر ذلك؟ قال: السلسبيل قال: صدقت.

In the book IIIAI-AI-Shara'ie, by his chain going up to Abdullah Bin Marat, from Sowban who said:

'The Jew said to the Prophet<sup>saww</sup>, 'So what is the first thing that the people of the Paradise would eat when they enter into it?' He<sup>saww</sup> said: 'Liver of the cod'. He said, 'So what would be their drink after that?' He<sup>saww</sup> said: 'Al-Salsabeel'. He said, 'You<sup>saww</sup> have spoken the truth'.<sup>32</sup>

في مجمع البيان وعن زيد بن ارقم قال: جاء رجل من اهل الكتاب إلى رسول الله صلى الله عليه وآله فقال: يا ابا القاسم تزعم ان اهل الجنة يأكلون ويشربون؟ قال: والذي نفسي بيده ان الرجل منهم ليؤتى قوة مائة رجل في الاكل والشرب والجماع، قال: فان الذي يأكل ويشرب يكون له الحاجة؟ فقال: عرق يفيض مثل ريح المسك فإذا كان ذلك ضمير له بطنه.

In Majma Al-Bayan, from from Zayd Bin Arqam who said:

'A man from the people of the Book came to Rasool-Allah<sup>saww</sup>, so he said, 'O Abu Al-Qasim! Are you<sup>saww</sup> alleging that the people of the Paradise would be consuming food and liquids?' He<sup>saww</sup> said: 'By the One in Whose Hand is my<sup>saww</sup> soul, the man from among them would be Given the strength of a hundred men with regards to the eating, and the drinking, and the copulation'. He said, 'So if they eat and drink, they would be becoming needy for the excretion?' So he<sup>saww</sup> said: 'Their sweat would overflow like the scent of the musk. So when it is like that, his stomach would diminish'.<sup>33</sup>

## VERSES 25 TO 32

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ {25} وَلَمْ أَدْر مَا حِسَابِيهِ {26} يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ {27} مَا أَغْنَىٰ عَنِّي مَالِيهِ ۗ هَلْكَ عَنِّي سُلْطَانِيهِ {29} خُدُوهُ فَعُلُوهُ {30} تَمَّ الْجَحِيمَ صَلْوَهُ {31} تَمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

**[69:25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was: [69:27] O I wish I was gone [69:28] My wealth has availed me nothing [69:29] My authority is destroyed [69:30] Grab hold of him, so bind him [69:31] Then throw him into the burning Fire, [69:32] Then thrust him into a chain the length of which is seventy cubits**

علي بن إبراهيم، قال: نزلت في معاوية فيقول يا ليتني لم أوت كتابيهِ و لم أدر ما حسابيهِ يا ليتها كانت القاضية يعني الموت ما أغنى عني ماليهِ يعني ماله الذي جمعه هلك عني سلطانيهِ أي حجتِهِ، فيقال: خُدُوهُ فَعُلُوهُ تَمَّ الْجَحِيمَ صَلْوَهُ أي أسكنوه تَمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ قال: معنى السلسلة السبعين ذراعا في الباطن، هم الجبابرة السبعون.

Ali Bin Ibrahim (Tafseer Qummi), said:

**'It was Revealed regarding Muawiya [69:25] And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was: [69:27] O I wish I was**

<sup>31</sup> نهج البيان 3: 300 «مخطوط»

<sup>32</sup> Tafseer Noor Al Saqalayn – CH 69 H 39

<sup>33</sup> Tafseer Noor Al Saqalayn – CH 69 H 41

**gone** meaning the death [69:28] **My wealth has availed me nothing** meaning his wealth which he had gathered [69:29] **My authority is destroyed** i.e., his argument [69:30] **Grab hold of him, so bind him** [69:31] **Then throw him into the burning Fire**, i.e., settle him [69:32] **Then thrust him into a chain the length of which is seventy cubits**, said, 'The meaning of the chain seventy cubits long is esoteric – They were seventy tyrants'.<sup>34</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابي البلاد عن علي بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضجنان فقال ثلث مرات لا غفر الله لك ثم قال لأصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادلى لسانه يسئلى ان استغفر له وانه يقال هذا وادي ضجنان من اودية جهنم.

