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## CHAPTER 40

### AL-MO'MIN

#### (85 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: باسناده، عن أبي الصباح، عن أبي جعفر (عليه السلام)، قال: «من قرأ حم المؤمن في كل ليلة، غفر الله له ما تقدم من ذنبه و ما تأخر، و ألزمه كلمة التقوى، و جعل الآخرة له خيرا من الدنيا».

Ibn Babuwayh, by his chain, from Abu Al-Asbah,

'Abu Ja'far<sup>asws</sup> having said: 'The one who recites Ha *Meem Al-Mo'min* (Chapter 40) during every night, Allah<sup>azwj</sup> would Forgive for him whatever that had preceded from his sins and what is delayed, and necessitate the Pious Word (كلمة التقوى) for him, and make the Hereafter for him to be better than the world'.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يقطع الله رجاءه يوم القيامة، و يعطى ما يعطى الخائفون الذين خافوا الله في الدنيا و من كتبها و علقها في حائط بستان اخضر و نما، و إن كتبت في خانات، أو دكان، كثر الخير فيه و كثر البيع و الشراء».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said; 'The one who recites this Surah (Chapter 40), Allah<sup>azwj</sup> will not Cut-off his hopes on the Day of Judgement, and he would be Given what the God-fearing would be Given, the ones who feared Allah<sup>azwj</sup> in the world. And the one who writes it, and attaches it (Amulet) upon a garden wall, it would be greener and grow better. And if it was written in boxes or a shop, there would be a lot of good in it, and a lot of buying and selling would take place'.<sup>2</sup>

وقال الصادق (عليه السلام): «من كتبها ليلا و جعلها في حائط أو بستان كثرت بركته و أخضر و أزهر و صار حسنا في وقته، و إن تركت في حائط دكان كثر في البيع و الشراء و إن كتبت لإنسان فيه الادره، زال عنه ذلك و برىء».

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it (Chapter 40) and makes it to be upon a wall or garden, there would be a lot of Blessings in it, and it would be greener and more flowering, and would become well in its time. And if it is left upon a wall of a shop, there would be a lot of buying and selling. And if it is written for a human being who has swelling in his testicle (الادره), that would go away and he would be free from it'.

<sup>1</sup> ثواب الأعمال: 113.

<sup>2</sup> (خواص القرآن)

و إن كتبت و علقت على من به دمامل زال عنه ذلك و كذلك للمفروق يزول عنه الفرق و إذا عجن بمائها دقيق، ثم ببس حتى يصير بمنزلة الكعك، ثم يدق دقا ناعما، و يجعل في إناء ضيق مغطى، فمن احتاج إليه لوجع في فؤاده أو لمغمی علیه، أو لمغشي علیه، أو وجع الكبد أو الطحال، يستف منه، برىء بإذن الله تعالى».

And if it is written and attached (Amulet) upon the one who has abscesses, that would go away, similar to that for the fearful, the fear would go away from him. If its water is kneaded with flour, then left to dry until it becomes like cakes, then hammered into pieces, then made these to be in a container and covered tightly. So the one who needs it for aches in his heart, or for an unconscious person, or for the pains of the liver or the spleen, he should take from it. He would be free from it by the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه واله قال: ومن قرأ سورة حم المؤمن لم يبق روح نبى ولا صديق ولا مؤمن الا صلوا عليه واستغفروا له

In Majma Al-Bayan, Abu Bin Ka'ab,

The holy Prophet<sup>saww</sup> having said: 'The one who recites Surah Ha Meem Al-Mo'min (Chapter 40) (حم المؤمن), there will not remain the spirit of a Prophet<sup>as</sup>, nor a Truthful<sup>as</sup>, and no Believer, except that it would be sending greetings upon him and seeking Forgiveness for him'.<sup>4</sup>

## VERSES 1 & 2

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

**[40:1] Ha Meem [40:2] The Revelation of the Book is from Allah, the Mighty, the Knowing**

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، قال له: أخبرني يا ابن رسول الله (صلى الله عليه و آله) عن حم و حم عسق؟ قال: «أما حم فمعناه الحميد المجيد، و أما حم عسق فمعناه الحليم المثيب العالم السميع القادر القوي».

Ibn babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany regarding what he wrote upon the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry,

(I) said to Al-Sadiq<sup>asws</sup>, 'Inform me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup> about Ha Meem (حم) and Ha Meem Ayn Seen Qaf (حم عسق)? (Chapter 42: 1 & 2)' He<sup>asws</sup> said: 'As for Ha Meem, so its Meaning is The Praise One (الحميد) The Glorious (المجيد), and as for Ha Meem Ayn Seen Qaf (حم عسق), so its Meaning is The Forbearing (الحليم), The Masayyab (المثيب), The Knower (العالم), The Hearing (السميع), The Powerful (القادر), The Strong (القوي)'.<sup>5</sup>

<sup>3</sup> Tafseer Al Burhan – H 9306

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 40 H 3

<sup>5</sup> معاني الأخبار: 1 / 22.

## VERSES 3 – 5

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ <sup>عَلَا</sup> إِلَهَ إِلَّا هُوَ <sup>لِلَّيْهِ</sup> الْمَصِيرُ {3} مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلِبُهُمْ فِي الْبِلَادِ {4} كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ <sup>وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ</sup> وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ <sup>فَكَيْفَ كَانَ عِقَابِ</sup> {5}

**[40:3] The Forgiver of the sins and the Acceptor of the repentance, Severe of the Punishment, with a Long Reach; there is no god but He; to Him is the eventual journey [40:4] None dispute concerning the Signs of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you [40:5] Before them, the people of Nuh and the tribes after them, rejected (prophets), and every nation plotted against their Rasool, and they disputed by means of the falsehood that they might thereby nullify the Truth by it, therefore I Seized them; how was then My Retaliation?**

علي بن إبراهيم: في قوله تعالى: غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ ذلك خاصة لشبيعة أمير المؤمنين (عليه السلام)، و قوله: مَا يُجَادِلُ فِي آيَاتِ اللَّهِ هم الأنمة (عليهم السلام) إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلِبُهُمْ فِي الْبِلَادِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ و هم أصحاب الأنبياء الذين تحزبوا وَ هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ يعني يقتلوه وَ جَادَلُوا بِالْبَاطِلِ أي خاصموا لِيُدْحِضُوا بِهِ الْحَقَّ أي يبطلوه و يدفعوه فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ.

Ali Bin Ibrahim –

Regarding the Words of the High **[40:3] The Forgiver of the sins and the Acceptor of the repentance**, that is especially for the Shias of Amir-ul-Momineen<sup>asws</sup>. And His<sup>azwj</sup> Words **[40:4] None dispute concerning the Signs of Allah they<sup>asws</sup> are the Imams<sup>asws</sup> but those who disbelieve therefore let not their going to and fro in the cities deceive you [40:5] Before them, the people of Nuh and the tribes after them, rejected (prophets)** and they are the companions of the Prophets<sup>as</sup> who formed alliances **and every nation plotted against their Rasool**, Meaning to murder him<sup>as</sup> **and they disputed by means of the falsehood that they might thereby nullify the Truth by it**, i.e., invalidate it and repulse it **therefore I Seized them; how was then My Retaliation?**<sup>6</sup>

في كتاب كمال الدين وتمام النعمة باسناده إلى عبد الرحمن بن سمرة قال: قال رسول الله صلى الله عليه واله: لعن المجادلون في دين الله على لسان سبعين نبيا، ومن جادل في آيات الله فقد كفر قال الله عزوجل: ما يجادل في آيات الله الا الذين كفروا فلا يغررك تقلبهم في البلاد.

In the Book KamaAl-AI-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Abdul Rahman Bin Samarat who said,

'Rasool-Allah<sup>saww</sup> said: 'The disputers regarding the Religion of Allah<sup>azwj</sup> have been cursed by the tongues of seventy Prophets<sup>as</sup>. And the one who disputes regarding the Signs (Imams<sup>asws</sup> of Allah<sup>azwj</sup>, so he has blasphemed (كفر). Allah<sup>azwj</sup> Mighty and Majestic Said **[40:4] None dispute concerning the Signs of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you**'.<sup>7</sup>

<sup>6</sup> تفسير القمي 2: 254

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 40 H 8

**VERSE 6**

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

**[40:6] And thus did the Word of your Lord prove True against those who disbelieved that they are the inmates of the Fire.**

وعنه، قال: حدثنا محمد بن عبد الله الحميري، عن أبيه، عن محمد بن الحسين و محمد بن عبد الجبار، جميعاً، عن محمد بن سنان، عن المنخل بن جميل الرقي، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: «وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يَعْنِي بَنِي أُمَيَّةَ،

And from him (Ali Bin Ibrahim) who said, 'Muhammad Bin Abdullah Al-Humeyri narrated to me, from his father, from Muhammad Bin Al-Husayn, and Muhammad Bin Abdul Jabbar altogether, from Muhammad Bin Sinan, from Al-MankhAl-Bin Jameel Al-Raqy, from Jabir,

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[40:6] And thus did the Word of your Lord prove True against those who disbelieved that they are the inmates of the Fire Meaning the Clan of Umayya**'.<sup>8</sup>

**VERSES 7 - 10**

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ {7} رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {8} وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {9} إِنَّ الَّذِينَ كَفَرُوا ينادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ {10}

**[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe: Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire: [40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise. [40:9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day, indeed You hast Mercy on him, and that is the mighty achievement. [40:10] Surely those who disbelieve shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith is much greater than your loathing of yourselves, so you rejected**

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَلَائِكَتَهُ يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانِ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَارُهُمْ وَاللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتَنكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He<sup>asws</sup> said: 'O Abu Muhammad, Allah<sup>azwj</sup> Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our<sup>asws</sup> Shias just like the leaves get cut-off in the autumn by the wind, and these are the Words of the Mighty and Majestic: **[40:7] Those who are bearing the Throne and those around it Glorify the Praise of**

<sup>8</sup> تفسير القمي 2: 255

**their Lord and believe in Him and ask Forgiveness for those who believe** By Allah<sup>azwj</sup>, their Seeking of Forgiveness is for you (Shias) apart from the other creatures. O Abu Muhammad, have I<sup>asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>asws</sup>, increase it for me'.<sup>9</sup>

في عيون الاخبار باسناده عن الرضا عن علي بن ابي طالب عليهما السلام عن رسول الله (ص) حديث طويل وفيه يقول صلى الله عليه واله: وان الملائكة لخدامنا وخدام محبيننا، يا على الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويستغفرون للذين آمنوا بولايتنا.

In Uyoon Al-Akhbaar, by his chain,

'Al-Reza<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> – a lengthy Hadeeth in which he<sup>saww</sup> is saying: 'And the Angels are our<sup>asws</sup> servants and the servants of those who love us<sup>asws</sup>. O Ali<sup>asws</sup>! **[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe in our<sup>asws</sup> Wilayah**'.<sup>10</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، قال: «يعني محمدا وعلي والحسن والحسين ونوح وإبراهيم وموسى وعيسى (صلوات الله عليهم أجمعين)، يعني أن هؤلاء الذين حول العرش».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Haatim, from Haroun Biin 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 are bearing 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<sup>as</sup> are the ones who are around the Throne'.<sup>11</sup>

وعنه، قال: حدثنا علي بن عبد الله بن أسد، بإسناده يرفعه إلى أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال علي (عليه السلام): لقد مكثت الملائكة سبع سنين و أشهراً لا يستغفرون إلا لرسول الله (صلى الله عليه وآله) ولي، و فينا نزلت هذه الآية [و التي بعدها] الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفُورٌ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ فَهِمُ عَذَابَ الْجَحِيمِ رَبَّنَا وَ ادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ،

And from him (Ali in Ibrahim), from Ali Bin Abdullah Bin Asad, by his chain, raising it to Abu Al-Jaroud,

'Abu Ja'far<sup>asws</sup> having said that Ali<sup>asws</sup> said: 'The Angels remained for seven years and some months, not seeking Forgiveness for anyone except Rasool-Allah<sup>saww</sup> and myself<sup>asws</sup>, and it was regarding us<sup>asws</sup> that this Verse was Revealed, (and that which is after it) **[40:7] Those who are bearing the Throne and those around it Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent and follow Your Way, and save them from the**

<sup>9</sup> Al Kafi – H 14454 (Extract)

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 40 H 12

<sup>11</sup> تأويل الآيات 2: 7 / 1716.

***Punishment of the Blazing Fire [40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise***.

فقال قوم من المنافقين: من أبو علي و ذريته الذين أنزلت فيه هذه الآية؟ فقال علي (عليه السلام): «سبحان الله، أما من أبائنا إبراهيم و إسماعيل؟ أليس هؤلاء أبؤنا؟».

So a group of hypocrites said, 'Is it from the father<sup>as</sup> of Ali<sup>asws</sup> and his<sup>asws</sup> progeny regarding whom this Verse has been Revealed?' So Ali<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! But, it is from our<sup>asws</sup> forefathers Ibrahim<sup>as</sup> and Ismail<sup>as</sup>. Are they<sup>as</sup> not our<sup>asws</sup> forefathers<sup>as</sup>?<sup>12</sup>

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن محمد بن علي، عن حسين الأشقر، عن علي بن هاشم، عن محمد بن عبيد الله بن أبي رافع، عن أبي أيوب، عن عبد الله بن عبد الرحمن، عن أبيه، قال: قال رسول الله (صلى الله عليه و آله): «لقد صلت الملائكة علي و علي علي سنين ، لأنا كنا نصلي و ليس أحد معنا غيرنا».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from Husayn Al-Ashqar, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Raf'ea, from Abu Ayoub, from Abdullah Bin Abdul Rahman, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'The Angels had greeted me<sup>saww</sup> and to Ali<sup>asws</sup> for years when we<sup>asws</sup> used to Pray, and there was no one else with us<sup>asws</sup>,<sup>13</sup>

وفي حديث آخر: بالإسناد المذكور: «و ذلك قوله عز و جل: وَ يَسْتَعْفِرُونَ لِلَّذِينَ آمَنُوا إِلَى قَوْلِهِ عز و جل: عَذَابَ الْجَحِيمِ، فسبيل الله علي (عليه السلام)، و الذين آمنوا أنتم، ما أراد غيركم».

