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## CHAPTER 23

### AL-MU'MINOON

#### (118 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المؤمنين، ختم الله له بالسعادة، و إذا كان مدمنا قراءتها في كل جمعة، كان منزله في الفردوس الأعلى، مع النبيين والمرسلين».

Ibn Babuwayh, by his chain,

from Abu Abdullah<sup>asws</sup> having said: 'The one who recites *Surah Al-Mu'minoon (23)*, Allah<sup>azwj</sup> would Complete his happiness for him. And if he were habitually reciting in during every Friday, his status would be in the Elevated *Firdows*, along with the Prophets<sup>as</sup> and the Rasools<sup>as</sup>'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) قال: «من قرأ هذه السورة، بشرته الملائكة بروح و ريحان، و ما تقر به عينه عند الموت».

And from Khawas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (23), the Angels would give him the good news with the cool breeze and the aroma, and whatever delights his eyes, during the death'.<sup>2</sup>

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، يبغضه و لم يقر به أبدا». و في رواية أخرى: «و لم يذكره أبدا».

And Al-Sadiq<sup>asws</sup> said: 'And the one who writes it (Chapter 23) and attaches it (Amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.<sup>3</sup>

وقال الصادق (عليه السلام): «من كتبها ليلا في خرقة بيضاء، و علقها على من يشرب النبيذ، لم يشربه أبدا، و يبغض الشراب بإذن الله».

<sup>1</sup> ثواب الأعمال: 108.

<sup>2</sup> ثواب الأعمال: 108.

<sup>3</sup> ثواب الأعمال: 108.

And Al-Sadiq<sup>asws</sup> said: 'The one writes it (Chapter 23) in a white cloth, and attaches it (Amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah<sup>azwj</sup>,<sup>4</sup>

## VERSES 1 - 11

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2} وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3} وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4} وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5} إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6} فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8} وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ {9} أُولَٰئِكَ هُمُ الْوَارِثُونَ {10} الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

**[23:1] Successful indeed are the Believers [23:2] Who are humble in their Prayers [23:3] And who turn aside from the vanities [23:4] And who are givers of the Zakaat [23:5] And who guard their private parts [23:6] Except before their mates or those whom their right hands possess, for they surely are not blameable [23:7] So the one who seeks to go beyond that, these are they that exceed the limits [23:8] And those who are keepers of their trusts and their covenant [23:9] And those who preserve their Prayers [23:10] These are they who are the inheritors [23:11] Who shall inherit the Firdows; they shall abide therein eternally**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر [عن أبيه] (عليهما السلام)، في قول الله عز و جل: قَدْ أَفْلَحَ الْمُؤْمِنُونَ- إلى قوله- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ قال: «نزلت في رسول الله، وفي أمير المؤمنين، وفاطمة، والحسن، والحسين (صلوات الله عليهم أجمعين)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:1] Successful indeed are the Believers** up to His<sup>azwj</sup> Words **[23:11] Who shall inherit the Firdows; they shall abide therein eternally**, he<sup>asws</sup> said: 'It was Revealed regarding Rasool-Allah<sup>saww</sup>, and regarding Amir-ul-Momineen<sup>asws</sup>, and Syeda Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>,<sup>5</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال ابو عبد الله قد افلح المسلمون قالها ثلثا وقتها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'O Abu Al-Sabaah, "**[23:1] Successful indeed are the Believers**". Abu Abdullah<sup>asws</sup> said: 'Successful indeed are the submitters (to the Ahadeeth)'. The Imam<sup>asws</sup> said it three times, and I repeated (after him<sup>asws</sup>) three times. Then The Imam<sup>asws</sup> said that: 'The submitters (to

<sup>4</sup> خواص القرآن: 9 «مخطوط».

<sup>5</sup> تأويل الآيات 1: 1/352/1.

the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.<sup>6</sup>

حدثنا الحسن بن علي بن النعمان عن عبد الله بن مسكان عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدري ما قول الله قد افلح المؤمنون قلت جعلت فداك افلحوا وفازوا وادخلوا الجنة قال قد افلح المسلمون ان المسلمين هم النجباء.

It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

'Abu Ja'far<sup>asws</sup> said: 'O Kaamil, do you know about the Words of Allah<sup>azwj</sup> "[23:1] **Successful indeed are the Believers**" (what it means?)' I said, 'May I be sacrificed for you<sup>asws</sup>, succeeded, and won, and entered the Paradise?' He<sup>asws</sup> said: 'Successful indeed are the submitters (to the Hadeeth), that it is the submitters (to the Hadeeth) who are the excellent'.<sup>7</sup>

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «لما خلق الله الجنة، قال لها تكلمي، فقالت: قَدْ أَفْلَحَ الْمُؤْمِنُونَ».

Ali Bin Ibrahim said,

'Al-Sadiq<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Created the Paradise, He<sup>azwj</sup> Said to it: "Speak!" So it said: '**[23:1] Successful indeed are the Believers**'.

قال: قوله: الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ قال: غضك بصرك في صلاتك، و إقبالك عليها.

(Ali Bin Ibrahim) said, 'Regarding His<sup>azwj</sup> Words **[23:2] Who are humble in their Prayers**, he<sup>asws</sup> said: 'Lower your sight in your Prayers, and take interest in it'.

قال: و قوله: الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ يعني عن الغناء و الملاهي.

(Ali Bin Ibrahim) said, 'And regarding His<sup>azwj</sup> Words **[23:3] And who turn aside from the vanities**, he<sup>asws</sup> said: 'It Means, from the singing and the musical instruments'.

وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ قال الصادق (عليه السلام): «من منع قيراطا من الزكاة، فليس هو بمؤمن، و لا مسلم».

(And regarding) **[23:4] And who are givers of the Zakaat**, Al-Sadiq<sup>asws</sup> said: 'The one who prevents the giving of the Zakat, so he is neither a Believer, nor a Muslim'.<sup>8</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن موسى، عن إسحاق، عن أبي سارة، قال: سألت أبا عبد الله (عليه السلام) عنها- يعني المتعة- فقال: لي: «حلال، فلا تنزوج إلا عفيفة، إن الله عز و جل يقول: وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ فلا تضع فرجك حيث لا تأمن على دراهمك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Musa, from Is'haq, from Abu Sarat who said,

'I asked Abu Abdullah<sup>asws</sup> about it – meaning the temporary marriage, so he<sup>asws</sup> said: 'Permissible. So do not marry except for the chaste (women). Allah<sup>azwj</sup> Mighty and

<sup>6</sup> Basaair Al Darajaat – P 10 CH 20 H 25

<sup>7</sup> Basaair Al Darajaat – P 10 CH 20 H 1

<sup>8</sup> تفسير القمي 2: 88

Majestic is Saying **[23:5] And who guard their private parts**. So do not place your private parts where you do not trust your Dirham'.<sup>9</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، و محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن حريز، عن الفضيل، قال: سألت أبا جعفر (عليه السلام) عن قوله عز و جل: وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ، قال: «هي الفريضة». قلت: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ؟ قال: «هي الناقله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Hareyz, from Al Fazeyl who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of the Mighty and Majestic **[23:9] And those who preserve their Prayers**, he<sup>asws</sup> said: 'It is the obligatory ones (Salat)'. I said, '(What about) **[70:23] Those who are constant at their Prayer?**' He<sup>asws</sup> said: 'It is the optional ones (Salat)'.<sup>10</sup>

علي بن إبراهيم، قال: حدثني أبي، عن عثمان بن عيسى، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ما خلق الله خلقا إلا جعل له في الجنة منزلا، و في النار منزلا، فإذا دخل أهل الجنة الجنة، و أهل النار النار، نادى مناد: يا أهل الجنة، أشرفوا فيشرفون على أهل النار، و ترفع لهم منازلهم فيها، ثم يقال لهم: هذه منازلكم التي لو عصيتم الله لدخلتموها». يعني النار، قال- فلو أن أحدا مات فرحاً، لمات أهل الجنة في ذلك اليوم فرحاً، لما صرف عنهم من العذاب.

Ali Bin Ibrahim said, 'My father narrated to me, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'Abu Abdullah<sup>asws</sup> has said: 'Allah<sup>azwj</sup> did not Create a creature except that He<sup>azwj</sup> Made for it a station in the Paradise, and a station in the Fire. So when the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call out: 'O people of the Paradise! Look below!' So they would look down upon the people of the Fire, and their own status would be raised during it. Then it would be said to them: 'This is what your status would have been had you disobeyed Allah<sup>azwj</sup>. You would have been Made to enter it' – meaning the Fire – 'So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them'.

ثم ينادي مناد: يا أهل النار، ارفعوا رؤوسكم، فيرفعون رؤوسهم، فينظرون إلى منازلهم في الجنة، و ما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم لدخلتموها

Then a Caller would Call out: 'O people of the Fire! Raise your heads!' So they would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. So it would be said to them: 'This is the status which your Lord<sup>azwj</sup> would have Given you, by Making you to enter it'.

قال- فلو أن أحدا مات حزناً، لمات أهل النار حزناً، فيورث هؤلاء منازل هؤلاء، و يورث هؤلاء منازل هؤلاء، و ذلك قول الله: أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

The Imam<sup>asws</sup> said: 'So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus they would inherit the Punishment of those ones, those ones would inherit the Rewards of these

<sup>9</sup> الكافي 5: 453 / 2.