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'far<sup>asws</sup> descended into the Zajnaan valley. He<sup>asws</sup> said three times: 'There is no Forgiveness of Allah<sup>azwj</sup> for you'. Then said to his<sup>asws</sup> companions: 'Do you all know why I<sup>asws</sup> said that which I<sup>asws</sup> said?' They said, 'Why did you<sup>asws</sup> say it, may Allah<sup>azwj</sup> Make us to be sacrificed for you<sup>asws</sup>?' He<sup>asws</sup> said: 'Muawiya passed by being pulled by the chains, and asked me<sup>asws</sup> to forgive him', and he<sup>asws</sup> said, 'This is the Zajnaan valley, one of the valleys of Hell'.<sup>35</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين بن أبي العلاء قال: قال أبو عبد الله (عليه السلام): «كان معاوية صاحب السلسلة التي قال الله عز و جل: في سلسلَةٍ ذُرْعُهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ و كان فرعون هذه الأمة».

Muhammad Bin Yqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Husayn Bin Abu Al-A'la who said:

'Abu Abdullah<sup>asws</sup> said: 'Muawiya is the one with the chains which Allah<sup>azwj</sup> Mighty and Majestic Spoke about [69:32] Then thrust him into a chain the length of which is seventy cubits [69:33] Surely he did not believe in Allah, the Great, and he was the Pharaoh of this community'.<sup>36</sup>

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فينقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره».

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far<sup>asws</sup>, in a lengthy Hadeeth in which he<sup>asws</sup> mentioned the description of the infidel on the Day of Judgement. He<sup>asws</sup> said: 'Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خذوه فَعَلُّوه.

<sup>34</sup> (تفسير القمّي 2: 384).

<sup>35</sup> Basaair Al Darajaat – P6 CH 7 H 3

<sup>36</sup> (الكافي 4: 1/244).



Then he will say to him: 'Read your book'. So he would say, 'How can I read whilst Hell is in front of me?' Allah<sup>azwj</sup> will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He<sup>azwj</sup> will Say **[69:30] Grab hold of him, so bind him'**.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترجموني؟ قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟ قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لئيتنا أطعنا الله و أطعنا الرسولاً

He<sup>asws</sup> said: 'In respect of the Words of Allah<sup>azwj</sup>, seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. So he would be saying, 'Will you not have mercy on me?' They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One<sup>azwj</sup> did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?' So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying **[33:66] O we wish that we had obeyed Allah and obeyed the Messenger!**

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدًا، كل جلد غلظه أربعون ذراعًا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعًا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار، رأسه مثل الجبل العظيم، و فخذاه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبًا، و أذناه عضوضان بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها «4» حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعًا، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

He<sup>asws</sup> said: 'So he would be paired with a rock from his right, and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah<sup>azwj</sup> would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire. Its head would be like the great mountain, and its thighs would be like Mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. So it would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, **[69:32] into a chain the length of which is seventy cubits**. In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.<sup>37</sup>

## VERSES 33 TO 37

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {33} وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمُسْكِينِ {34} فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {35} وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ {36} لَا يَأْكُلُهُ إِلَّا الْخَاطِنُونَ {37}

<sup>37</sup> Tafseer Al Burhan – (الاختصاص: 361)

**[69:33] Surely he did not believe in Allah, the Magnificent [69:34] Nor did he urge the feeding of the poor [69:35] Therefore he has not here today a true friend, [69:36] Nor any food except foul pus [69:37] Which none but the wrongdoers eat.**

علي بن إبراهيم: قوله تعالى: إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ لَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ حقوق آل محمد التي غصبوها، قال الله: فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ أي قرابة و لا طعام إلا من غسليين قال: عرق الكفار.