And in another Hadeeth, by the mentioned chain, he<sup>asws</sup> said: 'And these are the Words of the Mighty and Majestic **[40:7] and ask Forgiveness for those who believe** up to the Words of the Mighty and Majestic **Punishment of the Blazing Fire**, so the Way of Allah<sup>azwj</sup> is Ali<sup>asws</sup>, and the ones who believe are you all (Shias). It is not Intended apart from you'.<sup>14</sup>

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام)، أنه سئل: هل الملائكة أكثر أم بنو آدم؟ فقال: «و الذي نفسي بيده لعدد الملائكة في السماوات أكثر من عدد التراب في الأرض، و ما في السماء موضع قدم إلا و فيها ملك يسبحه و يقدس، و لا في الأرض شجرة و لا مدرة إلا و فيها ملك موكل بها يأتي الله كل يوم بعملها و الله أعلم بها، و ما منهم أحد إلا و يتقرب كل يوم إلى الله بولايتنا أهل البيت، و يستغفر لمحبينا و يلعن أعداءنا، و يسأل الله أن يرسل عليهم العذاب إرسالاً».

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

He asked Abu Abdullah<sup>asws</sup>, 'Are the Angels more numerous or the Children of Adam<sup>as</sup>?' So he<sup>asws</sup> said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul, the number of the Angels in the skies is more than the number of dust particles in the earth, and there is no place in the sky for a foothold but there is an Angel Glorifying Him<sup>azwj</sup> and Extolling His<sup>azwj</sup> Holiness. And there is no tree in the earth, and no produce except

<sup>12</sup> تأويل الآيات 2 / 527

<sup>13</sup> تأويل الآيات 2 / 527 .3

<sup>14</sup> تأويل الآيات 2 / 528 .5

that there is an Angel allocated to it. Allah<sup>azwj</sup> Brings it for its work, and Allah<sup>azwj</sup> is Aware of it. And there is none from it except that he comes closer to Allah<sup>azwj</sup> every day by our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household, and seek Forgiveness for those that love us<sup>asws</sup>, and curse our<sup>asws</sup> enemies, and they ask Allah<sup>azwj</sup> that He<sup>azwj</sup> should Send Punishment upon them’.

قوله تعالى: الَّذِينَ يَحْمِلُونَ الْعَرْشَ يعني رسول الله (صلى الله عليه و آله) و الأوصياء من بعده، يحملون علم الله و مَنْ حَوْلَهُ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يعني شيعة آل محمد رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ فُلَانٍ وَ فُلَانٍ وَ بَنِي أُمِيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَي وَايَةَ عَلِيِّ وَلِيِّ اللَّهِ وَ قِهِمْ عَذَابَ الْجَحِيمِ

The Words of the High **[40:7] Those who are bearing the Throne** Meaning Rasool-Allah<sup>saww</sup> and the successors<sup>asws</sup> from after him<sup>saww</sup>, are bearing the Knowledge of Alah<sup>azwj</sup> and those around it Meaning the Angels **Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe** Meaning the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> Our Lord Extends all things in Mercy and Knowledge, therefore grant Forgiveness to those who repent from the Wilayah of so and so, and so and so, and the Clan of Umayya **and follow Your Way**, i.e., the Wilayah of Ali<sup>asws</sup>, the Guardian from Allah<sup>azwj</sup> **and save them from the Punishment of the Blazing Fire.**

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَّحَ مِنْ آبَائِهِمْ وَ أَرْوَاجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يعني من تولى عليا (عليه السلام)، فذلك صلاحهم و قِهِمُ السَّيِّئَاتِ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْنَاهُ يعني يوم القيامة وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لمن نجاه [الله] من ولاية فلان و فلان،

**[40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise**, Meaning the ones who befriended Ali<sup>asws</sup>, so that would correct them **[40:9] And Save them from evil deeds, and whom You are Saving from evil deeds on this Day**, Meaning on the Day of Judgement **indeed You hast Mercy on him, and that is the mighty achievement** for the one whom Allah<sup>azwj</sup> Rescues from the Wilayah of so and so, and so and so.

ثم قال: إِنَّ الَّذِينَ كَفَرُوا يعني بني أمية يُنَادُونَ لِمَفْعُ اللَّهِ أَكْبَرُ مِنْ مَفْعِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يعني إلى ولاية علي (عليه السلام) فَتَكْفُرُونَ».

Then He<sup>azwj</sup> Said **[40:10] Surely those who disbelieve** Meaning the Clan of Umayya **shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith** Meaning to the Wilayah of Ali<sup>asws</sup> is much greater than your loathing of yourselves, so you rejected.<sup>15</sup>

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل (الذين يحملون العرش ومن حوله - قال: يعني الملائكة - يسبحون بحمد ربهم ويستغفرون للذين آمنوا - يعني شيعة آل محمد وآل محمد - ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا - من ولاية الطواغيت الثلاثة، ومن بني أمية - واتبعوا سبيلك) يعني ولاية علي وهو السبيل.

Some of our companions are reporting, from Jabir Bin Yazeed who said,

<sup>15</sup> تفسير القمي 2: 255.

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:7] Those who are bearing the Throne and those around it** – he<sup>asws</sup> said: 'Meaning the Angels **Glorify the Praise of their Lord and believe in Him and ask Forgiveness for those who believe:** - Meaning for the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> - **Our Lord Extends all things in Mercy and Knowledge, therefore Grant Forgiveness to those who repent** – from the wilayah of the three tyrants (Abu Bkar, Umar, and Usmaan) and from the Clan of Umayya - **and follow Your Way,** - Meaning the Wilayah of Ali<sup>asws</sup>, and it is the Way.

وقوله تعالى (وقهم السيئات - يعني الثلاثة - ومن تق السيئات يومئذ فقد رحمته).

And the Words of the High **[40:9] And Save them from evil deeds,** - Meaning the three and whom You are Saving from evil deeds on this Day, indeed You have Mercy on him'.

وقوله تعالى (إن الذين كفروا - يعني بني أمية - ينادون لمقت الله أكبر من مقتكم أنفسكم إندعون إلى الايمان - يعني ولاية علي وهي الايمان - فتكفرون).

And the Words of the High **[40:10] Surely those who disbelieve** – Meaning the Clan of Umayya - **shall be Called out to: Certainly your loathing of Allah when you were called upon to the faith** – Meaning the Wilayah of Ali<sup>asws</sup>, and it is the faith - **is much greater than your loathing of yourselves, so you rejected**.<sup>16</sup>

## VERSE 11

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ {11}

**[40:11] They shall say: Our Lord! You Made us to die twice, and twice have You Given us life, so we do confess our faults; is there then a way out?**

رجعة المعاصر: عن الحسن بن محبوب، عن محمد بن سلام، عن أبي جعفر (عليه السلام)، في قوله تعالى: قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ، قال: «هو خاص لأقوام في الرجعة بعد الموت، فتجري في القيامة، فبعدا للقوم الظالمين».

Raj'at Al-Ma'asar, from Al-Hassan Bin Mahboub, from Muhammad Bin Salaam,

'Abu Ja'far<sup>asws</sup>, regarding the Words of the High **[40:11] They shall say: Our Lord! You Made us to die twice, and twice have You Given us life, so we do confess our faults; is there then a way out?** He<sup>asws</sup> said: 'This is especially for the people during the Return (الرجعة) after the death, so it flows regarding the Day of Judgement, a dimension of the unjust people'.<sup>17</sup>

## VERSE 12

ذِكْرُكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ {12}

<sup>16</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 13

<sup>17</sup> الرجعة: 43 «مخطوط»

**[40:12] That is because when you were called to Allah alone, you disbelieved, and when associates were associated with Him, you believed; so the Judgement belongs to Allah, the High, the Great.**

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشمأزت إلى آخر الاية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajjal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah<sup>asws</sup> of what Abu Al-Khattab has been saying. He<sup>asws</sup> said: 'Some have mentioned to me what he has been saying'. I said, 'With regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[39:45] When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter shrink”** he says, 'When Allah, the One and Only, is mentioned, this is Amir-ul-Momineen<sup>asws</sup>, and **“but when other than He are mentioned”**, this is that one and that one (the enemies of Allah<sup>azwj</sup> Abu Bakr and Umar)'.<sup>18</sup>

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah<sup>asws</sup> said: 'The one who says this is a Polytheist', three times. 'I<sup>asws</sup> am O Allah<sup>azwj</sup> away from him (Tabarra)', three times. 'But, by that it means Allah<sup>azwj</sup> Himself<sup>azwj</sup>, but, by that it means Allah<sup>azwj</sup> Himself<sup>azwj</sup>, and He<sup>azwj</sup> has Informed in Haa Meem **“[40:12] That is because when Allah alone was called upon, you disbelieved”**. I said, 'Does it mean by that Amir-ul-Momineen<sup>asws</sup>'.

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

Abu Abdullah<sup>asws</sup> said: 'The one who says this, is a Polytheist. I<sup>asws</sup> am to Allah<sup>azwj</sup>, away from him (Tabarra)', three times. 'But, by that it means Himself<sup>azwj</sup>'.<sup>18</sup>

ومن التأويل: ما عن محمد البرقي، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الحسن بن الحسين، عن أبي جعفر عليه السلام في قوله عزوجل (ذلكم بأنه إذا دعى الله وحده كفرتم - بأن لعلي ولاية - وإن يشرك به - من ليست له ولاية - تؤمنوا فالحكم لله العلي الكبير).

And from the explanation is what is from Muhammad Al-Barqy, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Hassan Bin Al-Husayn,

'Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic **[40:12] That is because when you were called to Allah alone, you disbelieved**, that is to the Wilayah of Ali<sup>asws</sup> **and when associates were associated with Him**, - the ones to whose wilayah you were not called to, **you believed; so the Judgment belongs to Allah, the High, the Great**.<sup>19</sup>

<sup>18</sup> Basaair Al Darajaat – P 10 CH 21 H 4

<sup>19</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 11

**VERSE 13**

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ {13}

**[40:13] He it is Who Shows you His Signs and Sends down for you sustenance from the sky, and none minds but he who turns (to Him) frequently**

علي بن إبراهيم: هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ يَعْنِي الْأُئِمَّةَ الَّذِينَ أَخْبَرَ اللَّهُ وَرَسُولُهُ بِهِمْ.

Ali Bin Ibrahim –

Regarding **[40:13] He it is Who Shows you His Signs** – Meaning the Imams<sup>asws</sup> whose news was Given by Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.<sup>20</sup>

**VERSES 14 & 15**

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14} رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ {15}

**[40:14] Therefore call upon Allah, being sincere to Him in the Religion, though the unbelievers are averse [40:15] Possessor of the Highest Levels, Lord of the Throne; He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants, that he may warn of the Day of the Meeting.**

علي بن إبراهيم، قال: روح القدس، و هو خاص لرسول الله (صلى الله عليه و آله) و الأئمة (عليهم السلام).

Ali Bin Ibrahim –

Regarding **[40:15] He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants** – The Holy Spirit, and it is especially for Rasool-Allah<sup>saww</sup> and the Imams<sup>asws</sup>.<sup>21</sup>

سعد بن عبد الله، قال: حدثنا محمد بن عيسى بن عبيد، و محمد بن الحسين، و موسى بن عمر بن يزيد الصيقل، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَقَالَ: «جبرئيل الذي انزل على الأنبياء، و الروح يكون معهم و مع الأوصياء».

Sa'd Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, and Muhammad Bin Al-Husayn, and Musa Bin Umar Bin Yazeed Al-Sayqal, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far<sup>asws</sup> replied when I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:15] He Makes the Spirit to from His Command upon whomsoever He Desires to of His servants**, so he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> is the one who descended upon the Prophets<sup>as</sup>, and the Spirit was with them<sup>as</sup> and the successors<sup>as</sup>'.<sup>22</sup>

<sup>20</sup> تفسير القمّي 2 256.

<sup>21</sup> تفسير القمّي 2 256.

<sup>22</sup> مختصر بصائر الدرجات: 3.

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق يوم يلتقي أهل السماء و أهل الأرض».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Ibn Dawood, from Hafs Bin Gayas,

'Abu Abdullah<sup>asws</sup> has said: '**[40:15] the Day of the Meeting** (التلاق) is the Day when the people of the sky would meet the people of the earth'.<sup>23</sup>

## VERSES 16 & 17

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ {16} الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

**[40:16] The Day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the Kingdom this Day? To Allah, the One, the Subduer [40:17] This Day every soul shall be Recompensed for what it has earned; no injustice (shall be done) this Day; surely Allah is Quick in Reckoning.**

ابن بابويه، قال: حدثنا محمد بن بكران النقاش (رحمه الله) بالكوفة، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام) - في حديث تفسير حروف المعجم - قال: «فالميم ملك الله [يوم الدين] يوم لا مالك غيره، و يقول الله عز و جل: لِمَنِ الْمُلْكُ الْيَوْمَ، ثم تنطق أرواح أنبيائه و رسله و حججه، فيقولون: لِلَّهِ الْوَاحِدِ الْقَهَّارِ، فيقول جل جلاله: الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ».

Ibn Babuwayh, from Muhammad Bin Bakran Al-Naqash at Al-Kufa, from Ahmad Bin Muhammad Al-Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father,

'Abu Al-Hassan<sup>asws</sup> Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> – in a Hadeeth regarding the Tafseer of the Gathered Letters (حروف المعجم) – said: 'So the Meem is the Kingdom of Allah<sup>azwj</sup> on the Day when there will be no king apart from Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Mighty and Majestic is Saying **To whom belongs the Kingdom this Day?**, then the Spirits of His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Rasools<sup>as</sup>, and His<sup>azwj</sup> Proofs<sup>asws</sup> speak and they<sup>as</sup> are saying **To Allah, the One, the Subduer**. So the Majestic is Saying **[40:17] This Day every soul shall be Recompensed for what it has earned; no injustice (shall be done) this Day; surely Allah is Quick in Reckoning**'.<sup>24</sup>

## VERSES 18 & 19

وَأَنْذَرَهُمْ يَوْمَ الْأَرْزَاقِ إِذْ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِئِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ {18} يَغْلُمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

**[40:18] And warn them of the Day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed. [40:19] He Knows the stealthy looks and that which is hidden in the chests.**

<sup>23</sup> معاني الأخبار: 1/156.

<sup>24</sup> التوحيد: 1/234.