<sup>10</sup> الكافي 3: 269 / 12.

ones. And these are the Words of Allah<sup>azwj</sup> **[23:10] These are they who are the inheritors [23:11] Who shall inherit the Firdows; they shall abide therein eternally.**<sup>11</sup>

## VERSES 12 - 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ {12} ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ {13} ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنَ الْخَالِقِينَ {14} ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15} ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

**[23:12] And We Created the human from an extract of clay [23:13] Then We Made him a small seed in a firm resting-place [23:14] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created bones (in) the lump of flesh, then We Clothed the bones with flesh, then We Caused it to grow into another creation, so Blessed be Allah, the best of the Creators [23:15] Then after that you will most surely die [23:16] Then on the day of Judgement, you shall be Resurrected**

في تهذيب الاحكام محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن العباس بن موسى الوراق عن يونس بن عبد الرحمان عن أبي جرير القمي قال: سألت العبد الصالح عليه السلام عن النطفة ما فيها من الدية وما في العلقة وما في المضغة المخلفة وما يقر في الارحام؟ قال: انه يخلق في بطن أمه خلقا من بعد خلق، يكون نطفة أربعين يوما ثم يكون علقة أربعين يوما، ثم مضغة أربعين يوما ففي النطفة أربعون دينارا، وفي العلقة ستون دينارا، وفي المضغة ثمانون دينارا، فإذا اكتسى العظام لحما ففيه مائة دينار، قال الله عزوجل: (ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين) فان كان ذكرنا ففيه الدية وان كانت انثى ففيها الدية.

In Tehzeeb Al-Ahkaam – Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Abas Bin Musa Al-Waraq, from Yunus Bin Abdul Rahman, from Abu Jareer Al-Qummi who said,

'I asked Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup>. Imam<sup>asws</sup>) about the seed, what is the blood money compensation regarding it, and what is it with regards to the clot, and what is it with regards to the embryo formed and what occurs in the wombs?' The Imam<sup>asws</sup> said: **[39:6] He Creates you in the wombs of your mothers a creation after a creation.** It is a seed for forty days, then becomes a clot for forty days, then embryo for forty days. So with regards to the seed it is forty Dinars, and regarding the clot it is sixty Dinars, and regarding the embryo it is eighty Dinars. So when the bones attain flesh so it is one hundred Dinars. Allah<sup>azwj</sup> Mighty and Majestic Says **[23:14], then We Caused it to grow into another creation, so Blessed is Allah, the best of the Creators.** So if it was a male (unborn) there is the blood money compensation with regards to it, and if it was a female, there is (again) the blood money compensation with regards to it'.<sup>12</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ: «فهو نفخ الروح فيه».

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

<sup>11</sup> تفسير القمي 2: 89.

<sup>12</sup> Tafseer Noor Al Saqalayn – CH 39 H 8

(It has been narrated) from Abu Ja'far<sup>asws</sup> said regarding His<sup>azwj</sup> Words [23:12] **then We Caused it to grow into another creation**, he<sup>asws</sup> said: 'So it is the Blowing of the spirit into him'.<sup>13</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: سمعت الرضا (عليه السلام) يقول: «قال أبو جعفر (عليه السلام): إن النطفة تكون في الرحم أربعين يوماً، ثم تصير علقة أربعين يوماً، ثم تصير مضغة أربعين يوماً، فإذا كمل أربعة أشهر، بعث الله ملكين خلاقين، فيقولان: يا رب، ما تخلق، ذكراً، أو أنثى؟ فيؤمران، فيقولان: يا رب، شقياً، أو سعيداً؟ فيؤمران، فيقولان: يا رب، ما أجله، و ما رزقه؟ و كل شيء من حاله- و عدد من ذلك أشياء- و يكتبان الميثاق بين عينيه، فإذا أكمل الله له الأجل، بعث الله ملكاً، فزرجه زجرة، فيخرج و قد نسي الميثاق».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazeyl, from Al Hassan Bin Jaham who said:

'I heard Al-Reza<sup>asws</sup> saying: 'Abu Ja'far<sup>asws</sup> said: 'The seed comes to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days. So when the four months are completed, Allah<sup>azwj</sup> Sends two Angels (allocated for) creation, so they say, 'O Lord<sup>azwj</sup>! What have you Created, a male or a female?' So they act accordingly. They say, 'O Lord<sup>azwj</sup>! Miserable or happy?' So they act accordingly. They say, 'O Lord<sup>azwj</sup>! What is its term, and what is its sustenance?' And everything from his condition – and a number of things from that – and these two write it down as a Covenant in between his eyes. So when Allah<sup>azwj</sup> Completes the term for him, Allah<sup>azwj</sup> Sends an Angel who rebukes him with a rebuke, so he comes out, and he has forgotten the Covenant'.

فقال الحسن بن الجهم: فقلت له، أ فيجوز أن يدعو الله، فيحول الأنثى ذكراً، و الذكر أنثى؟ فقال: «إن الله يفعل ما يشاء».

Al Hassan Bin Al Jahan said, 'I said to him<sup>asws</sup>, 'Is it permissible to supplicate to Allah<sup>azwj</sup>, and He<sup>azwj</sup> would Change the female to be a male, and the male to be a female?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to'.<sup>14</sup>

## VERSES 17 - 22

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17} وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِنَّ لِفَادِرُونَ {18} فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ تَحْتِهَا وَأَنْهَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19} وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبْغٍ لِلْأَكْلِيِّينَ {20} وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {21} وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمِلُونَ {22}

**[23:17] And Created above you seven pathways; and We are not Oblivious of the creation [23:18] And We send down water from the sky according to a measure, then We Settle it in the earth, and We are able to Take it away [23:19] Then We Cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat [23:20] And a tree that grows out of (Mount) Toor of Sinai which produces oil and a relish for those who eat [23:21] And there is a lesson for you in the cattle: We Quench you**

<sup>13</sup> تفسير القمّي 2: 91

<sup>14</sup> تفسير القمّي 2: 89.



**from what is in their bellies, and you have numerous benefits from these, and from these you eat [23:22] And upon these and upon the ships you are carried**

علي بن إبراهيم: في قوله تعالى: وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَ صَبْغٍ لِلْأَكْلِيِّينَ قَالَ: شجرة الزيتون، و هو مثل لرسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

Regarding the Words of the High **[23:20] And a tree that grows out of (Mount) Toor of Sinai which produces oil and a relish for those who eat**, said. 'Tree of olives. And it is a parable for Rasool-Allah<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup>.<sup>15</sup>

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام) وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ: «فهي الأنهار، و العيون، و الآبار».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding **[23:18] And We send down water from the sky according to a measure, then We Settle it in the earth**, he<sup>asws</sup> said: 'So it is the rivers, and the springs, and the wells'.<sup>16</sup>

## VERSES 23 - 26

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {23} فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشِيرٌ مِمَّنْ لَكُمْ بَرِيدٌ أَنْ يَنْفَضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ {24} إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25} قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {26}

**[23:23] And We had Sent Noah to his people, and he said: O people! Worship Allah, you have no god other than Him; will you not then fear? [23:24] And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had so Desired to, He would have Sent down angels. We have not heard of this from our forefathers [23:25] He is only a man with insanity, so bear with him for a while [23:26] He said: Lord! Help me against their belying**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَىٰ نُوحٍ (عليه السلام) وَ عَلَىٰ النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَىٰ وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far<sup>asws</sup> has said: 'The Law (Sharia) of Noah<sup>as</sup> was that they should worship Allah<sup>azwj</sup> with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah<sup>azwj</sup> Took a Covenant with Noah<sup>as</sup> and to All the Prophets<sup>as</sup> that they<sup>as</sup> would worship Allah<sup>azwj</sup>

<sup>15</sup> تفسير القمّي 2: 91.

<sup>16</sup> تفسير القمّي 2: 91.

and will not associate anything with Him<sup>azwj</sup>, and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيْعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ سِرًّا وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّهِ أَنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلَدَيْكَ قَالَ نُوحٌ (عليه السلام) وَ لَا يَلِدُوا إِلَّا فَاكِرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعِ الْفُلَّكَ.