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High **[69:33] Surely he did not believe in Allah, the Magnificent [69:34] Nor did he urge the feeding of the poor**, said, 'These are the rights of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> which he had usurped'. Allah<sup>azwj</sup> Said **[69:35] Therefore he has not here today a true friend, [69:36] Nor any food except foul pus**, said, 'Sweat of the infidels'.<sup>38</sup>

## VERSES 38 TO 52

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ {38} وَمَا لَا تَبْصِرُونَ {39} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {40} وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ {41} وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ {42} تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ {43} وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ {44} لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45} ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46} فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47} وَإِنَّهُ لَتَذَكَّرَةٌ لِلْمُتَّقِينَ {48} وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ {49} وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50} وَإِنَّهُ لَحَقُّ الْيَقِينِ {51} فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

**[69:38] But nay! I swear by that which you see, [69:39] And by that which you do not see. [69:40] Most surely, it is the Word of an Honoured Messenger, [69:41] And it is not the word of a poet; little it is that you believe [69:42] Nor the word of a soothsayer; little is it that you mind. [69:43] It is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein). [69:47] And not one of you could have withheld Us from him. [69:48] And it is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it is a regret to the unbelievers. [69:51] And most surely it is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent**

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: قوله إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ؟ قال: «يعني جبرئيل عن الله في ولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan<sup>asws</sup>, '(What about) **[69:40] Most surely, it is the Word of an Honoured Messenger?**' He<sup>asws</sup> said: 'It Means Jibraeel<sup>as</sup>, from Allah<sup>azwj</sup>, regarding the Wilayah of Ali<sup>asws</sup>'.

<sup>38</sup> Tafseer Al Burhan – H 11048 (384 :2 تفسير القمي)

قلت: وَ مَا هُوَ بِقَوْلٍ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ؟ قال: «قالوا: إن محمدا كذاب على ربه، و ما أمره الله بهذا في علي. فأنزل الله بذلك قرآنا، فقال: إن ولاية علي تنزير من رب العالمين، و لو تقول علينا بعض الأقاويل، لأخذنا منه باليمين، ثم لقطعنا منه الوتين.

I said, ‘(What about) **[69:41] And it is not the word of a poet; little it is that you believe?**’ He<sup>asws</sup> said: ‘They were saying, ‘Muhammad<sup>saww</sup> is lying (Nouzobillah)<sup>39</sup> against his<sup>saww</sup> Lord<sup>azwj</sup>. And Allah<sup>azwj</sup> has not Commanded by this regarding Ali<sup>asws</sup>. So Allah<sup>azwj</sup> Revealed the Quran with that, so He<sup>azwj</sup> Said: “**[69:43] It the Wilayah of Ali<sup>asws</sup> is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand [69:46] Then We would certainly have cut off his aorta**

ثم عطف القول: [فقال] إن ولاية علي لتذكرة للمتقين- للعالمين- و إنا لنعلم أن منكم مكذابين، و إن عليا لحسرة على الكافرين، و إن ولاية علي لحق اليقين فسبح- يا محمد- باسم ربك العظيم. يقول: اشكر ربك العظيم الذي أعطاك هذا الفضل.»

Then there is Kindness in the Words, so He<sup>azwj</sup> Said **[69:48] And it the Wilayah of Ali<sup>asws</sup> is a Reminder for the pious – to the Worlds [69:49] And We know that some of you are beliers [69:50] And it (Wilayah of) Ali<sup>asws</sup> is a regret to the unbelievers. [69:51] And it Wilayah of Ali<sup>asws</sup> is the true certainty [69:52] So Glorify – O Muhammad<sup>saww</sup> the Name of your Lord, the Magnificent’. He<sup>azwj</sup> is Saying: ‘Be thankful to your<sup>saww</sup> Lord<sup>azwj</sup> the Magnificent, who Gave you<sup>saww</sup> this Grace’.<sup>40</sup>**

ابن شهر آشوب: عن معاوية بن عمار، عن الصادق (عليه السلام)- في خبر- «لما قال النبي (صلى الله عليه و آله): من كنت مولاه فعلي مولاه قال العدوي: لا و الله ما أمره الله بهذا، و ما هو إلا شيء يتقوله، فأنزل الله تعالى: وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ إِلَى قَوْلِهِ: وَ إِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ يَعْنِي مُحَمَّدًا وَ إِنَّهُ لَحَقُّ الْيَقِينِ يَعْنِي بِهِ عَلِيًّا (عليه السلام).»