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن عبد الرحمن بن سلمة الجريري، قال: سألت أبا عبد الله (عليه السلام)، عن قوله عز وجل: **يَعْلَمُ خَائِنَةَ الْأَعْيُنِ، فقال: «ألم تر إلى الرجل ينظر إلى الشيء و كأنه لا ينظر إليه، فذلك خائنة الأعين».**

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Bin Maymoun, from Abdul Rahman Bin Salmat Al-Jureyri who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic **[40:19] He Knows the stealthy looks**, so he<sup>asws</sup> said: 'Have you not seen the man looking at something and he is as if he is not looking at it? So that is the stealthy look'.<sup>25</sup>

## VERSES 20 - 26

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ {20} أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21} ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ {22} وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {23} إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ {24} فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {25} وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ {26}

**[40:20] And Allah Judges with the Truth; and those whom they call upon besides Him cannot judge with anything; Allah is the Hearing, the Seeing. [40:21] Have they not travelled in the earth and seen how was the end of those who were before them? They used to be mightier than them in strength - and in fortifications in the land, but Allah Destroyed them for their sins; and there was not for them any defender against Allah [40:22] That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution. [40:23] And certainly We sent Musa with Our Signs and clear authority, [40:24] To Pharaoh, and Haman, and Qaroun, but they said: A lying magician. [40:25] So when he came to them with the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and what is the plotting of the unbelievers except for the straying. [40:26] And Pharaoh said: Leave me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن منصور أبي زياد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول فرعون: **ذَرُونِي أَقْتُلْ مُوسَىٰ مِنْ كَانَ يَمْنَعُهُ؟ قال: «منعته رشده، و لا يقتل الأنبياء و لا أولاد الأنبياء إلا أولاد الزنا».**

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-khattab, from Ali Bin Asbaat, from Ismail Bin Mansour Abu Ziyad, from a man,

'Abu Abdullah<sup>asws</sup> regarding the words of Pharaoh<sup>la</sup> **[40:26] Leave me alone that I may slay Musa**, who was it that prevented him<sup>la?</sup> He<sup>asws</sup> said: 'It was his<sup>la</sup> (birth by)

<sup>25</sup> معاني الأخبار: 1 / 147

correct marriage that prevented him<sup>la</sup>, and they do not kill the Prophets<sup>as</sup>, nor the children of the Prophets<sup>as</sup>, only the children of adultery do that'.<sup>26</sup>

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات): عن محمد بن جعفر القرشي الرزاز، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن أبي زياد، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذُرُونِي أَقْتُلْ مُوسَى فَقِيلَ: مَنْ كَانَ يَمْنَعُهُ؟ قَالَ: «كَانَ لِرَشْدِهِ، لِأَنَّ الْأَنْبِيَاءَ وَالْحَجَّجَ لَا يَقْتُلُهُمْ إِلَّا أَوْلَادُ الْبَغَايَا.

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayah, in Kaamil Al-Zaiyaraat, from Muhammad Bin Ja'far Al-Qarshy Al-Razaz, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbaat, from Ismail Bin Abu Ziyad, from one of his men,

'Abu Abdullah<sup>asws</sup> regarding the words of Pharaoh<sup>la</sup> **[40:26] Leave me alone that I may slay Musa**, who was it that prevented him<sup>la</sup>? He<sup>asws</sup> said: 'It was his (birth by) correct marriage, because the Prophets<sup>as</sup>, and the Proofs<sup>asws</sup>, (Imams<sup>asws</sup>) nobody would kill them<sup>as</sup> except for the sons of prostitutes'.<sup>27</sup>

العباشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلها. فقالوا: أَرْجُهُ وَ أَحَاهُ وَ أَمْرُهُ بِالتَّائِي وَ النِّظَرِ» ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He<sup>asws</sup> said: 'When Musa<sup>as</sup> and Haroun<sup>as</sup> came up to Pharaoh<sup>la</sup>, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them<sup>as</sup>. **[7:111] They said (unto Pharaoh): Put him off (a while) - him and his brother** and he<sup>la</sup> commanded to hold off and the consideration'. Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> own chest and said: 'And similar to that are us<sup>asws</sup>. No one removes us<sup>asws</sup> except if he is of evil birth'.<sup>28</sup>

## VERSES 27 & 28

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27} وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدْكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

**[40:27] And Musa said: Surely I take Refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning [40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord? And if he be a liar, upon him would be his lie, and if he be truthful, there will befall you some of that which he Promises you (with); surely Allah does not Guide one who is extravagant, a liar:**

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان خازن فرعون مؤمنا بموسى، قد كتم إيمانه ستمائة سنة، و هو الذي قال الله تعالى: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ».

<sup>26</sup> علل الشرائع: 1 / 57

<sup>27</sup> كامل الزيارات: 7 / 78

<sup>28</sup> تفسير العبّاشي 2: 62 / 24.

Ali Bin Ibrahim said, 'My father narrated to me from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

'Abu Ja'far<sup>asws</sup> has said: 'The treasurer of Pharaoh (Hizkeel) was a Believer with Musa<sup>as</sup>. He had concealed his belief for six hundred years, and he is the one for whom Allah<sup>azwj</sup> the High Says **[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?**<sup>29</sup>

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالاً: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث قال فيه: «فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي سُورَةِ الْمُؤْمِنِ حِكَايَةَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ، وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ، فَنَسِبَهُ إِلَى فِرْعَوْنَ بِنَسْبِهِ، وَ لَمْ يَضْفِهِ إِلَيْهِ بِدِينِهِ».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayyan Bin Al-Salt,

(Imam) Al-Reza<sup>asws</sup> – in a Hadeeth in which he<sup>asws</sup> said: 'So the Words of Allah<sup>azwj</sup> Mighty and Majestic in Surah Al-Mu'min is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh<sup>la</sup> **[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?** And he was a cousin of Pharaoh<sup>la</sup>, and so he attributed to Pharaoh<sup>la</sup> what he attributed, and did not add to it with his Religion'.<sup>30</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: سمعت أبا جعفر (عليه السلام) يقول و عنده رجل من أهل البصرة يقال له عثمان الأعمى، و هو يقول: إن الحسن البصري يزعم أن الذين يكتُمون العلم يؤذي ربح بطونهم أهل النار؟ فقال أبو جعفر (عليه السلام): «فهللك إذن مؤمن آل فرعون، ما زال العلم مكتوما منذ بعث الله نوحا (عليه السلام)، فليذهب الحسن يمينا و شمالا، فو الله ما يوجد العلم إلا هاهنا».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Abdullah Biin Suleyman who said,

'I heard Abu Ja'far<sup>asws</sup> saying, and in his<sup>asws</sup> presence was a man from Al-Basra called Usman Al-Amma, and he was saying, 'Al-Hassan Al-Basry alleges that the one who conceals the knowledge would be harmed by a wind from the bellies of the people of the Fire?' Abu Ja'far<sup>asws</sup> said: 'So the believer (Hizkeel) of the people of Pharaoh<sup>la</sup> is destroyed, for he did not cease concealing the knowledge since Allah<sup>azwj</sup> Sent Noah<sup>as</sup>. So, let Al-Hassan go to the right and left, By Allah<sup>azwj</sup>, he will not find the (correct) knowledge except over here'.<sup>31</sup>

الامام العسكري عليه السلام في مؤمن آل فرعون الذي حكى الله عنه بقوله (وقال رجل مؤمن من آل فرعون يكتم إيمانه) قال عليه السلام: كان حزقيل مؤمن آل فرعون يدعو قوم فرعون إلى توحيد الله، ونبوة موسى عليه السلام، وتفضيل محمد صلى الله عليه وآله على جميع رسل الله وخلقه، وتفضيل علي بن أبي طالب والخيار من أولاده عليهم السلام على سائر أوصياء النبيين، وإلى البراءة من ربوبية فرعون.. الحديث.

<sup>29</sup> تفسير القمي 2: 137.

<sup>30</sup> عيون أخبار الرضا (عليه السلام) 1: 1/240.

<sup>31</sup> الكافي 1: 15/40.

Al-Imam Al-Askary<sup>asws</sup> regarding the Believer of the People of Pharaoh<sup>la</sup> about whom Allah<sup>azwj</sup> has Told by His<sup>azwj</sup> Words **[40:28] And a believing man of Pharaoh's people who hid his faith** – he<sup>asws</sup> said: 'Hizkeel was a Believer from the people of Pharaoh<sup>la</sup> who used to call the people of Pharaoh<sup>la</sup> to the Oneness of Allah<sup>azwj</sup>, and Prophet-hood of Musa<sup>as</sup>, and preferences of Muhammad<sup>saww</sup> over all the Rasools<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> creatures, and preferences of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the good ones from his<sup>asws</sup> sons<sup>asws</sup> over the rest of the successors<sup>as</sup> of the Prophets<sup>as</sup>, and (called towards) distancing from the Lordship of Pharaoh<sup>la</sup>.<sup>32</sup>

## VERSES 29 - 33

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29} وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْرَابِ {30} مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ {31} وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32} يَوْمَ تُنَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

**[40:29] O people! Yours is the Kingdom this Day, being masters in the land, but who will help us against the punishment of Allah if it comes to us? Pharaoh said: I do not show you anything but that which I see (myself), and I do not make you follow any but the right way. [40:30] And he who believed said: O my people! surely I fear for you the like of what befell the Allies [40:31] The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants; [40:32] And, O my people! I fear for you the Day of Calling out, [40:33] The Day on which you will turn back retreating; there shall be no saviour for you from Allah, and whomsoever Allah Causes to err, there is no guide for him**

العباشي: عن الزهري، عن أبي عبد الله (عليه السلام)، يقول: «يَوْمَ التَّنَادِ يَوْمَ ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء.»

Al-Ayyashi, from Al-Zuhry,

'Abu Abdullah<sup>asws</sup> has said: '**[40:32] I fear for you the Day of Calling out** – The Day in which the people of the Fire would call out to the people of the Paradise, '**[7:50] Pour on us some water**'.<sup>33</sup>

## VERSE 34

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ ۗ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ {34}

**[40:34] And Yusuf had come to you before with the clear Proofs, but you never ceased to doubt as to what he brought; until when he died, you said: Allah will never Send a Rasool after him. Thus does Allah Cause him to err who is extravagant, a doubter**

<sup>32</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 10

<sup>33</sup> تفسير العباشي 2: 50 / 19.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ نَزَلَ عَلَيَّ رَجُلٌ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنْ الَّذِي أُرْسِلُهُ اللَّهُ عَزَّ وَجَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَتِيمٌ أَبِي طَالِبٍ وَهُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتُهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said that; 'The Rasool Allah<sup>saww</sup> had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him<sup>saww</sup>. So when Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> to the people, it was said to the man, 'Do you know the one whom Allah<sup>azwj</sup> Mighty and Majestic has Sent to the people?' He said, 'No'. They said, 'He<sup>saww</sup> is Muhammad Bin Abdullah<sup>saww</sup>, the orphan of Abu Talib<sup>as</sup>, and he<sup>saww</sup> is the one whom stayed with you at Al-Taef on such and such a day. You had honoured him<sup>saww</sup>.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَسَلَّمَ عَلَيْهِ وَ أَسْلَمَ ثُمَّ قَالَ لَهُ أ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَ مَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلَتْ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتُكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرْحَبًا بِكَ سَلِّ حَاجَتَكَ فَقَالَ أَسْأَلُكَ مِائَتِي شَاةٍ بِرُعَاتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عليه السلام) فَقَالُوا وَ مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

Imam<sup>asws</sup> said: 'The man went to the Rasool Allah<sup>saww</sup>. He greeted him<sup>saww</sup>, then said to him<sup>saww</sup>, 'Do you<sup>saww</sup> recognise me, O Rasool Allah<sup>saww</sup>?'. He<sup>saww</sup> said: 'And who are you?' He said, 'I am the lord of the house where you<sup>saww</sup> stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured you<sup>saww</sup>'. The Rasool Allah<sup>saww</sup> said to him: 'Welcome to you. Ask for your need'. So he said, 'I ask you<sup>saww</sup> for a hundred sheep along with its shepherd'. So the Rasool Allah<sup>saww</sup> ordered for him what he had asked for, then said to his<sup>saww</sup> companions: 'What was it with this man that he did not ask me<sup>saww</sup> what the elderly woman of the Children of Israel asked to Musa<sup>as</sup>?'. They said, 'And what did the elderly woman of the Children of Israel ask to Musa<sup>as</sup>?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَيَّ مُوسَى أَنْ أَحْمِلْ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عليه السلام) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَقُلَانَهُ فَأَرْسَلَ مُوسَى (عليه السلام) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عليه السلام) قَالَتْ نَعَمْ قَالَ فَذَلِّينِي عَلَيْهِ وَ لَكَ مَا سَأَلْتَ

So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup> that: "Carry the bones of Yusuf<sup>as</sup> from Egypt, before you<sup>as</sup> leave from it, to the Holy land in Syria". Musa<sup>as</sup> asked about the grave of Yusuf<sup>as</sup>. An old man came up and said, 'If there is anyone who would recognise his<sup>as</sup> grave it would be such and such a woman. So Musa<sup>as</sup> sent for her. When she came, he<sup>as</sup> said: 'Do you recognise the place of the grave of Yusuf<sup>as</sup>?'. She said, 'Yes'. Point it out to me<sup>as</sup> and you can have whatever you ask for'.

قَالَ لَا أَذَلِكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكَ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى لَا يُكْبِرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكَ حُكْمُكَ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلْتَنِي مَا سَأَلْتَنِي عَجُوزُ بَنِي إِسْرَائِيلَ.

She said, 'I will not point it out to you except under my command'. He<sup>as</sup> said: 'For you is the Paradise'. She said, 'No, except by my command on you<sup>as</sup>'. So Allah<sup>azwj</sup> Mighty

and Majestic Revealed unto Musa<sup>as</sup>: “It is not a great thing to you<sup>as</sup> for it to be by her command”. So Musa<sup>as</sup> said to her: ‘For you is the command’. She said, ‘My command is that I should be with you<sup>as</sup>, in your<sup>as</sup> level which you<sup>as</sup> would be upon, on the Day of Judgement, in the Paradise’. So the Rasool Allah<sup>saww</sup> said: ‘What was it with this (man) that he did not ask me<sup>saww</sup> for what the elderly woman of the Children of Israel asked for?’<sup>34</sup>

ابْنُ مَحْبُوبٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عَلَيْهِ السَّلَامُ) لِبَنِيهِ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ أَمْ كَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مِنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بَرِيَالٌ وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بَرِيَالٌ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ أَخْبِرْنِي عَنِ الْأَرْوَاحِ تَقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لَوْلِيهِ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far<sup>asws</sup>, ‘Inform me about the words of Yaqoub<sup>as</sup> to his<sup>as</sup> sons: **“[12:87] O my sons! Go and inquire respecting Yusuf and his brother”**, Did he<sup>as</sup> know that he<sup>as</sup> was alive, and there was a separation of twenty years between them?’ He<sup>asws</sup> said: ‘Yes’. I said, ‘How did he<sup>as</sup> know?’ He<sup>asws</sup> said: ‘He<sup>as</sup> supplicated before dawn and asked Allah<sup>azwj</sup> Mighty and Majestic that he<sup>azwj</sup> should Send down to him<sup>as</sup> the Angel of Death. So Biryaaal descended unto him<sup>as</sup>, and he is the Angel of Death. So Biryaaal said to him<sup>as</sup>: ‘What is your<sup>as</sup> need, O Yaqoub<sup>as</sup>?’ He<sup>as</sup> said: ‘Inform me about the souls. Do you capture them altogether or separately?’ He said, ‘But, I capture them separately, soul by soul’. He<sup>as</sup> said to him: ‘So inform me, Did you come across the soul of Yusuf<sup>as</sup> in what you have passed by?’ He said: ‘No’. Thus Yaqoub<sup>as</sup> came to know that he<sup>as</sup> was alive. So, due to that he<sup>as</sup> said **“[12:87] O my sons! Go and inquire respecting Yusuf and his brother”**.<sup>35</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ نُوْتِي بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ أَفْتِنْتَنِي فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَنْتَ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عَلَيْهَا السَّلَامُ) فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَا فَلَمْ يُفْتِنَنَّ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah<sup>asws</sup> saying: ‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, ‘O Lord<sup>azwj</sup>! You<sup>azwj</sup> Created me beautiful until I did what I did. So they will come with Maryam<sup>as</sup> and say to her, ‘Are you more beautiful or her<sup>as</sup>? She<sup>as</sup> had beauty in her<sup>as</sup> but did not do Fitna (mischief)’.