So this is the Law which Noah<sup>as</sup> remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he<sup>as</sup> said to his<sup>as</sup> Lord<sup>azwj</sup>: 'I<sup>as</sup> have been overcome, so Help!' So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "No one else from your<sup>as</sup> people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah<sup>as</sup> said: 'They will not give birth to anyone except tyrannous infidels'. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup> to make the ship'.<sup>17</sup>

## VERSES 27 – 30

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخَاطَبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ {27} فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ {28} وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29} إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ {30}

**[23:27] So We Revealed unto him, Saying: Make the ark before Our eyes and (according to) Our Revelation; and when Our Command comes and the oven overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the Word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned [23:28] And when you are firmly seated, you and those with you, in the ark, say: All Praise is due to Allah who Delivered us from the unjust people [23:29] And say: O Lord! Cause me to disembark a blessed landing, and You are the best of Landers [23:30] There are signs in that, and We are ever Testing**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ الْخُرَاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍو قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْكُوفَةِ أَيَّامَ قَدَمِ عَلِيِّ أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صَلَبٌ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الزِّيَّاتِيِّنَ وَهُوَ آخِرُ السَّرَاجِينِ فَنَزَلَ وَ قَالَ أَنْزَلَ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي خَطَّهُ آدَمُ (عليه السلام) وَ أَنَا أَكْرَهُ أَنْ أُدْخِلَهُ رَاكِبًا قَالَ قُلْتُ فَمَنْ غَيْرُهُ عَنْ خَطْبَتِهِ قَالَ أَمَّا أَوْلُ ذَلِكَ الطَّوْفَانُ فِي زَمَنِ نُوحٍ (عليه السلام) ثُمَّ غَيْرُهُ أَصْحَابُ كِسْرَى وَ نِعْمَانُ ثُمَّ غَيْرُهُ بَعْدَ زِيَادِ بْنِ أَبِي سُفْيَانَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah<sup>asws</sup> at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he<sup>asws</sup> said: 'Over there is where they crucified my<sup>asws</sup> uncle Zayd, may Allah<sup>azwj</sup> have Mercy upon him'. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps.

<sup>17</sup> Al Kafi – H 14872

So he<sup>asws</sup> descended and said: 'Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam<sup>as</sup> had marked, and I<sup>asws</sup> do not like that I<sup>asws</sup> should enter it riding'. I said, 'So who was the other one who had marked it?' He<sup>asws</sup> said: 'As for the first one, that was the storm during the era of Noah<sup>as</sup>. Then others from the companions of Chosroe and Nu'man, and thereafter Ziyad Bin Abu Sufyan'.

فَقُلْتُ وَ كَانَتْ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْفَرَاتِ مِمَّا يَلِي عَرَبِيَّ الْكُوفَةِ قَالَ وَ كَانَ نُوحٌ (عليه السلام) رَجُلًا نَجَارًا فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ اَنْتَجِبَهُ وَ نُوحٌ (عليه السلام) اَوَّلُ مَنْ عَمِلَ سَفِينَةً تَجْرِي عَلَى طَهْرِ الْمَاءِ قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ اَلْفَ سَنَةٍ اِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ اِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزِءُونَ بِهِ وَ يَسَخَرُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَيَّ الْاَرْضَ مِنَ الْكٰفِرِيْنَ دٰبِرًا اِنَّكَ اِنْ تَذَرَهُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْا اِلَّا فٰجِرًا كَفٰرًا فَاَوْحٰى اِلَيْهِ نُوْحٌ اَنْ اصْنَعْ سَفِيْنَةً وَ اَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوْحٌ سَفِيْنَةً فِي مَسْجِدِ الْكُوفَةِ بِبَيْدِهِ فَاَتٰى بِالْخَشَبِ مِنْ بَعْدِ حَتٰى فَرَغَ مِنْهَا

So I said, 'And there was a Masjid at Al-Kufa during the era of Noah<sup>as</sup>?' He<sup>asws</sup> said to me; 'Yes, O Mufazzal. And the houses of Noah<sup>as</sup> and his<sup>as</sup> people were in a town, at a place from the Euphrates which follows west of Al-Kufa'. He<sup>asws</sup> said: 'And Noah<sup>as</sup> was a carpenter. So Allah<sup>azwj</sup> Made him<sup>as</sup> a Prophet<sup>as</sup> and Answered him<sup>as</sup>. And Noah<sup>as</sup> was the first one to make a ship which flowed upon the back of the water'. He<sup>asws</sup> said: 'And Noah<sup>as</sup> lived among his<sup>as</sup> people for fifty years less a thousand years (950), calling them to Allah<sup>azwj</sup> Mighty and Majestic. However, they derided him<sup>as</sup> and laughed at him<sup>as</sup>. So when he<sup>as</sup> saw that from them, he<sup>as</sup> supplicated against them saying: 'Lord<sup>azwj</sup>! Do not Leave upon the earth any house of the infidels. If You<sup>azwj</sup> Leave them, they will lead astray Your<sup>azwj</sup> servants, and will not give birth to anyone except the infidel tyrants'. So Allah<sup>azwj</sup> Revealed unto Noah<sup>as</sup> that he<sup>as</sup> should make a ship and make it a big one, and hurriedly. So Noah<sup>as</sup> made a ship in Masjid Al-Kufa by his<sup>as</sup> hands. He brought the wood from afar until he<sup>as</sup> finished it.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الظُّهْرَ وَ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ اَشَارَ بِبَيْدِهِ اِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيْمٍ وَ ذَاكَ فُرَاتُ الْيَوْمِ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ اَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يَبْعُوْنَ وَ يَعْوِقُ وَ نَسْرًا ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلَتْ جُعِلَتْ فِدَاكَ فِي كَمْ عَمَلٍ نُوْحٌ سَفِيْنَتَهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَمْ الدَّوْرَيْنِ قَالَ ثَمَانِيْنَ سَنَةً قُلْتُ وَ اِنَّ الْعَامَةَ يَقُوْلُوْنَ عَمَلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُوْلُ وَ وَحِيْنَا

Al-Mufazzal said, 'Then Abu Abdullah<sup>asws</sup> interrupted the Hadith during the sunset. So Abu Abdullah<sup>asws</sup> stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He<sup>asws</sup> indicated by his<sup>asws</sup> hand to his<sup>asws</sup> left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, so he<sup>asws</sup> said to me: 'O Mufazzal! Over there is where the idols of the people of Noah<sup>as</sup> were fixed – Yagows, and Yaowq, and Nasraa'. Then he<sup>asws</sup> went and rode upon his<sup>asws</sup> animal. So I said, 'May I be sacrificed for you<sup>asws</sup>, how long did it take for Noah<sup>as</sup> to build his<sup>as</sup> ship until he<sup>as</sup> finished it?' He<sup>asws</sup> said: 'In two time periods'. I said, 'And how long are these two time periods?' He<sup>asws</sup> said: 'Eighty years'. I said, 'The general Muslim are saying that he<sup>as</sup> built it over five hundred years'. He<sup>asws</sup> said: 'No! How are they saying this, and by Allah<sup>azwj</sup> it has been Revealed to us<sup>asws</sup>?'

قَالَ قُلْتُ فَاخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى اِذَا جَاءَ اَمْرُنَا وَ فَرَ التَّنُوْرُ فَاَيُّنَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ فَقَالَ كَانَ التَّنُوْرُ فِي بَيْتِ عَجُوْرٍ مُؤْمِنَةٍ فِي دُبْرِ قِبْلَةِ مَيْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَاِنَّ ذَلِكَ مَوْضِعُ رَاوِيَةِ بَابِ الْفَيْلِ الْيَوْمَ ثُمَّ قُلْتُ لَهُ وَ كَانَ بَدْءُ

خُرُوجِ الْمَاءِ مِنْ ذَلِكَ النَّوْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبَّ أَنْ يُرِيَ قَوْمَ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ يُمْضُ يُمْضاً وَفَاضَ الْفُرَاتُ فَيْضاً وَالْعُبُورُ كُلُّهُنَّ فَيْضاً فَعَرَفَهُمُ اللَّهُ عَزَّ ذِكْرَهُ وَأَنْجَى نُوحاً وَمَنْ مَعَهُ فِي السَّفِينَةِ

I said, 'Inform me about the Statement of Allah<sup>azwj</sup>: [23:27] and when Our Command comes and the oven overflows so where is its place and how was it?' He<sup>asws</sup> said: 'It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid'. I said to him<sup>asws</sup>, 'So that is the place of the corner of the Baab Al-Feel today'. Then I said to him<sup>asws</sup>, 'And that is its oven where the water started coming from?' He<sup>asws</sup> said: 'Yes. Allah<sup>azwj</sup> Loved to show a sign to the people of Noah<sup>as</sup>. Then Allah<sup>azwj</sup> Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah<sup>azwj</sup> Drowned all of them and saved Noah<sup>as</sup> and those who were with him<sup>as</sup> in the ship'.

فَقُلْتُ لَهُ كَمْ لَبِثَ نُوحٌ فِي السَّفِينَةِ حَتَّى تَضَبَّ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ أَسْبُوعاً ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فِرَاتُ الْكُوفَةِ فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَدِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ أَدَمَ (عَلَيْهِ السَّلَام) وَ مُصَلَّى الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام) فَانزَلَ فِيهِ فَصَلَّى فِيهِ ثُمَّ إِنَّ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) عَرَّجَ بِهِ إِلَى السَّمَاءِ.