Ibn Shehr Ahub, from Muawiya Bin Amaar:

‘Al-Sadiq<sup>asws</sup> – in a Hadeeth - : ‘So when the Prophet<sup>saww</sup> said: ‘The one whom I<sup>saww</sup> am the Master of, so Ali<sup>asws</sup> is his Master’ (من كنت مولاه فعلي مولاه), the enemies said, ‘No, by Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has not Commanded with this, and it is not anything except what he<sup>saww</sup> is saying’. So Allah<sup>azwj</sup>, the High, Revealed **[69:44] And if he had fabricated against Us some of the sayings up to His<sup>azwj</sup> Words [69:50] And it is a regret to the unbelievers** Meaning by it Muhammad<sup>saww</sup> **[69:51] And most surely it is the true certainty** Meaning by it Ali<sup>asws</sup>,<sup>41</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابي بصير عن ابي المقدم عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهي احدى المؤتفكات وهي اول ارض عبد فيها وثن انه لا يحل لنبي ولوصى نبي ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

<sup>39</sup> God forbid

<sup>40</sup> (الكافي 1: 359 / 91).

<sup>41</sup> (المناقب 3: 37).

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqaadam, from Juweiriya Bin Mas'har who said:

'We were with Amir-ul-Momineen<sup>asws</sup> returning from the killing of the *Khawarijites* until when we came to the land of Babel. It was time for the *Asr* (mid-afternoon) Prayer. Amir-ul-Momineen<sup>asws</sup> descended, and the people descended. Amir-ul-Momineen<sup>asws</sup> said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet<sup>saww</sup> or the successor<sup>asws</sup> of the Prophet<sup>saww</sup> to Pray therein'. He<sup>asws</sup> ordered the people to deviate from the side of the road to Pray, and he<sup>asws</sup> rode the mule of the Messenger of Allah<sup>saww</sup> and went towards it.

قال جويرييه فقلت والله لا تتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فوالله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه قال فقال يا جويرييه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويرييه بن مسهر ان الله يقول فسبح باسم ربك العظيم فاني سألت الله باسمه العظيم فرد على الشمس.

Juweiriya said, 'I said (to myself), 'By Allah<sup>azwj</sup>, I will follow Amir-ul-Momineen<sup>asws</sup> and will imitate him<sup>asws</sup> in Prayer today'. I went behind him<sup>asws</sup>, for, by Allah<sup>azwj</sup>, we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him<sup>asws</sup>. He<sup>asws</sup> said: 'O Juweiriya, Call the Azaan (call for Prayer)'. I said, 'Yes, O Amir-ul-Momineen<sup>asws</sup>'. He<sup>asws</sup> descended towards an area and performed ablution, then stood up and spoke in a speech that I could not understand it except for (something like) Hebrew. Then he<sup>asws</sup> called for the Prayer. By Allah<sup>azwj</sup>, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He<sup>asws</sup> Prayed *Al-Asr*, and I Prayed with him<sup>asws</sup>. When he<sup>asws</sup> had finished his<sup>asws</sup> Prayer, the night came back as it was before. He<sup>asws</sup> turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah<sup>azwj</sup> has Said **[69:52] So Glorify the Name of your Lord, the Magnificent** I<sup>asws</sup> asked Allah<sup>azwj</sup> by His<sup>azwj</sup> Magnificent Name, (and as a result) the Sun returned'.<sup>42</sup>

<sup>42</sup> Basaair Al Darajaat – P5 CH2 H 1