وَ يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ أَفْتِنْتَنِي فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَنْتَ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عَلَيْهِ السَّلَامُ) فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَا فَلَمْ يُفْتِنَنَّ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, ‘O Lord<sup>azwj</sup>! You<sup>azwj</sup> Created me with beauty until I did with the women what I did. So they will bring Yusuf<sup>as</sup> and say, ‘Are you more handsome or he<sup>as</sup> is? He<sup>as</sup> had beauty but did not do Fitna (mischief)’.

<sup>34</sup> Al Kafi – H 14592

<sup>35</sup> Al Kafi – H 14686

وَجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَائِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتَنَيْتَنِي فَيُؤْتِي بِأَيُّوبَ (عليه السلام) فَيَقَالُ أَلَيْبَيْتَكَ أَشَدُّ أَوْ بَلِيَّتُهُ هَذَا فَقَدْ انْبَلَى فَلَمْ يُفْتَنَّ.

And they will come with the afflicted person who had been involved in Ftina (mischief) due to his afflictions. So he will say, 'O Lord<sup>azwj</sup>! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayyub<sup>as</sup>. So they would say, 'Were your afflictions more severe or his<sup>as</sup> afflictions? He<sup>as</sup> was in afflictions but did not do Fitna (mischief)'.<sup>36</sup>

## VERSES 35 - 37

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبِيرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ {35} وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ {36} أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا {37} وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كُنْذُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ {37}

**[40:35] Those who dispute concerning the Signs of Allah without any authority that He has Given them; greatly hated is it by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant [40:36] And Pharaoh said: O Hamaan! Build for me a tower that I may attain the means of access, [40:37] The means of access to the skies, then reach the God of Musa, and I surely think him to be a liar. And thus the evil of his deed was made to seem fair to Pharaoh, and he was turned away from the Way; and the scheme of Pharaoh was not (to end) in anything but perdition.**

علي بن إبراهيم: قال: فبنى هامان له في الهواء صرحا، حتى بلغ مكانا في الهواء لا يتمكن الإنسان أن يقوم عليه من الرياح القائمة في الهواء، فقال لفرعون: لا تقدر أن تزيد على هذا. فبعث الله رياحا، فرمت به، فاتخذ فرعون و هامان عند ذلك التابوت، و عمدا إلى أربعة أنسر، فأخذا أفرأخها و ربيهاها، حتى إذا بلغت القوة، و كبرت، عمدا إلى جوانب التابوت الأربعة، فغرسا في كل جانب منه خشبة، و جعلا على رأس كل خشبة لحما، و جوعا الأنسر، و شدا أرجلها بأصل الخشبة، فنظرت الأنسر إلى اللحم، فأهوت إليه، و صفقت بأجنحتها، و ارتفعت بهما في الهواء، و أقبلت تطير يومها،

Ali Bin Ibrahim said,

'So Hamaan built to him (Pharaoh<sup>la</sup>) a monument in the air (as tall as possible), to the extent that it reached a place in the air that it is not possible for the Human being that he could stand on it due to the winds in the atmosphere. So he said to Pharaoh<sup>la</sup>, 'I cannot exceed any more than this'. So Allah<sup>azwj</sup> Sent Winds which threw it (crashed). So Pharaoh<sup>la</sup> and Hamaan took a box, and placed four Ansar (birds) in it and bred its nestlings until they gained strength and were bigger and placed them on the four sides of the box, and placed a piece of wood in each of the sided and placed meat upon each of these . And the Ansar (bird) were starving, and their legs were pulled by the pieces of wood. So the Ansar looked at the meat, so desired for it, and flapped its wings to get to it, and that lifted the both of them in the air, and flew up.

فقال فرعون لهامان: انظر إلى السماء، هل بلغناها؟ فنظر هامان، فقال: أرى السماء كما كنت أراها من الأرض في البعد. فقال: انظر إلى الأرض. فقال: لا أرى الأرض، و لكنني أرى البحار و الماء.

<sup>36</sup> Al Kafi – H 14739

So Pharaoh<sup>la</sup> said to Hamaan, 'Look at the sky, have we reached it yet?' So Hamaan looked and said, 'I see the sky just as I used to see it from the earth, just as remote'. So he<sup>la</sup> said, 'Look towards the earth'. So he said, 'I cannot see the ground, but I can see the oceans and the water'.

قال: فلم تنزل الأنسر ترتفع، حتى غابت الشمس، و غابت عنهم البحار و الماء، فقال فرعون: يا هامان، انظر إلى السماء. فنظر، فقال: أراها كما كنت أراها من الأرض. فلما جنهم الليل، نظر هامان إلى السماء، فقال فرعون: هل بلغناها؟ قال: أرى الكواكب كما كنت أراها من الأرض، و لست أرى من الأرض إلا الظلمة.

The Ansar did not stop going higher with them until the sun set, and the oceans and the water were no longer visible to them. So Pharaoh<sup>la</sup> said, 'O Hamaan! Look towards the sky'. So he looked and said, 'I see it just as I used to see it from the earth'. So when the night fell, Hamaan look towards the sky. Pharaoh<sup>la</sup> said, 'Have we reached it yet?' He said, 'I see the stars just as I used to see them from the earth, and I did not see from the earth except for the darkness'.

قال: ثم حالت الرياح القائمة في الهواء بينهما، فانقلب التابوت بهما، فلم يزل يهوي بهما حتى وقع على الأرض، و كان فرعون أشد ما كان عتوا في ذلك الوقت.

Then the wind prevented them in the air by coming in between them, so the box turned back down against with the two of them, and it did not stop falling with the two of them until it settled upon the earth. And Pharaoh<sup>la</sup> was the most arrogant during that time'.<sup>37</sup>

## VERSES 38 - 40

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38} يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39} مَنْ عَمِلَ سَبِيحَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

**[40:38] And he who believed said: O my people! Follow me, I will guide you to the right Way [40:39] O my people! But rather, this is the life of the world, it will pass, and surely the Hereafter is the abode to settle in [40:40] Whoever does an evil, he shall not be Recompensed except with the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت، فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّه حَيَاةً طَيِّبَةً.

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

<sup>37</sup> تفسير القمي 2: 140

'It was said to Abu Abdullah<sup>asws</sup>, 'Abu Al-Khattab is mentioning from you<sup>asws</sup>, that you<sup>asws</sup> said to him: 'When you recognise the Truth, so do whatsoever you like'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Curse Abu Al-Khattab! By Allah<sup>azwj</sup>, I<sup>asws</sup> did not say it to him like this. But, I<sup>asws</sup> said to him: 'When you recognise the Truth, do whatsoever you like from the good deeds, they would be Accepted from you. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[40:40] and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.** And the Blessed and High is Saying **[16:97] Whoever does good whether male or female and he is a believer, We will most certainly make him live a good life'**.<sup>38</sup>

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي عبد الله (عليه السلام)، قال: «إن في النار لنا ناراً يتعوذ منها أهل النار، ما خلقت إلا لكل متكبر جبار عنيد، و لكل شيطان مريد، و لكل متكبر لا يؤمن بيوم الحساب، و لكل ناصب العداوة لآل «2» بيت محمد (صلى الله عليه و آله)».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus,

'Abu Abdullah<sup>asws</sup> has said: 'In the Fire (of Hell), there is a Fire which the people of the Fire seek Refuge from. It has not been Created except for every arrogant, stubborn tyrant, and for every Castaway Satan, and for every arrogant who does not believe in the Day of the Reckoning, and for every Hostile One (ناصب) who established enmity towards the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup>'.

و قال: «إن أهون الناس عذاباً يوم القيامة لرجل في ضحضاح من نار، عليه نعلان من نار و شراكان من نار، يغلي منهما دماغه كما يغلي المرجل، ما يرى أن في النار أحداً أشد عذاباً منه، و ما في النار أهون عذاباً منه».

And he<sup>asws</sup> said: 'The least Punishment on the Day of Judgement would be for a man in the shallow Fire. He would be wearing slippers of Fire and a shirt of Fire. His brain would melt due to these two as if in a boiler. He would think that there is no one in the Fire being Punished more severely than him. However, there would be no Punishment in the Fire more easier than his'.<sup>39</sup>

## VERSES 41 - 45

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ {41} تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ {42} لَا جَرَمَ لَكُمْ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ {43} فَسْتَدْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ {44} فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا وَحَاقَ بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ {45}

**[40:41] And, O my people! How is it that I call you to salvation and you call me to the Fire? [40:42] You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving; [40:43] No doubt that what you call me to has no entitlement to be called to in this world, nor in the Hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the Fire; [40:44] So you shall remember what I am saying to you, and I entrust my affair to Allah, Surely Allah Sees the servants. [40:45] So Allah Saved him from the**

<sup>38</sup> معاني الأخبار: 26 / 388.

<sup>39</sup> تفسير القمي: 2: 257.

### **evil of what they planned, and the most evil punishment overtook Pharaoh's people:**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن النعمان، عن أيوب ابن الحر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوهًا**، فقال: «أما لقد سلطوا عليه و قتلوه، و لكن أتدرون ما وقاه؟ وقاه أن يفتنوه في دينه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Nu'man, from Ayoub Ibn Al-Hur,

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:45] So Allah Saved him from the evil of what they planned**, so he<sup>asws</sup> said: 'They had pillaged them and murdered them, but do you know what he was Saved from? He was Saved from the strife in his Religion'.<sup>40</sup>

علي بن إبراهيم: قال أبو عبد الله (عليه السلام): «و الله لقد قطعوه إربا إربا، و لكن وقاه أن يفتنوه في دينه».

Ali Bin Ibrahim –

Abu Abdullah<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They had cut him into pieces and pieces, but he was saved from the strife in his Religion'.<sup>41</sup>

وقال بعض المخالفين بحضرة الصادق (عليه السلام) لرجل من الشيعة: ما تقول في العشرة من الصحابة؟ قال: أقول فيهم الخير الجميل الذي يحط الله به سيئاتي ويرفع به درجاتي. قال السائل: الحمد لله على ما أنقذني من بغضك كنت أظنك رافضيا تبغض الصحابة. فقال الرجل: ألا من أبغض واحدا من الصحابة، فعليه لعنة الله. قال: لعلك تتأول ما تقول؟ (قل: فمن) أبغض العشرة من الصحابة. فقال: من أبغض العشرة فعليه لعنة الله والملائكة والناس أجمعين.

And an adversary said, in the presence of Al-Sadiq<sup>asws</sup>, to a man of his<sup>asws</sup> Shias: 'What do you say about the ten companions?' He said: 'I say about them good which eliminates my sins with Allah<sup>azwj</sup> and increases my status'. The questioner said: 'Praise be to Allah<sup>azwj</sup> on saving me from your hatred which I heard about you being a Rejecter (Rafizi) and your hatred of the companions'. The man said: 'If I were to find fault in these companions, then the Curse of Allah<sup>azwj</sup> would be upon me'. He said: 'At first you said that 'whoever hates the ten companions''. He said: 'Whoever hates ten of them, the curses of Angels and men together, be upon him'.

فوثب الرجل فقبل رأسه، وقال: اجعلني في حل مما قذفتك به من الرفض قبل اليوم. قال: - اليوم - أنت في حل وأنت أخي. ثم انصرف السائل. فقال له الصادق (عليه السلام): جودت! لله درك، لقد عجبت الملائكة في السماوات من حسن توريثك، وتلطف بما خلصك، ولم تتلم دينك، وزاد الله في مخالفينا غما إلى غم، وحجب عنهم مراد منتحلي مودتنا في تقينهم.

The man came over and kissed his forehead and said: 'Forgive me, for I used to think of you as a Rafizi before today'. He said: 'Today you are forgiven and are my brother'. Then the questioner went away. Al-Sadiq<sup>asws</sup> said to him: 'Well done! Allah<sup>azwj</sup> will Reward you. You have astounded the Angels in the skies by your beautiful attitude, and your choice of words, that you did not disclose your Religion and Allah<sup>azwj</sup> has Increased their sadness, and veiled from them our<sup>asws</sup> friends by dissimulation'.

<sup>40</sup> الكافي 2: 1 / 171

<sup>41</sup> تفسير القمي 2: 258.

فقال بعض أصحاب الصادق (عليه السلام): يابن رسول الله ما عقلنا من كلام هذا إلا موافقة صاحبنا لهذا المتعنت الناصب؟ فقال الصادق (عليه السلام): لئن كنتم لم تفهموا ما عنى فقد فهمناه نحن، وقد شكر الله له. إن ولينا الموالي لاولياننا المعادي لاعدائنا إذا ابتلاه الله بمن يمتحنه من مخالفيه وفقه لجواب يسلم معه دينه وعرضه، ويعظم الله بالتقية ثوابه إن صاحبكم هذا قال: من عاب واحدا منهم فعليه لعنة الله، أي من عاب واحدا منهم هو أمير المؤمنين علي بن أبي طالب (عليه السلام).