So I said to him, 'How long did Noah<sup>as</sup> remain in the ship until the water subsided, and he<sup>as</sup> came out from it?' He<sup>asws</sup> said: 'He<sup>as</sup> remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa'. I said to him<sup>asws</sup>, 'The Masjid of Al-Kufa is old?' He<sup>asws</sup> said: 'Yes, and it is a Praying place of Prophets<sup>as</sup>, and the Rasool Allah<sup>saww</sup> had Prayed in it when he<sup>saww</sup> Taken on an ascension to the sky. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'O Muhammad<sup>saww</sup>! This is a Mosque of your<sup>saww</sup> father Adam<sup>as</sup>, and a Praying Place of the Prophets<sup>as</sup>'. So he<sup>saww</sup> descended and Prayed therein. Then Jibraeel<sup>as</sup> ascended with him<sup>saww</sup> to the sky'.<sup>18</sup>

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ نُوحاً (عَلَيْهِ السَّلَام) لَمَّا عَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ عَرَّاساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جِبَّاراً طَوَّالاً قَطَعَهُ ثُمَّ نَحَنَّهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاحٍ مِنَ الْأَرْضِ حَتَّى قَرَعَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far<sup>asws</sup> has said that: 'When Noah<sup>as</sup> planted the seeds, his<sup>as</sup> people passed by him<sup>as</sup>. They were laughing at him<sup>as</sup> and were mocking him<sup>as</sup> and were saying, 'He<sup>as</sup> has become a planter (farmer)', until the trees became tall and mighty, he<sup>as</sup> cut them, then carved them. So they said, 'He<sup>as</sup> has become a carpenter'. Then he<sup>as</sup> composed it into a ship. So they passed by him<sup>as</sup> laughing, and mocking, and they were saying, 'He<sup>as</sup> has become a navigator in the wilderness of the earth', until he<sup>as</sup> completed it'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِراعاً.

<sup>18</sup> Al Kafi – H 14869

<sup>19</sup> Al Kafi – H 14871

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The water (of the storm of Noah<sup>as</sup>) rose above every mountain, and above every coast by fifteen cubits'.<sup>20</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مَائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِمِائَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعًا وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The ship of Noah<sup>as</sup> was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.<sup>21</sup>

## VERSES 31 - 41

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31} فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {32} وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33} وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34} أَيْدِيكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ {35} هِيَ هِيَ لِمَا تُوْعَدُونَ {36} إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37} إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38} قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {39} قَالَ عَمَّا قَلِيلٍ لِيُصِيبَهُمْ نَادِمِينَ {40} فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عِثًّا لِقَوْمٍ الظَّالِمِينَ {41}

**[23:31] Then We Raised up after them another generation [23:32] So We Sent within them a Rasool from among them, saying: Worship Allah, you have no god other than Him; Will you not then fear? [23:33] And the chiefs of his people who disbelieved and belied the meeting of the Hereafter, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, he eats from what you are eating and drinks from what you are drinking [23:34] And if you obey a mortal like yourselves, then you would be losers [23:35] He promises you that when you are dead and become dust and bones you shall be returning [23:36] Far, far is that which you are threatened with [23:37] There is naught but our life in this world; we die and we live and we shall not be raised again [23:38] He is nothing but a man who has forged a lie against Allah, and we are not going to believe in him [23:39] He said: Lord! Help me against their belying [23:40] He said: In a little while they would be regretting [23:41] So the Punishment Seized them with the Truth, and We Made them as rubbish; so away with the unjust people**

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتُكْمِلَتْ آيَاتُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ فَضَيْتَ نُبُوَّتَكَ وَ اسْتُكْمِلْتَ آيَاتِكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ أَنْتَارَ عِلْمَ النُّبُوَّةِ فِي الْعَقَبِ مِنْ دَرِيَّتِكَ فَإِنِّي لَنْ أَقْطِعَهَا كَمَا لَمْ أَقْطِعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالَمٌ يَعْرِفُ بِهِ دِينِي وَ تُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيهَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

<sup>20</sup> Al Kafi – H 14876

<sup>21</sup> Al Kafi – H 14874

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far<sup>asws</sup> having said: 'So when the Prophet-hood of Noah<sup>as</sup> came to an end and his<sup>as</sup> days were completed, Allah<sup>azwj</sup> Revealed unto him<sup>as</sup> that: "O Noah<sup>as</sup>! Your<sup>as</sup> Prophet-hood has come to an end and your<sup>as</sup> days are completed, so make the Knowledge which is in your<sup>as</sup> possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your<sup>as</sup> progeny, for I<sup>azwj</sup> will never Cut it off from the houses of the Prophets<sup>as</sup> which is your<sup>as</sup> house and between Adam<sup>as</sup>, and I<sup>azwj</sup> will never Leave the earth except that there will be in it a knowledgeable one by whom My<sup>azwj</sup> Religion would be recognised by, and obedience to Me<sup>azwj</sup> would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet<sup>as</sup> up to the coming out of another Prophet<sup>as</sup>.

وَبَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَ كَانَ فِيهَا نَبِيٌّ نُوحٌ وَ هُوَ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَكْفُرُونَ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُم بِالرَّيْحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعُهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنَجِّيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَئِذٍ عِيدًا لَهُمْ

And Noah<sup>as</sup> gave the good news of Hud<sup>as</sup> to Saam<sup>as</sup> and there were Prophets<sup>as</sup> in between Noah<sup>as</sup> and Hud<sup>as</sup>. And Noah<sup>as</sup> said that Allah<sup>azwj</sup> will Send a Prophet<sup>as</sup> called Hud<sup>as</sup>, and he<sup>as</sup> would call his<sup>as</sup> people to Allah<sup>azwj</sup> Mighty and Majestic. They would belie him<sup>as</sup> and Allah<sup>azwj</sup> will Destroy them by the wind. So the ones among you who meet him<sup>as</sup> should believe in him<sup>as</sup>, and follow him<sup>as</sup> for Allah<sup>azwj</sup> would Rescue him from the Punishment of the wind. And Noah<sup>as</sup> ordered his<sup>as</sup> son<sup>as</sup> Sam<sup>as</sup> that he<sup>as</sup> should look at this bequest at the start of every year and make it to be a day of Eid for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مَوَارِيثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَ قَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَأَمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَجَاءُوا مِنْ عَذَابِ الرِّيحِ.

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud<sup>as</sup> as a Prophet<sup>as</sup> and their father Noah<sup>as</sup> had given them the good news of him<sup>as</sup> beforehand. So they believed in him<sup>as</sup>, and followed him<sup>as</sup>, and ratified him<sup>as</sup>, and were therefore Rescued from the Punishment of the wind'.<sup>22</sup>

وقال علي بن إبراهيم: و في رواية أبي الجارود، عنه (عليه السلام)، في قوله: فَجَعَلْنَاهُمْ عُنَاءً. «و الغناء: اليابس الهامد من نبات الأرض».

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

<sup>22</sup> Al Kafi – 14540 (Extract)

(It has been narrated) from him<sup>asws</sup> (Imam Al-Baqir<sup>asws</sup>) regarding His<sup>azwj</sup> Words **[23:41] and We Made them as rubbish.** He<sup>asws</sup> said: 'And the 'rubbish' is a dry, dead plant on the land'.<sup>23</sup>

## VERSES 42 - 44

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43} ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مِمَّا جَاءَ أُمَّةً رُسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبِعَدَا لِقَوْمٍ لَا يُؤْمِنُونَ {44}

**[23:42] Then We raised after them other generations [23:43] No people can hasten on their doom nor can they postpone (it) [23:44] Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةَ أَنْبِيَاءَ وَتَسَعَةَ وَتَمَانِيَةَ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَجَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَكَمَا جَرَى لِأَدَمَ وَهُودٍ وَصَالِحٍ وَشُعَيْبٍ وَإِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far<sup>asws</sup> having said: 'So there came in between every two Prophets<sup>as</sup>, ten, or nine, or eight Prophets<sup>as</sup>, and all of them were Prophets<sup>as</sup>, and there happened for every Prophet<sup>as</sup> what happened for Noah<sup>as</sup>, as is what had happened to Adam<sup>as</sup>, and Hud<sup>as</sup>, and Salih<sup>as</sup>, and Shuayb<sup>as</sup>, and Ibrahim<sup>as</sup> until it ended up to Yusuf Bin Yaqoub<sup>as</sup>.

ثُمَّ صَارَتْ مِنْ بَعْدِ يُوسُفَ فِي أَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى (عليه السلام) فَكَانَ بَيْنَ يُوسُفَ وَبَيْنَ مُوسَى مِنَ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَهَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَهَامَانَ وَقَارُونَ ثُمَّ أَرْسَلَ الرَّسُلَ تَتْرَىٰ كُلًّا مِمَّا جَاءَ أُمَّةً رُسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ وَكَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُ نَبِيًّا وَآتَانِ قَائِمَانِ وَيَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةَ قِيَامٍ حَتَّى أَنَّهُ كَانَ رَبِّمَا قَتَلُوا فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيًّا وَ يَوْمَ سَوْفَ قَتَلْتَهُمْ آخِرَ النَّهَارِ

Then, from after Yusuf<sup>as</sup> it went to the grandsons until it ended up to Musa<sup>as</sup>. And there were Prophets<sup>as</sup> in between Yusuf<sup>as</sup> and Musa<sup>as</sup>. So Allah<sup>azwj</sup> Sent Musa<sup>as</sup> and Haroun<sup>as</sup> to Pharaoh<sup>la</sup>, and Hamaan<sup>la</sup>, and Qaroun<sup>la</sup>. **“[23:44] Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories”.** And the Children of Israel killed a Prophet<sup>as</sup>, and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophets<sup>as</sup> in one day, and they set up the market and killed them<sup>as</sup> at the end of the day.