A companion of Al-Sadiq<sup>asws</sup> said: ‘O son of Rasool-Allah<sup>saww</sup>! In our minds these words of our companions were in accordance with the Hostile Ones (الناصب)?’ Al-Sadiq<sup>asws</sup> said: ‘You did not understand them, but we<sup>asws</sup> have understood them and Allah<sup>azwj</sup> has Thanked him. The one who befriends our<sup>asws</sup> friends and is an enemy to our<sup>asws</sup> enemies, Allah<sup>azwj</sup> Tests him, involves him with the adversaries and Inclines him to those answers with which he comes out safe with his Religion and honour, and Allah<sup>azwj</sup> has Granted this companions of yours great Rewards for this dissimulation. He firstly said ‘If I were to find fault in one of these companions, then the Curse of Allah<sup>azwj</sup> would be upon me’ meaning, find fault in one of them, and that is Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وقال في الثانية: من عابهم أو شتمهم فعليه لعنة الله. وقد صدق لأن من عابهم فقد عاب (عليه السلام)، لأنه أحدهم، فإذا لم يعب عليا (عليه السلام) ولم يذمه فلم يعيهم، وإنما عاب بعضهم. - ولقد كان لحزقيل المؤمن مع قوم فرعون الذين وشوا به إلى فرعون مثل هذه التورية، كان حزقيل يدعوهم إلى توحيد الله ونبوة موسى وتفضيل محمد رسول الله (صلى الله عليه وآله) على جميع رسل الله وخلقهم، وتفضيل علي بن أبي طالب (عليه السلام) والخيار من الأئمة على سائر أوصياء النبيين وإلى البراءة من ربوبية فرعون.

And secondly, he said ‘Whoever hates ten of them, the curses of Angels and men together be upon him’. He spoke the truth; for whoever faults them all, will be faulting Ali<sup>asws</sup> for he<sup>asws</sup> is one of them. So he did not find fault with Ali<sup>asws</sup> and did not condemn him<sup>asws</sup> but found faults with the other ones. Was not Hizkeel<sup>as</sup> a believer with the people of Pharaoh<sup>la</sup> who adopted an attitude similar to this one? Hizkeel<sup>as</sup> called them to the Unity of Allah<sup>azwj</sup> and the Prophet-hood of Musa<sup>asws</sup> and the preference of Muhammad<sup>saww</sup> the Rasool-Allah<sup>saww</sup> over all the other Rasools<sup>asws</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> creation, and the preference of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the good ones from the Imams<sup>asws</sup> over all the Trustees<sup>asws</sup> of the Prophets<sup>asws</sup>, and staying away from the Lordship of Pharaoh<sup>la</sup>.

فوشى بن الواشون إلى فرعون، وقالوا: إن حزقيل يدعو إلى مخالفتك، ويعين أعداءك على مضادتك. فقال لهم فرعون: إنه ابن عمي وخليفتي على ملكي وولي عهدي، إن فعل ما قلتم، فقد استحق أشد العذاب على كفره لنعمتي، وإن كنتم عليه كاذبين، فقد استحققتم أشد العذاب لايثاركم الدخول في مساءته. فجاء بحزقيل، وجاء بهم، فكاشفوه، وقالوا: أنت تجحد ربوبية فرعون الملك وتكفر نعماءه؟ فقال حزقيل: أيها الملك هل جربت علي كذبا قط؟ قال: لا. قال: فسلمهم من ربهم؟ قالوا: فرعون - هذا - قال لهم: ومن خالفكم؟ قالوا: فرعون هذا.

The informants informed Pharaoh<sup>la</sup> and said: ‘Hizkeel<sup>as</sup> is calling to your<sup>la</sup> opposition and aiding your<sup>la</sup> enemies against you<sup>la</sup>. Pharaoh<sup>la</sup> said to him: ‘He<sup>as</sup> -the son of my uncle and my<sup>la</sup> successor of my<sup>la</sup> kingdom and my<sup>la</sup> preferred heir. If he has done what you are saying then he would be deserving of harsh punishment for rejecting my bounties, but if you are lying about him then you will be deserving of harsh punishment for stirring up evil against me’. They came along with Hizkeel<sup>as</sup> to uncover his<sup>as</sup> condition, and said: ‘You struggle against the Lordship of Pharaoh<sup>la</sup> of the kingdom and reject his<sup>la</sup> bounties?’ Hizkeel<sup>as</sup> said: ‘O king! Have you ever found me as a liar?’ He<sup>la</sup> said: ‘No’. He<sup>as</sup> said: ‘Ask these people who their Lord is?’ They

said: 'This Pharaoh<sup>la</sup>'. He<sup>as</sup> asked them: 'Who created you?' They said: 'This Pharaoh<sup>la</sup>'.

قال لهم: ومن رازقكم، الكافل لمعايشكم، والدافع عنكم مكارهكم؟ قالوا: فرعون هذا. قال حزقيل: أيها الملك فاشهدك، و - كل - من حضرك: أن ربهم هو ربي وخالقهم هو خالقي، ورازقهم هو رازقي، ومصالح معاشهم هو مصالح معاشي، لا رب لي ولا خالق ولا رازق غير ربهم وخالقهم ورازقهم. واشهدك ومن حضرك أن كل رب وخالق ورازق سوى ربهم وخالقهم ورازقهم فأنا برئ منه ومن ربوبيته، وكافر بالهيبته.

He<sup>as</sup> asked them: 'Who is your sustainer, the guarantor of your livelihood, and defends you against the abhorrent?' They replied: 'This Pharaoh<sup>la</sup>'. Hizkeel<sup>as</sup> said: 'O you king! I bear witness to you<sup>la</sup> and all that are in your<sup>la</sup> presence here that their Lord<sup>azwj</sup> is my<sup>as</sup> Lord<sup>azwj</sup>, and their Creator is my<sup>as</sup> Creator, and their Sustainer is my<sup>as</sup> Sustainer, and the Provider of their livelihood is the Provider of my<sup>asws</sup> livelihood. I<sup>as</sup> have no other Lord<sup>azwj</sup> nor Creators nor Sustainer other than their Lord<sup>azwj</sup>, their Creator, their Sustainer. And I<sup>as</sup> bear witness to you<sup>la</sup> and to those who are in your<sup>la</sup> presence, that apart for the One<sup>azwj</sup> Who is their Lord<sup>azwj</sup> and Creator and Sustainer and Provider, I<sup>as</sup> reject all other lords and creators and sustainers and providers'.

يقول حزقيل هذا، وهو يعني إن ربهم هو الله ربي " وهو لم يقل: إن الذي قالوا: هو أنه ربهم هو ربي وخفي هذا المعنى على فرعون ومن حضره وتوهموا أنه يقول: فرعون ربي وخالقي ورازقي. فقال لهم: يا رجال السوء ويا طلاب الفساد في ملكي، ومريدي الفتنة بيني وبين ابن عمي، وهو عضدي، أنتم المستحقون لعذابي لارادتكم فساد أمري وهلاك ابن عمي، والفت في عضدي.

Hizkeel<sup>as</sup> said this, meaning that Allah<sup>azwj</sup> is his<sup>asws</sup> Lord<sup>azwj</sup>. He<sup>as</sup> did not say that who they consider to be their Lord is his<sup>asws</sup> Lord<sup>azwj</sup>. This meaning remained unknown to Pharaoh<sup>la</sup> and those that were in his<sup>la</sup> presence. Pharaoh<sup>la</sup> said to them: 'O evil men and O you who seek mischief in my<sup>la</sup> kingdom, and intend to created trouble between me<sup>la</sup> and the son of my<sup>la</sup> uncle and he<sup>as</sup> is innocent and you are deserving of punishment for your intention of mischief in my<sup>la</sup> order to destroy the son of my<sup>la</sup> uncle'.

ثم أمر بالالوتاد، فجعل في ساق كل واحد منهم وتد، وفي صدره وتد، وأمر أصحاب أمشاط الحديد، فشقوا بها لحومهم من أبدانهم. فذلك ما قال الله تعالى: (فوقيه الله) يعني حزقيل (سينات ما مكروا) - به لما وشوا به إلى فرعون ليهلكوه - (وحاق بال فرعون) - حل بهم - (سوء العذاب) وهم الذين وشوا بحزقيل إليه لما أوتد فيهم الالوتاد ومشط عن أبدانهم لحومها بالأمشاط.

Then he<sup>la</sup> ordered the soldiers, to hammer pegs into their legs and chest and into each one of them, and then ordered the owners of metal-combs with which they took the flesh out of their bodies. And that is what Allah<sup>azwj</sup> Said **[40:45] So Allah Saved him** Meaning, Hizkeel<sup>as</sup> **from the evil of what they planned** to have him<sup>as</sup> destroyed by Pharaoh<sup>la</sup> **and the most evil punishment overtook Pharaoh's people** and they who complained about Hizkeel<sup>as</sup> to him<sup>la</sup> as a result of which the soldiers hammered pegs into their bodies and scratched their flesh out with metal-combs'.<sup>42</sup>

## VERSE 46

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ {46}

<sup>42</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 247

**[40:46] The Fire; they shall be brought before it (every) morning evening, and on the Day when the Hour shall be Established: the Pharaoh's people would be Entered into the severest Punishment.**

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله) - في حديث الإسراء-: «ثم مضيت فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين [يأكلون الربا لا يقومون إلا كما يقوم الذي] يتخبطه الشيطان من المس، فإذا هم بسبيل آل فرعون يعرضون على النار غدوا و عشيا، يقولون: ربنا متى تقوم الساعة؟».

Ali Bin Ibrahim, 'My father related it to me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said – in a Hadeeth of the Ascension: 'Then I<sup>saww</sup> passed by a people, and one of them wanted to stand up but could not do so due to the greatness of his belly, so I<sup>saww</sup> said, 'Who are these, O Jibraeel<sup>as</sup>?' He<sup>as</sup> said: 'They are the ones **[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.** So they are upon the way of the people of Pharaoh<sup>la</sup> who are **[40:46] The Fire; they shall be brought before it (every) morning evening.** They would be saying, 'Our Lord<sup>azwj</sup>! When with the Hour be Established?'<sup>43</sup>

علي بن إبراهيم: قال رجل لأبي عبد الله (عليه السلام): ما تقول في قول الله عز و جل: النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا؟ فقال أبو عبد الله (عليه السلام): «ما يقول الناس فيها؟»، فقال: يقولون إنها في نار الخلد و هم [لا] يعذبون فيما بين ذلك، فقال (عليه السلام): «فهم من السعداء». فقيل له: جعلت فداك، فكيف هذا؟ فقال: «إنما هذا في الدنيا، و أما في نار الخلد فهو قوله تعالى: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ».

Ali Bin Ibrahim said,

'A man said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:46] The Fire; they shall be brought before it (every) morning evening?**' So Abu Abdullah<sup>asws</sup> said: 'What are the people saying regarding this?' He said, 'They are saying that it is a Fire in the Eternal abode, and they are not being Punished in what is between that'. So he<sup>asws</sup> said: 'They are in the darkness'. So he said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, so how is that?' He<sup>asws</sup> said: 'But rather, this is in the world, and as for the Fire of the eternal abode, so these are the Words of the High **and on the Day when the Hour shall be Established: the Pharaoh's people would be Entered into the severest Punishment.**<sup>44</sup>

الطبرسي: عن نافع، عن ابن عمر: أن رسول الله (صلى الله عليه و آله) قال: «إن أحكم إذا مات عرض عليه مقعده بالغداة و العشي، إن كان من أهل الجنة [فمن الجنة]، و إن كان من أهل النار [فمن النار، يقال: هذا مقعدك] حتى يبعثك الله يوم القيامة».

Al-Tabarsy, from Nafau, from Ibn Umar,

'Rasool-Allah<sup>saww</sup> said: 'Whenever one of you dies, his seat is presented to him in the morning and the evening. If he was from the people of the Paradise, so (his seat) from the Paradise, and if he was from the people of the Fire, so (his seat) from the

<sup>43</sup> تفسير القمي 2: 7.

<sup>44</sup> تفسير القمي 2: 258.

Fire. It would be said: 'This is your seat, until Allah<sup>azwj</sup> Resurrects you on the Day of Judgement'.

و قال أبو عبد الله (عليه السلام): «ذلك في الدنيا قبل يوم القيامة، لأن نار القيامة لا تكون غدوا و عشيا». ثم قال: «إن كانوا إنما يعذبون في النار غدوا و عشيا فبيما بين ذلك هم من السعداء. لا، و لكن هذا في البرزخ قبل يوم القيامة، ألم تسمع قوله عز و جل: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ؟».

And Abu Abdullah<sup>asws</sup> said: 'That is in the world before the Day of Judgement, because the Fire of the Day of Judgement does not have any morning and evening'. Then he<sup>asws</sup> said: 'If they think that there is a morning and evening in the Fire, so with regards to that, they are in the darkness. No, but this is in the Purgatory (البرزخ) before the Day of Judgement. Have you not heard the Words of the Mighty and Majestic **[40:46] and on the Day when the Hour shall be Established: the Pharaoh's would be Entered into the severest Punishment?**<sup>45</sup>

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك من الآل؟ قال: «ذرية محمد (صلى الله عليه و آله)». قلت: فمن الأهل؟ قال: «الأئمة (عليهم السلام)». قلت: قوله عز و جل: أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ؟ قال: «و الله ما عنى إلا ابنته».

Ibn Babuwayh, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>. Who is from the Progeny?' He<sup>asws</sup> said: 'Offspring of Muhammad<sup>saww</sup>'. I said, 'So who are the People<sup>asws</sup> (الأهل)?' He<sup>asws</sup> said: 'The Imams<sup>asws</sup>'. I said, '(What about) the Words of the Mighty and Majestic **[40:46] the Pharaoh's people would be Entered into the severest Punishment?**' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It does not Mean any but his<sup>la</sup> daughter'<sup>46</sup>.

## VERSES 47 - 50

وَأُذِيعُوا فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ {47} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {48} وَقَالَ الَّذِينَ فِي النَّارِ لِخِزْنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {49} قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {50}

**[40:47] And when they shall contend with each other in the Fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire? [40:48] Those who were proud shall say: We are all in it: Allah has Judged between the servants. [40:49] And those who are in the Fire shall say to the Keepers of Hell: Call upon your Lord that He may Lighten to us one Day of the Punishment. [40:50] They shall say: Did not your Rasools come to you with clear Proofs? They shall say: Yes. They (Keepers) shall say: So call. And the call of the unbelievers is only in error.**

<sup>45</sup> مجمع البيان 8: 818.

<sup>46</sup> معاني الأخبار: 2/94.

ابن طاوس في (الدروع الواقية)، قال: ذكر أبو جعفر أحمد القمي في كتاب (زهده النبي)، عن النبي (صلى الله عليه و آله)، و قد نزل عليه جبرئيل، و هو متغير اللون- و ذكر حديثاً طويلاً، قال: و في الحديث:- أن أهل النار إذا دخلوها و رأوا أنكالها و أهوالها، و علموا عذابها و عقابها، و رأوها كما قال زين العابدين (عليه السلام): «ما ظنك بنار لا تبقي على من تضرع إليها، و لا تقدر على التخفيف عن خضع لها، و استسلم إليها، تلقي سكانها بأحر ما لديها من أليم النكال، و شديد الويال».