فَلَمَّا نَزَلَتْ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَكَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنَ نُونٍ (عليهما السلام) وَ هُوَ قَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمَّ نَزَلَ الْأَنْبِيَاءُ تَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْزِي الْيَهُودَ وَ النَّصَارَى مَكْتُوبًا يَعْزِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْزِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرُسُولٍ يَأْتِي مِنْ

<sup>23</sup> تفسير القمي 2: 91.

بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بِبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa<sup>as</sup>, it gave the good News of Muhammad<sup>saww</sup>, and in between Yusuf<sup>as</sup> and Musa<sup>as</sup> were Prophets<sup>as</sup>. And Musa<sup>as</sup> had bequeathed to Yoshua bin Noon<sup>as</sup> and he<sup>as</sup> was the young man whom Allah<sup>azwj</sup> Mentioned in His<sup>azwj</sup> Book. The Prophets<sup>as</sup> never ceased to give the good News of Muhammad<sup>saww</sup> until Allah<sup>azwj</sup> Blessed and High Sent the Messiah Isa Bin Maryam<sup>as</sup>. So he<sup>as</sup> gave the good News of Muhammad<sup>saww</sup> and that is the Statement of the High: “[7:157] *they find* meaning the Jews and the Christians *written down with them* meaning the description of Muhammad<sup>saww</sup> *in the Torah and the Evangel (who) enjoins them good and forbids them evil,*” and it is the Statement of Allah<sup>azwj</sup>: “[61:6] *And when Isa son of Maryam said giving the good news of an Rasool who will come after me, his name being Ahmad,*”, and Musa<sup>as</sup> and Isa<sup>as</sup> gave the good news of Muhammad<sup>saww</sup> just as the Prophets<sup>as</sup> had given to one another until it reached Muhammad<sup>saww</sup>.<sup>24</sup>

## VERSES 45 - 49

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {45} إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46} فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47} فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

**[23:45] Then We sent Musa and his brother Haroun, with Our Signs and a clear authority [23:46] To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people [23:47] So they said: Should we believe in two mortals like ourselves while their people worship us? [23:48] So they belied both of them and became of those who were Destroyed [23:49] And We Gave Musa the Book that perhaps they may be Guided**

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدرى عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا امة ولا أهل قرية بعذاب من السماء منذ أنزل التوراة على وجه الارض غير أهل القرية التي مسخوا قردة.

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet<sup>saww</sup> having said: ‘Allah<sup>azwj</sup> did not Destroy a people, nor a generation, nor a people of the town by Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys’.<sup>25</sup>

## VERSES 50 - 52

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50} يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51} وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

**[23:50] And We Made the son of Maryam and his mother to be a Sign, and We Gave them a shelter on a lofty ground having security and springs [23:51] O**

<sup>24</sup> Al Kafi – 14540 (Extract)

<sup>25</sup> Tafseer Noor Al Saqalayn – Ch 28 H 76



**you Rasools! Eat from the good things and do righteous deeds; surely I Know what you are doing [23:52] And this community of yours is one community and I am your Lord, so fear Me**

ابن بابويه، قال: حدثنا علي بن أحمد بن موسى الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً قَالَ: «أَي حجة».**

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Musa Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Umran Al Nakahi'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al-Qasim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:50] And We Made the son of Marium and his mother to be a Sign**, he<sup>asws</sup> said: 'i.e., Proof' (over the people).<sup>26</sup>

وعنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، عن الحسين بن أشكيب، عن عبد الرحمن بن حماد، عن أحمد بن الحسن، عن صدقة بن حنان «1»، عن مهرا بن أبي نصر، عن يعقوب بن شعيب، عن سعد الإسكافي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، في قول الله عز و جل: **وَ أَوْيْنَاهُمَا إِلَى رَبْوَةٍ ذاتِ قَرَارٍ وَ مَعِينٍ** قال: الربوة: الكوفة، و القرار: المسجد، و المعين: الفرات».

And from him from Al Muzaffar Bin Ja'far Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Al Husayn Bin Ashkeyb, from Abdul Rahman Bin hamaad, from Ahmad Bin Al Hassan, from Sadaqat Bin Hanan, from Mahran Bin Abu Nasr, from Yaqoub Bin shuayb, from Sa'ad Al Askaf,

'Abu Ja'far<sup>asws</sup> narrates that Amir-ul-Momineen<sup>asws</sup> said with regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:50] and We Gave them a shelter on a lofty ground having meadows and springs**, he<sup>asws</sup> said: 'The lofty ground – Al-Kufa; and the security – Al-Masjid; and springs – Al-Furaat'.<sup>27</sup>

الشيخ في (مجالسه)، قال: أخبرنا أحمد بن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس، عن علي بن معمر الخزاز، عن رجل من جعفي، قال: كنا عند أبي عبد الله (عليه السلام)، فقال رجل: اللهم إني أسألك رزقا طيبا- قال- فقال أبو عبد الله (عليه السلام): «هيهات، هيهات، هذا قوت الأنبياء، و لكن سل ربك رزقا لا يعذبك عليه يوم القيامة، هيهات، إن الله يقول: **يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اَعْمَلُوا صَالِحاً**».

Al Sheykh in his Majaalis, said, 'Ahmad Bin Abdoun informed us, from Ibn Al Zubeyr, from Ali Bin Al Hassan Bin Fazaal, from Al Abbas, from Ali Bin Moamar Al Khazaz, from a man from Ju'fa who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so a man said, 'Our Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for a 'رزقا طيبا' goodly sustenance'. So Abu Abdullah<sup>asws</sup> said: 'Far be it, far be it! This is the food of the Prophets<sup>as</sup>. But ask your Lord<sup>azwj</sup> for a sustenance which you would not be Punished for on the Day of Judgement. Far be it! Allah<sup>azwj</sup> is Saying **[23:51] O you Rasools! Eat from the good things and do righteous deeds**'.<sup>28</sup>

<sup>26</sup> - كمال الدين و تمام النعمة: 18

<sup>27</sup> معاني الأخبار: 1 / 373

<sup>28</sup> الأمالي 2: 291.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن معمر بن خالد، عن أبي الحسن (عليه السلام)، قال: سمعته يقول: نظر أبو جعفر (عليه السلام) إلى رجل، و هو يقول: اللهم إني أسألك من رزقك الحلال، فقال أبو جعفر (عليه السلام): «سألت قوت النبيين، قل: اللهم إني أسألك رزقا واسعا طيبا من رزقك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moama Bin Khalad, who narrates:

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'Abu Ja'far<sup>asws</sup> looked towards a man and he was saying, 'Our Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> of the Permissible sustenance'. So Abu Ja'far<sup>asws</sup> said: 'the 'الحلال' food is (only) for the Prophets<sup>as</sup>. Say, 'Our Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> of extensive sustenance, goodly, from Your<sup>azwj</sup> sustenance'.<sup>29</sup>

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، قال: قلت: للرضا (عليه السلام): جعلت فداك، ادع الله عز و جل أن يرزقني الحلال، فقال: «أ تدري ما الحلال؟» فقلت: جعلت فداك، أما الذي عندنا فالكسب الطيب، فقال: «كان علي بن الحسين (عليهما السلام) يقول: الحلال هو قوت المصطفين، و لكن قل: أسألك من رزقك الواسع».

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Al-Reza<sup>asws</sup>, 'May I be sacrificed for you! Supplicate to Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> should Give me 'الحلال' Permissible sustenance'. So he<sup>asws</sup> said: 'Do you know what is the Permissible?' So I said, 'May I be sacrificed for you<sup>asws</sup>, but it is that which is in our presence, attained in a goodly manner'. So he<sup>asws</sup> said: 'Ali Bin Al Husayn<sup>asws</sup> used to say: 'The Permissible – it is the food of the Chosen ones. But, say, 'I ask You<sup>azwj</sup> from Your<sup>azwj</sup> Extensive sustenance'.<sup>30</sup>

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحصين بن مخارق، عن أبي الورد، و أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قَالَ: «آل محمد (عليهم السلام)».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Haseyn Bin Makariq, from Abu Al Warad, and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High [23:52] **And this community of yours is one community**, he<sup>asws</sup> said: The Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, (i.e., they<sup>asws</sup> are of the nation of Ibrahim<sup>as</sup>).<sup>31</sup>

## VERSES 53 - 61

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53} فَذَرَهُمْ حَتَّىٰ حِينٍ {54} أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ {55} نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ {56} إِنَّ الَّذِينَ هُمْ مِنْ حَشِيَّةِ رَبِّهِمْ مُشْفِقُونَ {57} وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58} وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59} وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60} أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

**[23:53] But they cut off their matter between themselves into sects, each part rejoicing in that which is with them [23:54] Therefore leave them in their error till a time [23:55] Do they reckon that by what We Extended to them from**

<sup>29</sup> الكافي 2: 402 / 8.

<sup>30</sup> الكافي 5: 1 / 89.

<sup>31</sup> تأويل الآيات 1: 352 / 2.

**wealth and children [23:56] We are hastening to them of good things? But, they are unaware [23:57] The ones who fear their Lord are being cautious [23:58] And the ones who believe in the Signs of their Lord [23:59] And the ones who are not associating anything with their Lord [23:60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning [23:61] They are hastening to good things and they are foremost in these**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «نزلت في أمير المؤمنين وولده (عليهم السلام): إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ وَ الَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَ الَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

‘The Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> narrated to us from his<sup>asws</sup> father<sup>asws</sup> having said: ‘It was Revealed regarding Amir-ul-Momineen<sup>asws</sup> and his<sup>asws</sup> sons<sup>asws</sup> - **[23:57] The ones who fear their Lord are being cautious [23:58] And the ones who believe in the Signs of their Lord [23:59] And the ones who are not associating anything with their Lord [23:60] And the ones who give what they give whilst their hearts are full of fear that to their Lord they would be returning [23:61] They are hastening to good things and they are foremost in these**.<sup>32</sup>

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي بن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ: «يعلمون ما عملوا من عمل، و هم يعلمون أنهم يتأبون عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[23:60] And the ones who give what they give whilst their hearts are full of fear**, he<sup>asws</sup> said: ‘They are knowing of what they are doing from the deeds, and they are knowing that they would be Rewarded for it’.<sup>33</sup>

وَهَيْبٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ هِيَ شَفَاعَتُهُمْ وَ رَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ ذِكْرُهُ وَ يَرْجُونَ أَنْ يَقْبَلَ مِنْهُمْ.

Wuheyb, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[23:60] And the ones who give what they give whilst their hearts are full of fear**, he<sup>asws</sup> said: ‘This is for their intercession, and their hopes, they (our<sup>asws</sup> Shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed

<sup>32</sup> تأويل الآيات 1: 4 / 353

<sup>33</sup> المحاسن: 252 / 247 و: 256 / 249.

Allah<sup>azwj</sup> Mighty<sup>azwj</sup> is His Mention, but they are hoping that these would be Accepted from them'.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرِفُوا فَاذْعَبُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُثْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah<sup>asws</sup> having said: 'If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah<sup>azwj</sup>.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٍ يَزِدُّهُ كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٍ يَبْدَأُكَ مَيِّبَةً بِالتَّوْبَةِ وَ آتَى لَهُ بِالتَّوْبَةِ قَوْلَ اللَّهِ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلَ النَّبِيِّتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا النَّوَابِ بِنَا وَ رَضِيَ بِقُوَّتِهِ نَصَفَ مَدَّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكَّنَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُؤَا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا

Amir-ul-Momineen<sup>asws</sup> used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah<sup>azwj</sup>! If he were to perform prostrations to the extent that his neck breaks off, Allah<sup>azwj</sup> will not Accept deeds from him except by our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household. Indeed, (Acceptance) is for the ones who recognise our<sup>asws</sup> rights and hope for Reward by us<sup>asws</sup>, (they) are pleased with their strength of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah<sup>azwj</sup> and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَّةٌ مَا الَّذِي آتَوْا بِهِ أَنَا وَ اللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ خَوْفَ شَيْءٍ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah<sup>azwj</sup> has Described them where He<sup>azwj</sup> has Said: **“[23:60] And those who dispense their charity with their hearts full of fear”**. That's what they come with? By Allah<sup>azwj</sup>! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah<sup>azwj</sup>, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our<sup>asws</sup> love and being (less) obedient to us<sup>asws</sup>.

ثُمَّ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكُمْ فَاذْعَبُوا فَإِنَّ عَلَيْكُمْ فِي خُرُوجِكُمْ أَنْ لَا تَكْذِبَ وَ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَآيَ وَ لَا تَنْتَصِعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفُ فِيهِ بَصْرُهُ وَ لِسَانُهُ وَ نَفْسُهُ وَ قَرْبُهُ إِنْ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ

<sup>34</sup> Al Kafi – H 14742

اسْتَوْجِبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهَرَ شُكْرُهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'. Then said: 'Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah<sup>azwj</sup> by his heart, obligates more for himself from Allah<sup>azwj</sup>, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَاقِبَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسِبٌ أَمْ تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى ( عَلَيْهِ السَّلَام ) ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسُتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِنِئَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانِ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him<sup>asws</sup>, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He<sup>asws</sup> said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa<sup>as?</sup>' Then said: 'How many are proud with what Allah<sup>azwj</sup> has Favoured them with, and how many have been enticed by the Veil of Allah<sup>azwj</sup> upon them, and how many have been infatuated by the praises of the people upon him'. Then said: 'I<sup>asws</sup> hope for the salvation for the ones who recognise our<sup>asws</sup> rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ وَالِي غَيْرِنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he<sup>asws</sup> recited: **“[3:31] Say: If you love Allah, then follow me, Allah will love you”**, then said: 'O Hafs, the love is higher than the fear'. Then said: 'By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> does not Love the one who loves the world, and takes as a friend other than us<sup>asws</sup>, whilst the one who recognises our<sup>asws</sup> rights and loves us<sup>asws</sup>, so he has loved Allah<sup>azwj</sup>'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيكَ مِنَ النَّارِ وَ يُدْخَلَكَ الْجَنَّةَ لَمْ يُشَفَّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنْبًا وَ لَا تُكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) مَنْ خَافَ اللَّهَ كَلَّ لِسَانَهُ

A man wept, so he<sup>asws</sup> said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah<sup>azwj</sup> to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah<sup>azwj</sup> in that condition'. Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said: 'The one who fears Allah<sup>azwj</sup>, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَام ) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa Bin Imran<sup>as</sup> was advising his<sup>as</sup> companions, when a man stood up, and tore his shirt. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Say to him, 'Do not tear your shirt, but open for Me<sup>azwj</sup> your heart'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَام ) بِرَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَهُوَ سَاجِدٌ عَلَى خَالِهِ فَقَالَ لَهُ مُوسَى ( عَلَيْهِ السَّلَام ) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Then said: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> passed by a man from his<sup>as</sup> companion, and he was prostrating. So after return back from what he<sup>as</sup> had to do, (Musa<sup>as</sup>) saw him still in prostration. So Musa<sup>as</sup> said to him: 'If (the fulfilment) of your need was in my<sup>as</sup> hands, I<sup>asws</sup> would have fulfilled it for you'. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Even if he were to prostrate until his neck breaks, I<sup>azwj</sup> will not Accept it until he turns away from what I<sup>azwj</sup> Abhor and towards what I<sup>azwj</sup> Love".<sup>35</sup>

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَوْلَيْكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ، يقول: «هو علي بن أبي طالب (عليه السلام)، لم يسبقه أحد».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words [23:61] **They are hastening to good things and they are foremost in these**, he<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>36</sup>

## VERSE 62

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۗ وَهُمْ لَا يُظْلَمُونَ {62}

**[23:62] And We do not Assign (a task) upon any soul except to the extent of its ability, and with Us is a Book which speaks with the Truth, and they shall not be dealt with unjustly**

وعنه: عن محمد بن أبي عبد الله، عن سهل بن زياد، و علي بن إبراهيم، عن أحمد بن محمد، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن علي بن الحكم، عن صالح النيلي، قال: سألت أبا عبد الله (عليه السلام): هل للعباد من الاستطاعة شيء؟ قال: فقال لي: «إذا فعلوا الفعل، كانوا مستطيعين بالاستطاعة التي جعلها الله فيهم».

And from him (Yaqoub Al Kulayni), from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Ahmad bin Muhammad altogether, from Ali Bin Al Hakam, from Salih Al Nayli who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Does the servant have any capabilities?' He<sup>asws</sup> said to me: 'When he does the act, he did have the ability for it which Allah<sup>azwj</sup> Made it to be within him'.

قال: قلت له: و ما هي؟ قال: «الألة، مثل الزاني إذا زنى، كان مستطيعاً للزنا حين زنى، و لو أنه ترك الزنا و لم يزن، كان مستطيعاً لتركه إذا تركه».

<sup>35</sup> الكافي 8: 98 / 128

<sup>36</sup> تفسير القمي 2: 91.

I said, 'And what is it?' He<sup>asws</sup> said: 'The means for it. For example the adulterer when he commits adultery. He did have the capability for the adultery when he committed it. And if he had avoided the adultery and did not commit it, he did have the ability for it'.

قال: ثم قال: «ليس له من الاستطاعة قبل الفعل كثير و لا قليل، و لكن مع الفعل و الترك كان مستطيعا». قلت: فعلى ماذا يعذبه؟ قال: «بالحجة البالغة، و الآلة التي ركبها فيهم، إن الله لم يجبر أحدا على معصيته، و لا أراد- إرادة حتم- الكفر من أحد، و لكن حين كفر، كان في إرادة الله أن يكفر، و هم في إرادة الله، و في علمه، ألا يصيروا إلى شيء من الخير».

He (the narrator) said, 'Then he<sup>asws</sup> said: 'There was not capability for him before the act, be it big or small, but he would be with the capability with the commission of the act and the leaving of it'. I said, 'So what would he be Punished for?' He<sup>asws</sup> said: 'With the clear Argument, and the means which that are placed within them. Allah<sup>azwj</sup> does not Compel anyone upon the disobedience, and does not Will it – the definite Will – of the infidelity from anyone, but when he blasphemes, so it was in the Will of Allah<sup>azwj</sup> that he would be blaspheming. And this is in the Will of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Knowledge, that he would not be coming to anything from the good'.