Ibn Tawoos, in Al-Darou Al-Waqia, said,

'Abu Ja'far Ahmad Al-Qummi mentioned in his Book Zohad of the Prophet<sup>saww</sup>, from the Prophet<sup>saww</sup>, and Jibraeel<sup>as</sup> had descended upon him<sup>saww</sup>, and his<sup>saww</sup> colour changed – and he mentioned a lengthy Hadeeth in which he<sup>saww</sup> said: 'The people of the Fire, when they enter it, they would see its horrors, and would come to know its Punishment and its Torments, and they would see it just as Zayn Al-Abideen<sup>asws</sup> has said: 'What do you think of the Fire, it will not let remain anyone who goes into it, and he will not have the ability to Lighten it from the one who fears it, and will submit to it. It will receive its settlers with the hottest of its heat, and the extreme afflictions'.

يعرفون أن أهل الجنة في ثواب عظيم، و نعيم مقيم، فيؤملون أن يطعموهم أو يسقوهم ليخفف عنهم بعض العذاب الأليم، كما قال الله جل جلاله في كتابه العزيز: وَ نَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ. قال: فيحبس عنهم الجواب إلى أربعين سنة، ثم يجيبونهم بلسان الاحتقار و التهوين: إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ،

They will recognise that the people of the Paradise are among Great Rewards, and Eternal Bounties, and they would hope that they would feed them and quench them, so that some of the painful Punishment may be Lightened from them, just as Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty Says in His<sup>azwj</sup> Mighty Book [7:50] **And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour on us some water or of that which Allah has Given you.** So the answer would be withheld from them for a period of forty years, then they would be answered in a contemptible and belittling manner **Surely Allah has Prohibited these both to the unbelievers'.**

قال: فيرون الخزنة عندهم و هم يشاهدون ما نزل بهم من المصاب فيؤملون أن يجدوا عندهم فرحاً بسبب من الأسباب، كما قال الله جل جلاله: وَ قَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا مِنْ الْعَذَابِ، قال: فيحبس عنهم الجواب أربعين سنة، ثم يجيبونهم بعد خيبة الآمال قائلوا فادعوا و ما دعاء الكافرين إلا في ضلالٍ، قال: فإذا يشؤا من خزنة جهنم، رجعوا إلى مالك مقدم الخزان، و أملوا أن يخلصهم من ذلك الهوان، كما قال الله جل جلاله: وَ نَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ: فيحبس عنهم الجواب أربعين سنة، و هم في العذاب، ثم يجيبهم، كما قال الله تعالى في كتابه المكنون: قَالَ إِنَّكُمْ مَأْكُوتُونَ

So they would be seeing the Keepers in the presence, and they would be witnessing what is descending upon them from the difficulties, and it would give them hope that they might find a reason for happiness with them, just as Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty Says [40:49] **And those who are in the Fire shall say to the Keepers of Hell: Call upon your Lord that He may Lighten to us one Day of the Punishment.** So the answer would be withheld from them for a period of forty years, then they would be answered after their having become disappointed [40:50] **They (Keepers) shall say: So call. And the call of the unbelievers is only in error.** So when they have despaired from the Keepers of Hell, they would return to Maalik, and Head Keeper, and they would hope that perhaps he would finish them from that horror, just as Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Majesty Says [43:77] **And they shall call out: O Maalik! Let your Lord Decide about us.** So the answer would be withheld from them for a period of forty years, whilst they would be in Punishment, then they

would be answered just as Allah<sup>azwj</sup> the High Says in His<sup>azwj</sup> Protected Book **He shall say: Surely you shall remain**.<sup>47</sup>

## VERSES 51 & 52

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {51} يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذرتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {52}

**[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand [40:52] The Day on which their excuses shall not benefit the unjust, and for them is the Curse and for them is the evil abode.**

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله تبارك و تعالی: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ، قَالَ: «ذلك و الله في الرجعة، أما علمت أن أنبياء كثيرة لم ينصروا في الدنيا و قتلوا، و أئمة من بعدهم قوتلوا و لم ينصروا، و ذلك في الرجعة».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

'Abu Abdullah<sup>asws</sup>, said, 'I asked, '(What about) the Words of Allah<sup>azwj</sup> Blessed and High **[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand?**' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! That is during the Return (الرجعة). But, do you know that many Prophets<sup>as</sup> were not Helped in the world and were killed, and the Imams<sup>asws</sup> from after them<sup>as</sup> were also killed, and were not Helped? And that (will happen) during the Return (الرجعة)'.<sup>48</sup>

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله)، عن سعد ابن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ، قَالَ: «الحسين بن علي (عليهما السلام) [منهم]، قتل و لم ينصر بعد»، ثم قال: «و الله لقد قتل قتلة الحسين (عليه السلام) و لم يطلب بدمه بعد».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, 'My father narrated to me, from Sa'd Ibn Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> recited this Verse **[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand**, and said: 'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> is among them. He<sup>asws</sup> was killed and was not Helped afterwards'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! By Allah<sup>azwj</sup>, the killers of Al-Husayn<sup>asws</sup> have been killed, and his<sup>asws</sup> blood has not been avenged from them yet'.<sup>49</sup>

<sup>47</sup> الدرود الواقية: 58 «مخطوط»، البحار: 8 / 304 / 63

<sup>48</sup> تفسير القمي: 2 / 258.

<sup>49</sup> كامل الزيارات: 2 / 63.

## VERSES 53 - 60

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ {53} هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {54} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ {55} إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۗ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {56} لَخَلْقِ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57} وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ {58} إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59} وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ {60}

**[40:53] And We Gave Musa the Guidance, and We made the children of Israel inherit the Book, [40:54] A Guidance and a Reminder to the men of understanding. [40:55] Therefore be patient; surely the Promise of Allah is True; and ask Forgiveness for your sin and Glorify the Praise of your Lord in the evening and the morning. [40:56] Surely (as for) those who dispute about the Signs of Allah without any authority that has come to them, there is naught in their chests but (a desire) to become great which they shall never attain to; Therefore seek Refuge with Allah, surely He is the Hearing, the Seeing. [40:57] Surely the Creation of the skies and the earth is greater than the Creation of the people, but most of the people do not know [40:58] And the blind and the seeing are not alike, nor those who believe and do good and the disobedient; little is it that you are mindful. [40:59] Most surely the Hour is coming, there is no doubt therein, but most people do not believe. [40:60] And your Lord says: Call upon Me, I will Answer you; surely those who are too proud to worship Me shall soon enter Hell abased.**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ؟ قال: «هو الدعاء، و أفضل العبادة الدعاء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from hamaad Bin Isa, from Hareyz, from Zurara,

‘Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying **[40:60] surely those who are too proud to worship Me shall soon enter Hell abased?**’ He<sup>asws</sup> said: ‘It is the supplication, and the best (form of) worship is the supplication’.<sup>50</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ادع، و لا تقل: قد فرغ من الأمر، فإن الدعاء هو العبادة، إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ و قال تعالى: ادْعُونِي أَسْتَجِبْ لَكُمْ».

And from him, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Supplicate, and do not say, ‘The matter is finished’, for the supplication is the worship. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[40:60] surely those who are too proud to worship Me shall soon enter Hell abased,** and the High Said **Call upon Me, I will Answer you**’.<sup>51</sup>

<sup>50</sup> الكافي 2: 338 / 1.

<sup>51</sup> الكافي 2: 339 / 5.

الشيخ في (التهذيب): بإسناده، عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): رجلان افتتحا الصلاة في ساعة واحدة، فتلا هذا القرآن، فكانت تلاوته أكثر من دعائه، و دعا هذا فكان دعاؤه أكثر من تلاوته، ثم انصرفا في ساعة واحدة، أيهما أفضل؟ قال: «كل فيه فضل، كل حسن».

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Amaar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Two men open (begin) the Prayer (الصلاة) at one time. So this one recites the Quran more than his supplication, and this one supplicates more than his recited, then they both leave at one time, Which one of the two is better?' He<sup>asws</sup> said: 'In all of this are merits. They are all good'.

قلت: إني قد علمت أن كلا حسن، و أن كلا فيه فضل، فقال: «الدعاء أفضل أما سمعت قول الله عز و جل: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ، هي و الله العباد، هي و الله أفضل، هي و الله أفضل، أ ليست هي العباد؟ هي و الله العباد، أ ليست هي أشدهن؟ هي و الله أشدهن، هي و الله أشدهن».

I said, 'I do know that all of this is good, and that there are merits in all of these'. So he<sup>asws</sup> said: 'The supplication is better. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic [40:60] **And your Lord says: Call upon Me, I will Answer you; surely those who are too proud to worship Me shall soon enter Hell abased.** By Allah<sup>azwj</sup>, it is the worship. By Allah<sup>azwj</sup> it is better. By Allah<sup>azwj</sup> it is better. Is this not the worship? By Allah<sup>azwj</sup>, it is the worship. Is it not the more difficult? By Allah<sup>azwj</sup>, it is the more difficult (of the two)'.<sup>52</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن الحسن بن المغيرة، أنه سمع أبا عبد الله (عليه السلام) يقول: «إن فضل الدعاء بعد الفريضة على الدعاء بعد النافلة كفضل الفريضة على النافلة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Al-Hassan Bin Al-Mugheira,

I heard Abu Abdullah<sup>asws</sup> saying: 'The preference of the supplication after the Obligatory (Prayer) over the supplication after the Optional (Prayer) is like the preference of the Obligatory (Prayer) over the Optional (Prayer)'.

قال: ثم قال: «ادعه و لا تقل: قد فرغ من الأمر، فإن الدعاء هو العباد، إن الله عز و جل يقول: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ، و قال: ادْعُونِي أَسْتَجِبْ لَكُمْ»،

He<sup>asws</sup> said: 'Supplicate to Him<sup>azwj</sup> and do not say, 'The matter is finished', for the supplication, it is the worship. Allah<sup>azwj</sup> Mighty and Majestic is Saying [40:60] **surely those who are too proud to worship Me shall soon enter Hell abased**, and the High Said **Call upon Me, I will Answer you**'.

و قال: «أردت أن تدعو الله فمجده و احمده و سبحه و هله، و أثن عليه، و صل على النبي (صلى الله عليه و آله)، ثم سل تعط».

And he<sup>asws</sup> said: 'If you intend to supplicate to Allah<sup>azwj</sup>, so Glorify Him<sup>azwj</sup>, and Praise Him<sup>azwj</sup>, and Extol His<sup>azwj</sup> Holiness, and Commend Him<sup>azwj</sup>, and send greetings upon the Prophet<sup>saww</sup>, then ask, you will be Given it'.<sup>53</sup>

المفيد في (الاختصاص): عن محمد بن علي، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام بن سالم، قال: قلت للصادق (عليه السلام): يا ابن رسول الله، ما بال المؤمن إذا دعا ربما استجيب له، و ربما لم يستجب له، و قد قال الله عز و جل: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ؟

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Ali, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim who said,

'I said to Al-Sadiq<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What is the matter that when the Believer supplicates, sometimes he is Answered, and sometimes he does not get Answered, and Allah<sup>azwj</sup> Mighty and Majestic has Said **[40:60] And your Lord says: Call upon Me, I will Answer you?**'

فقال (عليه السلام): «إن العبد إذا دعا الله تبارك و تعالى بنية صادقة و قلب مخلص، استجيب له بعد وفائه بعهد الله عز و جل، و إذا دعا الله بغير نية و إخلاص لم يستجب له، أ ليس الله تعالى يقول: أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ؟ فمن و في وفي له».

So he<sup>asws</sup> said: 'When the servant supplicates to Allah<sup>azwj</sup> Blessed and High with true intention and a sincere heart, gets Answered after he has been loyal to the Covenant of Allah<sup>azwj</sup> Mighty and Majestic. And when he supplicates without a (true) intention and sincerity, does not get Answered. Is Allah<sup>azwj</sup> the High not Saying **[2:40] and fulfil your covenant with Me as I fulfil My Covenant with you?** So the one who fulfills it, He<sup>azwj</sup> Fulfills it for him'.<sup>54</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعه و لا نرى إجابة!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

'Abu Abdullah<sup>asws</sup> replied to my (question) 'There are two Verses in the Book of Allah<sup>azwj</sup> Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He<sup>asws</sup> said: 'And what are these two?' I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:60] Call upon Me, I will Answer you.** So we supplicate to Him<sup>azwj</sup>, and we do not see an Answer!'

قال: «أفتري الله عز و جل أخلف وعده؟» قلت: لا. قال: «فبما ذلك؟» قلت: لا أدري. قال: «و لكني أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعيز منها، فهذا جهة الدعاء».

He<sup>asws</sup> said; 'Do you think that Allah<sup>azwj</sup> Mighty and Majestic is Opposing His<sup>azwj</sup> Own Promise?' I said, 'No'. He<sup>asws</sup> said: 'So why is it like that?' I said, 'I do not know'. He<sup>asws</sup> said: 'But, I<sup>asws</sup> shall inform you. The one who obeys Allah<sup>azwj</sup> Mighty and

<sup>53</sup> الكافي 3: 4 / 341.

<sup>54</sup> الاختصاص: 242.

Majestic regarding whatever He<sup>azwj</sup> has Commanded him from the mannerisms of the supplication, He<sup>azwj</sup> would Answer him'. I said, 'And what are its mannerisms of the supplication?' He<sup>asws</sup> said: 'You begin by the Praise of Allah<sup>azwj</sup> and mention His<sup>azwj</sup> Bounties which are with you. Then thank Him<sup>azwj</sup>, then send greetings upon the Prophet<sup>saww</sup>. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفاً! قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فم ذلك؟» قلت: لا أدري. قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهمًا إلا أخلف عليه».