قلت: أراد منهم أن يكفروا؟ قال: «ليس هكذا أقول، و لكني أقول: علم أنهم سيكفرون، فأراد الكفر لعلمه فيهم، و ليست هي إرادة حتم، إنما هي إرادة اختيار».

I said, 'He<sup>azwj</sup> has Willed it that they would be blaspheming?' He<sup>asws</sup> said: 'This is not what I<sup>asws</sup> am saying, but I<sup>asws</sup> am saying: 'He<sup>azwj</sup> Knows that they would be blaspheming. So the Will of their blaspheming is in His<sup>azwj</sup> Knowledge, and this is not a definite Will. But rather, it is the Will of the choice'.<sup>37</sup>

## VERSES 63 - 74

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ {63} حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجَارُونَ {64} لَا تَجَارُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا تُنصِرُونَ {65} قَدْ كَانَتْ آيَاتِي تَتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ آعْقَابِكُمْ تُنكصُونَ {66} مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67} أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68} أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69} أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ الْحَقُّ وَآكَثَرَهُمْ لِلْحَقِّ كَارَهُونَ {70} وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71} أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرَأَ رَبُّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {72} وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {73} وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجِبُونَ {74}

**[23:63] But, their hearts are in ignorance from this and they have besides that other deeds which they are doing [23:64] Until when We Seize those who lead easy lives among them with the Punishment, then they are supplicating [23:65] Do not groan in supplicating today; you shall not be Given help from Us [23:66] My Verses were recited to you, but you were turning back on your heels [23:67] In arrogance; talking nonsense (about the Quran), and left him like one telling fables by night [23:68] Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their forefathers? [23:69] Or is it that they have not recognised their Rasool, so that they are denying him? [23:70] Or are they saying: There is madness in him? But, he has brought them the Truth, and most of them are averse from the Truth [23:71] And if the Truth were to follow their low desires, surely the**

<sup>37</sup> الكافي 1: 123/3.

**skies and the earth and all those who are therein would have been corrupted But, We have Brought to them their Reminder, so it is from their Reminder that they are turning aside [23:72] Or is it that you ask them a recompense? But the Recompense of your Lord is better, and He is the Best of the sustainers [23:73] And you are calling them to a Straight Path [23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path**

في تفسير علي بن ابراهيم – ولو اتبع الحق اهوائهم لفسدت السموات والارض ومن فيهن قال: الحق رسول الله صلى الله عليه واله وأمير المؤمنين عليه السلام.

In Tafseer of Ali Bin Ibrahim (Qummi) –

Regarding **[23:71] And if the Truth were to follow their low desires, surely the skies and the earth and all those who are therein would have been corrupted**, said, 'The Truth – Rasool-Allah<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup>',<sup>38</sup>

محمد بن العباس، قال: حدثنا أحمد بن الفضل الأهوازي، عن بكر بن محمد بن إبراهيم غلام الخليل، قال: حدثنا زيد بن موسى، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أبيه علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: **وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ**، قال: «عن ولايتنا أهل البيت».

Muhammad Bin Al Abbas, from Ahmad Bin Al Ahvazy, from Bakr Bin Muhammad Bin Ibrahim, servant of Al Khaleel,

(It has been narrated) from Zayd son of Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup>, from his<sup>asws</sup> father Muhammad<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>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path**, he<sup>asws</sup> said: '(Deviating) from our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household'.<sup>39</sup>

وعنه، قال: حدثنا علي بن العباس، عن جعفر الرماني، عن الحسين بن علوان، عن سعد بن طريف، عن الأصبغ بن نباتة، عن علي (عليه السلام)، قال: «قوله عز و جل: **وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ** - قال- عن ولايتنا».

And from him, from Ali Bin Al Abbas, from Ja'far Al Ramany, from Al Husayn Bin Alwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata,

from Imam Ali<sup>asws</sup> having said: **'The Word of the Mighty and Majestic [23:74] And most surely those who do not believe in the Hereafter are deviating from the (Straight) Path, from our<sup>asws</sup> Wilayah'**.<sup>40</sup>

في اصول الكافي الحسين بن محمد عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن صفوان قال: سمعت أبا عبد الله عليه السلام يقول: قال أمير المؤمنين عليه السلام: ان الله تبارك وتعالى لو شاء لعرف العباد نفسه، ولكن جعلنا أبوابه وصراطه وسبيله والوجه الذي يؤتى منه، فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون،

<sup>38</sup> Tafseer Noor Al Saqalayn – Ch 23 H 94

<sup>39</sup> تأويل الآيات 1: 355 / 6

<sup>40</sup> تأويل الآيات 1: 355 / 7.



In Usool Al Kafi – Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Safwan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Amir-ul-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High, had He<sup>azwj</sup> so Wanted, He<sup>azwj</sup> would have recognised the servant Himself<sup>azwj</sup>. But, He<sup>azwj</sup> Made us as His<sup>azwj</sup> Doors, and His<sup>azwj</sup> Path, and His<sup>azwj</sup> Way, and His<sup>azwj</sup> Face which Came from Him<sup>azwj</sup>. So the one who changed from our<sup>asws</sup> Wilayah or preferred over us<sup>asws</sup>, someone else, so it is they who [23:74] are deviating from the (Straight) Path'.<sup>41</sup>

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

Amir-ul-Momineen<sup>asws</sup> said: 'So I<sup>asws</sup> am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he deviated'.<sup>42</sup>

## VERSES 75 - 77

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75} وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76} حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

**[23:75] And even if We had been Merciful to them and Removed the harm they had, they would have still persisted in their inordinacy, blindly wandering on [23:76] And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves [23:77] Until when We Open upon them a Door of severe Punishment, they would plunge into despair in it**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير عن أبي أيوب، عن محمد ابن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ، فقال: الاستكانة هي الخضوع، و التضرع هو رفع اليدين، و التضرع بهما».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muammad Ibn Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:76] And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves**, so he<sup>asws</sup> said: 'Al Istakanat – is the submission, and the humbling is to raise the two hands and being humble by these'.<sup>43</sup>

الطبرسي: قال أبو عبد الله (عليه السلام): «الاستكانة الدعاء، و التضرع: رفع اليدين في الصلاة».

Al Tabarsy –

<sup>41</sup> Tafseer Noor Al Saqalayn – Ch 23 H 98

<sup>42</sup> الكافي 8: 4 / 27 (Extract)

<sup>43</sup> الكافي 2: 2 / 348.

Abu Abdullah<sup>asws</sup> said: 'Al *Istakanat* is the supplication, and the humbling is to raise the two hands during the Prayer'.<sup>44</sup>

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَمْ تَسْأَلُهُمْ خَرْجاً فَخَرَجُ رَبِّكَ خَيْرٌ «1» يقول: أَمْ تَسْأَلُهُمْ أَجْرًا، فَأَجْرُ رَبِّكَ خَيْرٌ وَ هُوَ خَيْرُ الرَّازِقِينَ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words [23:72] **Or is it that you ask them a recompense? But the Recompense of your Lord is better**, having said: 'He<sup>azwj</sup> is Saying: "Or are you<sup>saww</sup> asking them for a reward, so the Reward of your<sup>saww</sup> Lord<sup>azwj</sup> is better **and He is the Best of the sustainers**

قوله: وَ لَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَنْصُرُهُمْ فَهُوَ الْجُوعُ، وَ الْخَوْفُ، وَ الْقَتْلُ».

His<sup>azwj</sup> Words [23:76] **And We Seized them with Punishment, but they were not submissive to their Lord, nor do they humble themselves** – so it is the hunger, and the fear, and the killing'.<sup>45</sup>

و روي عن مقاتل بن حيان، عن الأصبع بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: «لما نزلت هذه السورة، قال النبي (صلى الله عليه و آله) لجبرئيل (عليه السلام): ما هذه النحيرة التي أمرني بها ربي؟ قال: ليست بنحيرة، و لكنه يأمرك إذا تحرمت للصلاة، أن ترفع يديك إذا كبرت، و إذا ركعت، و إذا رفعت رأسك من الركوع، و إذا سجدت، فإنه صلاتنا و صلاة الملائكة في السماوات السبع، فإن لكل شيء زينة و إن زينة الصلاة رفع الأيدي عند كل تكبيرة.

And it has been reported from Maqaatil Bin Hayaan, from Al-Asbagh Bin Nabata,

(It has been narrated) from the Amir-ul-Momineen<sup>asws</sup>, said: '**When [108:2] Therefore pray to your Lord and make a sacrifice** Came down upon the Prophet<sup>saww</sup>, he<sup>saww</sup> said: 'O Jibraeel, what is this sacrifice which Allah<sup>azwj</sup> has Ordered by it?' He said: 'O Muhammad<sup>saww</sup>, this is not a sacrifice, but He<sup>azwj</sup> has Ordered you to respect the Prayer, you raise your hands during inception, and during the cycles, and when you raise your heads after bowing, and when prostrating, for that is our Salaat (Prayers), and the (Salaat) Prayers of the Angels in the seven heavens. For everything there is an adornment, and the adornment of the Prayer is the raising of the hands during every *Takbeer*.'