Then he<sup>asws</sup> said: 'And what was the other Verse?' I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [34:39] and whatever thing you spend (in His cause) but He replaces it: for He is the Best of those who Grant Sustenance. And I spend and I do not see its replacement!' He<sup>asws</sup> said: 'Do you think that Allah<sup>azwj</sup> Mighty and Majestic Opposes His<sup>azwj</sup> Own Promise?' So I said, 'No'. He<sup>asws</sup> said: 'So why is that then?' I said, 'I do not know'. He<sup>asws</sup> said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.<sup>55</sup>

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رباب، عن ابن عيينة، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى ليمن على عبده المؤمن يوم القيامة، فيأمره أن يدنو منه- يعني من رحمته- فيدنو حتى يضع كفه عليه، ثم يعرفه ما أنعم به عليه، يقول: ألم تكن تدعوني يوم كذا و كذا، فأجبت دعوتك؟ ألم تسألني يوم كذا و كذا، و أعطيتك مسألتك؟ ألم تستغث بي يوم كذا و كذا، فأغثتك؟ ألم تسألني كشف ضر كذا و كذا، فكشفت عنك ضر كذا، و رحمت صوتك؟ ألم تسألني مالا، فملكته؟ ألم تسألني أن أزوجك فلانة و هي منيعة عند أهلها، فزوجتها؟»

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Ibn Ayayna,

'Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High would Bestow upon His<sup>azwj</sup> Believing servant on the Day of Judgement, so He<sup>azwj</sup> would Command him to approach Him<sup>azwj</sup> – Meaning His<sup>azwj</sup> Mercy – So he would come closer until he places his palm towards Him<sup>azwj</sup>, then he would understand what Bounties have been Bestowed upon him. He<sup>azwj</sup> would Say: "Did you not supplicate to Me<sup>azwj</sup> on such and such a day, so I<sup>azwj</sup> Answered your supplication? Did you not ask Me<sup>azwj</sup> on such and such a day, and I<sup>azwj</sup> Gave you what you asked Me<sup>azwj</sup> for?" Did you not cry out for help to Me<sup>azwj</sup> on such and such a day, so I<sup>azwj</sup> Helped you? Did you not ask Me<sup>azwj</sup> to remove such and such a harm, so I<sup>azwj</sup> Removed from you, your harm, and had Mercy on your voice? Did you not ask Me<sup>azwj</sup> for wealth, so I<sup>azwj</sup> Made you wealthy? Did you not ask Me<sup>azwj</sup> to get you married to so and so, and she was unapproachable within her family, so I<sup>azwj</sup> got you to be married to her?'

قال: فيقول العبد: بلى يا رب، أعطيتني كل ما سألتك، و كنت يا رب أسألك الجنة، فيقول الله له: فإني منعم لك بما سألتنيه الجنة لك مباحا، أرضيت؟ فيقول المؤمن: نعم يا رب أرضيتني و قد رضيت. فيقول الله: عبيدي كنت أرضى أعمالك، و أنا أرضى لك أحسن الجزاء، فإن أفضل جزاء عندي أن أسكنك الجنة. و هو قوله تعالى: ادْعُونِي أَسْتَجِبْ لَكُمْ».

So the servant would be saying, 'Yes, O Lord<sup>azwj</sup>! You<sup>azwj</sup> Gave me everything I asked You<sup>azwj</sup> for, and I had asked You<sup>azwj</sup> for the Paradise'. So Allah<sup>azwj</sup> would be Saying to him: "So I<sup>azwj</sup> hereby Gift for you with what you had asked Me<sup>azwj</sup> of the

<sup>55</sup> الكافي 2: 8 / 352

Paradise. Are you pleased?” So the Believer would be saying, ‘Yes, O Lord<sup>azwj</sup>! You<sup>azwj</sup> have pleased me, so have I pleased You<sup>azwj</sup>?’ So Allah<sup>azwj</sup> would be Saying: “My<sup>azwj</sup> servant! Your deeds were to satisfaction, and I<sup>azwj</sup> am satisfying you with the best of the Recompense. So the best of the Recompense is that I<sup>azwj</sup> should Settle you in the Paradise”. So these are the Words of the High **[40:60] Call upon Me, I will Answer you**.<sup>56</sup>

محمد بن العباس: قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن سنان، عن محمد بن النعمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز وجل لم يكلنا إلى أنفسنا، و لو وكلنا إلى أنفسنا لكانا كبعض الناس، و لكن نحن الذين قال الله عز وجل: ادْعُونِي أَسْتَجِبْ لَكُمْ».

Muhammad Bin Al-Abbasm from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Sinan, from Muhammad Bin Al-No'man who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic did not Leave us<sup>asws</sup> to ourselves<sup>asws</sup>, and had He<sup>azwj</sup> Left us<sup>asws</sup> to ourselves<sup>asws</sup>, we<sup>azwj</sup> would be like the other people. But, we<sup>asws</sup> are the ones for whom Allah<sup>azwj</sup> Mighty and Majestic Says **[40:60] Call upon Me, I will Answer you**'.<sup>57</sup>

على بن محمد عن ابن جمهور عن أبيه عن رجالة قال: قال أبو عبد الله عليه السلام: من كانت له إلى الله عز وجل حاجة فليبدأ بالصلوة على محمد وآله ثم يسأل حاجته، ثم يختم بالصلوة على محمد وآل محمد، فإن الله عز وجل أكرم من أن يقبل الطرفين ويدع الوسط، إذا كانت الصلوة على محمد وآل محمد لا تحجب عنه.

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his men who said, 'Abu Abdullah<sup>asws</sup> said: 'The one who has a need for himself to Allah<sup>azwj</sup> Mighty and Majestic, so he should begin by sending the salutation (الصلوة) upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, then he should ask his need. Then he should end with the salutation (الصلوة) upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is more Generous than that He<sup>azwj</sup> should Accept the two sides, and Leave out the middle. If there was a salutation upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, he would not be blocked from it'.<sup>58</sup>

## VERSES 61 - 65

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {61} ذَلِكَ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ ۗ فَإِنِّي تُوفِّكُونَ {62} كَذَلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ {63} اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً ۖ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ ذَلِكَ اللَّهُ رَبُّكُمْ ۗ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {64} هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {65}

**[40:61] Allah is He Who Made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to the people, but most of the people do not appreciate [40:62] That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away? [40:63] Thus were turned away those who fought against the Signs of Allah [40:64] Allah is He Who Made the earth a resting-place for you and the sky a canopy, and He Formed you, then Made best your forms, and He Provided you with**

<sup>56</sup> تفسير القمي 2: 259.

<sup>57</sup> تأويل الآيات 2: 16 / 532

<sup>58</sup> Tafseer Noor Al Saqalayn – CH 40 H 94

**goodly things; that is Allah, your Lord; Blessed then is Allah, the Lord of the Worlds. [40:65] He is the Living, there is no God but He, therefore call on Him, being sincere to Him in the Religion; (all) Praise is due to Allah, the Lord of the Worlds.**

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

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

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

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

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

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

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

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

So the man said, 'There is no god except for Allah<sup>azwj</sup>'. And Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'And I<sup>asws</sup> (also) say there is no god except for Allah<sup>azwj</sup>'. So when one of you says, 'There is no god except for Allah<sup>azwj</sup>', so he should (immediately) say, 'The Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds', for Allah<sup>azwj</sup> is Saying [40:65] **He is the Living, there is no God but He, therefore call on Him, being sincere to Him in the Religion; (all) Praise is due to Allah, the Lord of the Worlds**'.<sup>59</sup>

<sup>59</sup> تفسير القمي 2: 259

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو نصر الليث بن محمد بن الليث العنبري إملاء من أصل كتابه، قال: حدثنا أحمد بن عبد الصمد بن مزاحم الهروي سنة إحدى و ستين و مائتين، قال: حدثنا خالي أبو الصلت عبد السلام بن صالح الهروي، قال:

Al-Sheykh in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Abu Nasr Al-lays Bin Muhammad Bin Al-Lays Al-Anbary dictated from the originAl-of his book, from Ahmad Bin Abdul Samad Bin mazahim Al-Harwy in the year two hundred and sixty one, from Khaly Abu Al-Salt Abdul Salam Bin Salih Al-Harwy who said,

كنت مع الرضا (عليه السلام) لما دخل نيسابور و هو راكب بغلة شهباء، و قد خرج علماء نيسابور في استقباله، فلما صار إلى المرتعة تعلقوا بلجام بغلته، و قالوا: يا ابن رسول الله، حدثنا بحق آبائك الطاهرين، حدثنا عن آبائك صلوات الله عليهم أجمعين.

I was with Al-Reza<sup>asws</sup> when he<sup>asws</sup> entered Neyshapour, and he<sup>asws</sup> was upon his<sup>asws</sup> mule, and the scholars of Neyshapour had come out for his<sup>asws</sup> welcoming. So when they came to him<sup>asws</sup> they held on to the reins of his<sup>asws</sup> mule and they said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Narrate to us a Hadeeth by the right of your<sup>asws</sup> Purified forefathers<sup>asws</sup>. Narrate to us from your<sup>asws</sup> forefathers, may peace be upon all of them<sup>asws</sup>'.

فأخرج رأسه من الهودج، و عليه مطرف خز، فقال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين سيد شباب أهل الجنة، عن أبيه أمير المؤمنين، عن رسول الله (صلى الله عليه و آله)، قال: أخبرني جبرئيل الروح الأمين، عن الله تقدست أسماؤه، و جل وجهه، قال: إني أنا الله، لا إله إلا أنا وحدي، عبادي فاعبدوني، و ليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بها، أنه قد دخل حصني، و من دخل حصني أمن عذابي».

So he<sup>asws</sup> brought his<sup>asws</sup> head out from the veil, and it was a green material, so he<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> Chief of the youths of the Paradise, from his<sup>asws</sup> father<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> having said: 'Jibraeel<sup>as</sup> the Trustworthy Spirit informed me<sup>saww</sup>, from Allah<sup>azwj</sup> Holy are His<sup>azwj</sup> Names, and Majestic is His<sup>azwj</sup> Majesty, having Said: "I<sup>saww</sup> am Allah<sup>azwj</sup>. There is no god except for Me<sup>azwj</sup> Alone, so My<sup>azwj</sup> servants should worship Me<sup>azwj</sup>, and let them know that the one from among you who meets Me<sup>azwj</sup> with the sincere testimony that there is no god except for Allah<sup>azwj</sup>, would have entered into My<sup>azwj</sup> Fort. And the one who enters into My<sup>azwj</sup> Fort is safe from My<sup>azwj</sup> Punishment!"

قالوا: يا ابن رسول الله، و ما إخلاص الشهادة لله؟ قال: «طاعة الله و رسوله، و ولاية أهل بيته (عليهم السلام)».

They said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And what is the sincere testimony for the sake of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'Obedience to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the Wilayah of the People<sup>asws</sup> of his<sup>saww</sup> Household'.<sup>60</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أحمد بن عائد، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا، وجبت له الجنة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether from Al-Washa, from Ahmad Bin A'iz, from Abu Al-Hassan Al-Sawaq, from Aban Bin Taghlab,

'Abu Abdullah<sup>asws</sup> has said: 'O Aban! When you proceed to Al-Kufa, so narrate this Hadeeth: 'The one who sincerely testifies that there is no god except for Allah<sup>azwj</sup>, the Paradise becomes obligatory upon him'.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم. يا أبان، إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم، إلا من كان على هذا الأمر».

I said, 'They will come to me from every type of people, so shall I report to them this Hadeeth?' He<sup>asws</sup>: 'Yes. O Aban! When it will be the Day of Judgement, and Allah<sup>azwj</sup> Gathers the Former ones and the Later ones, so He<sup>azwj</sup> will Confiscate 'There is no god but Allah<sup>azwj</sup> from them, except from the one who was upon this matter (Al-Wilyah)'.<sup>61</sup>

## VERSES 66 - 68

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ لِلرَّبِّ الْعَالَمِينَ {66} هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا<sup>ع</sup> وَمِنْكُمْ مَنْ يَتُوفَى مِنْ قَبْلِ<sup>ط</sup> وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلِعَلَّكُمْ تَعْقِلُونَ {67} هُوَ الَّذِي يُحْيِي وَيُمِيتُ<sup>ط</sup> فَإِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {68}

**[40:66] Say: I am Forbidden to worship those whom you call upon besides Allah when clear Proofs have come to me from my Lord, and I am Commanded that I should submit to the Lord of the Worlds. [40:67] He it is Who Created you from dust, then from a sperm, then from a clot, then Brought you forth as a child, then that you may become old, then that you may be old; and among you there are some who are caused to die before, and that you may reach an appointed term, and that you may understand. [40:68] He it is Who Gives life and Causes death, so when He decrees an affair, He only says to it: Be, and it is.**

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فأرادته: إحدائه، لا غير ذلك، لأنه لا يروي، و لا يهيم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق،

Muhammad Bin Yaqoub from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar,

'Safwan Bin Yahya who said to Abu Al-Hassan<sup>asws</sup>, 'Inform me about the Will from Allah<sup>azwj</sup> and from the creatures?' He<sup>asws</sup> said: 'The Will from the creatures – the Conscience, and it begins and ends up in the action. And from Allah<sup>azwj</sup> the High, so His<sup>azwj</sup> Will – It is His<sup>azwj</sup> Invention and nothing apart from that, because He<sup>azwj</sup> does not reflect, and does not deliberate, and does not think, and these are the Attributes which are away from Him<sup>azwj</sup>, and these are the qualities of the creatures.

<sup>61</sup> الكافي 2: 1/378

فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

Allah<sup>azwj</sup>'s Will is the Action and not different to that. **[40:68] He only says to it: Be, and it is.** This is without the Word, and Speaking by the tongue, and not by deliberating, and not by thinking, and not by mood to do that, as He<sup>azwj</sup> has no moods.<sup>62</sup>

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما سعد موسى (عليه السلام) إلى الطور فناجى ربه عز و جل، قال: رب، أرني خزائلك، فقال: يا موسى، إنما خزائني إذا أردت شيئاً أن أقول له: كن، فيكون».

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that

Abu Abdullah<sup>asws</sup> Al-Sadiq<sup>asws</sup> said: 'When Musa<sup>as</sup> went to the (Mount) Toor to speak to his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic, said: 'Lord<sup>azwj</sup>!, Show me Your<sup>azwj</sup> Treasures.' So He<sup>azwj</sup> Said: 'O Musa<sup>as</sup>! But rather, My<sup>azwj</sup> Treasure is, I<sup>azwj</sup> Intend something, I<sup>azwj</sup> Say to it, Be! And it is.'<sup>63</sup>

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان لها ثانياً.

In Nahj-ul-Balagah, he<sup>asws</sup> (Amir-ul-Momineen<sup>asws</sup> said: 'He<sup>azwj</sup> Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a Call that could be heard, and it is the Speech of the Glorious, Action from Him<sup>azwj</sup>, His<sup>azwj</sup> Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another God'<sup>64</sup>.

## VERSES 69 - 74

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرِفُونَ {69} الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أُرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ {70} إِذِ الْأَغْلَالُ فِي أَعْناقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ {71} فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ {72} ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَشْرِكُونَ {73} مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئاً كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ {74}

**[40:69] Have you not seen those who dispute regarding the Signs of Allah: how are they turned away? [40:70] Those who belie the Book and that with which We have Sent Our Rasools; so they shall soon come to know, [40:71] When the fetters and the chains shall be on their necks; they shall be dragged [40:72] Into the boiling water, then in the Fire shall they be burned; [40:73] Then shall it be said to them: Where is that which you used to associate [40:74] Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah Err the Infidels.**

<sup>62</sup> الكافي 1: 85 / 3.

<sup>63</sup> التوحيد: 17 / 133

<sup>64</sup> Noor Al Thaqalayn – CH 36 H 93

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَ بِمَا أُرْسِلْنَا بِهِ رُسُلَنَا- إلى قوله تعالى- كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ فقد سماهم الله كافرين مشركين بأن كذبوا بالكتاب، و قد أرسل الله رسله بالكتاب، و بتأويل الكتاب، فمن كذب بالكتاب، أو كذب بما أرسل به رسله من تأويل الكتاب، فهو مشرك.

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

'Abu Ja'far<sup>asws</sup> regarding the Words of the High [40:70] **Those who belie the Book and that with which We have Sent Our Rasools** - up to His<sup>azwj</sup> Words [40:73] **Thus does Allah Err the Infidels**, he<sup>asws</sup> said : 'Allah<sup>azwj</sup> has Named them as Infidels, as Polytheists for having belied the Book, and Allah<sup>azwj</sup> had Sent His<sup>azwj</sup> Rasools<sup>as</sup> with the Book, and with the explanation of the Book. So the one who belies the Book, or belies with what Message His<sup>azwj</sup> Rasools<sup>as</sup> came with from the explanation of the Book, so they are the Polytheists (مشرك)'.<sup>65</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 ثلاث مرات لا غفر الله لك ثم قال لاصحابه 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>66</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد و سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن ابن محبوب، عن ابن رئاب، عن ضريس الكناسي، قال: سألت أبا جعفر (عليه السلام): إن الناس يذكرون أن فراتنا يخرج من الجنة، فكيف هو، و هو يقبل من المغرب، و تصب فيه العيون و الأودية؟

Muhammad Bin Yaqub, from a number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, from Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Ibn Ra'ib, from Zareys Al-Kunasy who said,

'I asked Abu Ja'far<sup>asws</sup>, 'The people are mentioning that our (River) Furaat comes out from the Paradise. So how can that be, and it come from the west, and there pour into it the springs and the (water of the) valleys?'

قال: فقال أبو جعفر (عليه السلام): «و أنا أسمع أن الله جنة خلقها في المغرب، و ماء فراتكم يخرج منها، و إليها تخرج أرواح المؤمنين من حفرهم عند كل مساء، و تسقط على ثمارها، و تأكل منها، و تتنعم فيها، و تتلاقى و تتعارف، فإذا طلع الفجر هاجت من الحنة، فكانت في الهواء فيما بين السماء و الأرض، تطهير ذاهبة و جائية، و تعهد حفرها إذا طلعت الشمس، و تتلاقى في الهواء و تتعارف».

Abu Ja'far<sup>asws</sup> said: 'And I<sup>asws</sup> hear that Allah<sup>azwj</sup> has a garden which He<sup>azwj</sup> Created in the West, and the water of your Furaat comes out from it, and to it come out the Spirits of the Believers from their graves every evening, and settle upon its fruits, and

<sup>65</sup> تفسير القمي 2: 260.

<sup>66</sup> Basaair Al Darajaat – P 6 CH 7 H 3

eat from these, and enjoy in it, and they meet (each other) and they recognise (each other). So when the dawn emerges, they get excited and they meet (each other) in what is between the sky and the earth, going and coming, and pledge to (return) to their graves when the sun emerges, and they meet (each other) and recognise (each other)'.<sup>1</sup>

قال: «و إن الله نارا في المشرق، و خلقها ليسكنها أرواح الكفار، و يأكلون من زقومها، و يشربون من حميمها ليلهم، فإذا طلع الفجر هاجت إلى واد باليمن، يقال له: برهوت، أشد حرا من نيران الدنيا، كانوا فيها يتلاقون و يتعارفون، فإذا كان المساء عادوا إلى النار، فهم كذلك إلى يوم القيامة».

He<sup>asws</sup> said: 'And Allah<sup>azwj</sup> has a fire in the East, and He<sup>azwj</sup> Created it for Settling the Spirits of the Infidels. And they eat from its Zaroom (Tree), and drink from its boiling water during their nights. So when the dawn breaks, they come to the valley of Al-Yemen called Barhoot, which is hotter than the fires of the world, wherein they meet and recognise (each other). So when it is the evening, they return to the fire. So they are like that up to the Day of Judgement'.

قال: قلت: أصلحك الله، فما حال الموحدين المقربين بنبو محمد (صلى الله عليه و آله) من المسلمين المذنبين، الذين يموتون و ليس لهم إمام، و لا يعرفون ولايتكم؟ فقال: «أما هؤلاء فإنهم لا يخرجون منها، فمن كان له عمل صالح، و لم تظهر منهم عداوة، فإنه يخذ له خدا إلى الجنة التي خلقها الله في المغرب، فيدخل عليه منها الروح إلى حفرتة إلى يوم القيامة، فيلقى الله فيحاسبه بحسناته و سيئاته، فأما إلى الجنة، و إما إلى النار، فهؤلاء موقوفون لأمر الله».

I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well. So what is the condition of the Monotheists who are accepting the Prophet-hood of Muhammad<sup>saww</sup> from the Muslims, who are sinners, and when they die there is no Imam<sup>asws</sup> for them, nor are they recognising your<sup>asws</sup> Wilayah?' So he<sup>asws</sup> said: 'As for these, so they will be in their graves and not coming out from these. So the one who had righteous deeds for himself, and did not display enmity (towards us<sup>asws</sup>), so he has a dugout for him in the garden which Allah<sup>azwj</sup> Created in the West. So there would enter into it the Spirit, to its dugout, up to the Day of Judgement. So he would meet Allah<sup>azwj</sup> for his Reckoning of the good and evil deeds of his. Either they will go to the Paradise or go into the Fire. So they are awaiting the Command of Allah<sup>azwj</sup>'.

قال: «و كذلك يفعل الله بالمستضعفين و البله و الأطفال و أولاد المسلمين الذين لم يبلغوا الحلم، فأما النصاب من أهل القبلة، فإنهم يخذ لهم خدا إلى النار التي خلقها الله في المشرق، فيدخل عليهم منها اللهب و الشرر و الدخان و فورة الحميم إلى يوم القيامة، ثم مصيرهم إلى الجحيم في النار يسجرون، ثم قيل لهم: أين ما كنتم تشركون من دون الله؟ أين إمامكم الذي اتخذتموه دون الإمام الذي جعله الله للناس إماما؟».

He<sup>asws</sup> said: 'And similar to that is what Allah<sup>azwj</sup> will Deal-with the weak ones, and the foolish ones, and the children, and the children of the Muslims who have not yet attained puberty. So, as for the Hostile Ones (النصاب) from the people of the Qiblah (Muslims), so for them are dugouts in the fire which Allah<sup>azwj</sup> has Created in the East. So there would come upon them from it, flames, and sparks, and smoke, gushes of boiling water up to the Day of Judgement. Then they would be made to travel to the Blazing Fire (الجحيم) which will be flowing. **[40:73] Then shall it be said to them: Where is that which you used to associate [40:74] Besides Allah?** Where are

your Imams which you used to serve besides the Imam<sup>asws</sup> whom Allah<sup>azwj</sup> Made to be an Imams<sup>asws</sup> for the people?<sup>67</sup>

## VERSES 75 - 77

دَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ {75} ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {76} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا يُرْجَعُونَ {77}

**[40:75] That is because you were rejoicing in the land without right and because you were boisterous [40:76] Enter the Gates of Hell to abide therein eternally, evil then is the abode of the proud [40:77] So be patient, surely the Promise of Allah is True. Either We Show you some of what We Threaten them with, or We Cause you to pass away, to Us shall they be returning**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «إن الفرح و المرح و الخيلاء، كل ذلك في الشرك و العمل في الأرض بالمعصية».

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

'Abu Ja'far<sup>asws</sup> having said: 'The rejoicing, and the fun, and the showing off, all of that are in the Association (الشرك), and the disobedient deeds in the earth'.<sup>68</sup>

## VERSES 78 - 82

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ {78} اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79} وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {80} وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ {81} أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {82}

**[40:78] And certainly We Sent Rasools before you: there are some of them that We have Mentioned to you and there are others whom We have not Mentioned to you, and it was not for a Rasool that he should bring a Sign except with Allah's Permission, but when the Command of Allah came, Judgment was given with Truth, and those who belied it were in loss [40:79] Allah is He Who Made the cattle for you that you may ride on some of them, and some of them you eat [40:80] And there are benefits for you in them, and that you may attain thereon a want which is in your chests, and upon them and upon the ships you are borne [40:81] And He shows you His Signs: which then of Allah's Signs will you be denying? [40:82] Have they not then travelled in the land and seen how was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned did not avail them.**

<sup>67</sup> الكافي 3: 1/246

<sup>68</sup> تفسير القمي 2: 261.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و نوح من الأنبياء مستخفين، و لذلك خفي ذكرهم في القرآن، فلم يسموا كما سمي من استعلن من الأنبياء (صلوات الله عليهم)، و هو قول الله عز و جل: وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ.

And there were in between Adam<sup>as</sup> and Noah<sup>as</sup>, Prophets<sup>as</sup> who were in hiding and it is for that reason their<sup>as</sup> mention is hidden in the Quran. So they<sup>as</sup> have not been named as have been named the proclaimed Prophets<sup>as</sup>, greetings be upon all of them<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> **[40:78] And certainly We Sent Rasools before you: there are some of them that We have Mentioned to you and there are others whom We have not Mentioned to you**.<sup>69</sup>

علي بن إبراهيم: في قوله تعالى: يُرِيكُمْ آيَاتِهِ يعني أمير المؤمنين و الأئمة (عليهم السلام) في الرجعة.

Ali Bin Ibrahim –

Regarding the Words of the High **[40:81] And He Shows you His Signs** Meaning Amir-ul-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> during the Return (الرجعة)<sup>70</sup>.

## VERSES 83 - 85

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {83} فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ {84} فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ {85}

**[40:83] Then when their Rasools came to them with clear proofs, they exulted in what they had with them of knowledge, and there beset them that which they used to mock. [40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment; (this is) Allah's Way, which has been excluded regarding His servants, and there the unbelievers are in loss**

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز و جل فرعون، و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس و الإيمان عند رؤية البأس غير مقبول، ذلك حكم الله تعالى في السلف و الخلف، قال الله تعالى: فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا».

Ibn Babuwayh said, 'It has been narrated to us from Abdul Wahid Bin Muhammad Bin Abdous Al-Neyshapouri Al-Attar, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al-Neyshapouri, from Ibrahim Bin Muhammad Al-Hamdany who said,

'I said to Al-Hassan Al-Reza<sup>asws</sup>, 'For which reason did Allah<sup>azwj</sup> Mighty and Majestic Drown Pharaoh<sup>la</sup>, and he<sup>la</sup> had believed in Him<sup>azwj</sup> and accepted His<sup>azwj</sup> Oneness?' He<sup>asws</sup> said: 'Because he<sup>la</sup> believed when he<sup>la</sup> saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah<sup>azwj</sup> the High regarding the ancestors and the posterities. Allah<sup>azwj</sup> the High

<sup>69</sup> الكافي 8: 92 / 115

<sup>70</sup> تفسير القمي 2: 261.

**Says [40:84] But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment<sup>71</sup>.**

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن أحمد، عن جعفر بن رزق الله- أو رجل، عن جعفر بن رزق الله- قال: قدم إلى المتوكل رجل نصراني، فجر بامرأة مسلمة، فأراد أن يقيم عليه الحد فأسلم، فقال يحيى بن أكتم: قد هدم إيمانه شركه و فعله، و قال بعضهم: يضرب ثلاثة حدود، و قال بعضهم: يفعل به كذا و كذا، فأمر [المتوكل] بالكتاب إلى أبي الحسن الثالث (صلوات الله عليه)، سؤاله عن ذلك،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ja'far Bin Razaqallah, or a man, from Ja'far Bin Razaqallah who said,

'A Christian man who done an immoral act with a Muslim woman, was brought before Al-Mutawakkil. So he wanted to apply the Limits of the Law upon him. He became a Muslim. So Yahya Bin Aksam said, 'His belief has been destroyed, along with this association, and his deed'. And some of them said, 'Apply three times the Limit upon him'. And some of them said, 'Do such and such with him'. So Al-Mutawakkil ordered for a letter to be written to Abu Al-Hassan The Third<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>), asking him<sup>asws</sup> about that.

فلما قرأ الكتاب كتب: «يضرب حتى يموت». فأنكر يحيى بن أكتم، و أنكر فقهاء العسكر ذلك، و قالوا: يا أمير المؤمنين، سل عن هذه، فإنه شيء لم ينطق به كتاب، و لم تجيء به سنة، فكتب إليه: إن فقهاء المسلمين قد أنكروا هذا، و قالوا: لم تجيء به سنة، و لم ينطق به كتاب فبين لنا لم أوجب عليه الضرب حتى يموت؟

So when he<sup>asws</sup> read the letter, he<sup>asws</sup> wrote back: 'Strike him until he dies'. Yahya Bin Aksam did not accept that, and the scholars of Al-Askar also denied that and said, 'O commander of the faithful, ask him<sup>asws</sup> about this, for this is something which the Book (Quran) does not Speak about, and no Sunnah has come for this'. So he wrote to him<sup>asws</sup> that the Muslims scholar are denying this and are saying, 'A Sunnah has not come to us for this, and the Book does not Speak about it, so let him<sup>asws</sup> explain to us why the striking (of his neck) is obligated upon him, until he dies?'

فكتب: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَنَّتْ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَ خَسِرَ هُنَالِكَ الْكَافِرُونَ» قال: فأمر به المتوكل فضرب حتى مات.

So he<sup>asws</sup> wrote back: 'In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful [40:84] **But when they saw Our Punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. [40:85] But their belief was not going to profit them when they had seen Our Punishment, (this is) Allah's Way, which has been excluded regarding His servants, and there the unbelievers are in loss**'. So (Al-Mutawakkil) ordered for his (neck) to be struck until he died<sup>72</sup>.

<sup>71</sup> عيون أخبار الرضا (عليه السلام) 2: 177 .7

<sup>72</sup> الكافي 7: 238