قال النبي (صلى الله عليه و آله): «رفع الأيدي من الاستكانة. قلت: و ما الاستكانة؟ قال: «ألا تقرأ هذه الآية: فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَنْصُرُهُمْ؟»

The Prophet<sup>saww</sup> said: 'Raise your hands humbly.' I asked, 'What is humbleness?' He<sup>saww</sup> recited this Verse: [23:76] **but they were not submissive to their Lord, nor do they humble themselves?**<sup>46</sup>

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله: حَتَّى إِذَا فَتَخْنَا عَلَيْهِمْ بَاباً ذَا عَذَابٍ شَدِيدٍ: «هو علي بن أبي طالب (عليه السلام)، إذا رجع في الرجعة».

<sup>44</sup> مجمع البيان 7: 181.

<sup>45</sup> تفسير القمي 2: 94.

<sup>46</sup> مجمع البيان 10: 837.

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[23:77] Until when We Open upon them a Door of severe Punishment**, he<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, when he<sup>asws</sup> returns during the Return (الرجعة)' <sup>47</sup>.

## VERSES 78 - 91

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {78} وَهُوَ الَّذِي دَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79} وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ {80} بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81} قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَا لَمَمِيعُونَ {82} لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83} قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84} سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ {85} قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86} سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ {87} قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88} سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ {89} بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90} مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لُدَّ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

**[23:78] And He it is Who Constructed for you the ears and the eyes and the hearts; little is it that you give thanks for [23:79] And He it is Who Multiplied you in the earth, and to Him you shall be Gathered [23:80] And He it is Who Gives life and Causes death, and due to Him is the alternation of the night and the day; do you not then understand? [23:81] But, they are saying similar to what the formers ones said [23:82] They are saying: What! When we are dead and become dust and bones, we would be Resurrected? [23:83] We and our forefathers were threatened with this, these are nothing but ancient stories [23:84] Say: Whose is the earth, and whoever is therein, if you know? [23:85] They will say: Allah's. Say: So why are you not minding? [23:86] Say: Who is the Lord of the seven skies and the Lord of the Magnificent Throne? [23:87] They will be saying: (This is) Allah's. Say: So why are you not fearing? [23:88] Say: Who is it in Whose hand is the Kingdom of all things and Who Gives Protection, but against Him there can be no protection, if you are knowing? [23:89] They will say: (This is) Allah's. Say: So why are you then deceived? [23:90] But, We Came to them the Truth, and they are the liars [23:91] Never did Allah take to Himself a son, and never was there with him any (other) god - in that case would each god have taken away what he created, and some of them would certainly have overpowered others; Glory be to Allah above what they are describing**

وقالت الثنوية: نحن نقول: إن النور والظلمة هما المدبران، وقد جنناك للنظر ماتقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا خصمناك.

And the Dualists said: 'We are saying that light and darkness are two controlling forces of the universe, and we have come to you<sup>saww</sup> O Muhammad<sup>saww</sup>, to see what you<sup>saww</sup> have to say. If you<sup>saww</sup> follow us, then we have preceded you<sup>saww</sup> in rewards and secured an elevated status, and if you<sup>saww</sup> are against us, we will debate with you<sup>asws</sup>.

<sup>47</sup> مختصر بصائر الدرجات: 17.

ثم أقبل رسول الله (صلى الله عليه وآله) على الثنوية - الذين قالوا: النور والظلمة هما المدبران - فقال: وأنتم فما الذي دعاكم إلى ما قلتموه من هذا؟ فقالوا: لانا وجدنا العالم صنفين: خيرا وشرا، وجدنا الخير ضد الشر، فأفكرنا أن يكون فاعل - واحد - يفعل الشئ وضده، بل لكل واحد منهما فاعل، ألا ترى أن الثلج محال أن يسخن كما أن النار محال أن تبرد، فأثبتنا لذلك صانعين قديمين: ظلمة ونورا.

Then the Messenger of Allah<sup>saww</sup> turned towards the *Thanawiyya* (Dualists) – who said that light and darkness are the governing forces – and said: 'And you, what is it that makes you to claim that which you say from this?' They said: 'We have found in the universe duality, good and evil, and found good to be opposite of evil. We deny that there is one doer of something as well as its opposite, but each of it has a different doer. You see, ice cannot give heat just like it is impossible for fire to give out coolness. This has proven to us that there are two forces from before, darkness and light'.

فقال لهم رسول الله (صلى الله عليه وآله): أفلستم قد وجدتم سوادا وبياضا، وحمرة وصفرة، وخضرة وزرقة؟ وكل واحدة ضد لسانرها لاستحالة اجتماع اثنين منهما في محل واحد، كما كان الحر والبرد ضددين لاستحالة اجتماعهما في محل واحد؟ قالوا: نعم. قال: فهلا أثبتتم بعدد كل لون صانعا قديما ليكون فاعل كل ضد من هذه الالوان غير فاعل ضد الاخر؟! قال: فسكتوا.

Rasool-Allah<sup>saww</sup> said to them: 'Have you not found to be in existence black, and white, and red, and yellow, and green and blue? And each one of them is opposite to the rest of them, and it is impossible for any two of them to be together in one place, just like heat and cold are two opposite and it is impossible for them to be together in one place?' They said: 'Yes'. Then why have you not proven it to yourselves for all these types a different doer, for the doer of one cannot be the doer of the opposite one?' Imam Hassan Al-Askari<sup>asws</sup> said: 'They were silenced'.

ثم قال: وكيف اختلط النور والظلمة، وهذا من طبعه الصعود، وهذه من طبعها النزول؟ أرايتم لو أن رجلا أخذ شرفا يمشي اليه والاخر غربا أكان يجوز - عندكم - أن يلتقيا ماداما سائرين على وجوههما؟ قالوا: لا. قال: فوجب أن لا يختلط النور والظلمة، لذهاب كل واحد منهما في غير جهة الاخر، فكيف حدث هذا العالم من امتزاج ماهو محال أن يمتزج؟ بل هما مدبران جميعا مخلوقان، فقالوا: سننظر في امورنا.

Then he<sup>saww</sup> said: 'And how can light be mixed with darkness, and this one has the quality of ascension and this one has the quality of descent? You see, if a man walks towards the east and another to the west, do you find it possible for them to meet up on the way face to face?' They said: 'No'. He<sup>saww</sup> said: 'This necessitates that light and darkness will never mix for each of them is on another direction. How did this universe come into being, from the blending of those that are impossible to blend? But, they are both forces of creation altogether'. They said: 'We will look into our affairs'.<sup>48</sup>

## VERSE 92

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ {92}

**[23:92] Knower of the hidden and the apparent, so Exalted is He from what they are associating**

<sup>48</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 323 (Extract)

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 بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: **عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ** فقال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'albat Bin maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[23:92] Knower of the hidden and the apparent**, so he<sup>asws</sup> said: 'The hidden – What has not happened yet; and the apparent – what has already happened'<sup>49</sup>.

## VERSES 93 - 95

قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ {93} رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94} وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ {95}

**[23:93] Say Lord! If You Show me what they are being threatened with [23:94] Lord! So do not Make me to be among the unjust people [23:95] And We are well Able to Show you what We are Threatening them with**

محمد بن العباس، قال: حدثنا علي بن العباس، عن الحسن بن محمد، عن العباس بن أبان العامري، عن عبد الغفار، بإسناده، يرفعه إلى عبد الله بن عباس، و عن جابر بن عبد الله، قال جابر: إني كنت لأدناهم من رسول الله (صلى الله عليه و آله)، قالوا: سمعنا رسول الله (صلى الله عليه و آله)، و هو في حجة الوداع بمنى، يقول: «لأعرفنكم بعدي ترجعون كفارا، يضرب بعضكم رقاب بعض، و لايم الله، إن فعلتموها لتعرفني في كتيبة يضاربونكم».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Al Hassan Bin Muhammad, from Al Abbas Bin Aban Al Aamiry, from Abdul Ghaffar, by his chain, raising it up to Abdullah Bin Abbas,

(It has been narrated) from from Jabir Bin Abdullah. Jabir said, 'I used to be from the approachable ones of (the companions of) Rasool-Allah<sup>saww</sup>. We heard Rasool-Allah<sup>saww</sup>, whilst he<sup>saww</sup> was in the Farewell Pilgrimage at Mina, saying: 'I<sup>saww</sup> am recognising you that you would be returning as disbelievers, some of you striking at each other's throats. And I<sup>saww</sup> swear by Allah<sup>azwj</sup> that if you were to do it, you would recognise me<sup>saww</sup> in a battalion, striking you all'.

قال: ثم التفت خلفه، ثم أقبل بوجهه، فقال: «أو علي، أو علي».

(The narrator) said, 'Then he<sup>saww</sup> turned his<sup>saww</sup> face towards us, so he<sup>saww</sup> said: 'Or (recognise) Ali<sup>asws</sup>, or (recognise) Ali<sup>asws</sup>!'

قال: حدثنا أن جبرئيل غمزه، و قال مرة اخرى، فرأينا أن جبرئيل قال له، فنزلت هذه الآية: قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ.

(The narrator) said, 'He<sup>saww</sup> narrated to us that Jibraeel<sup>as</sup> touched him<sup>saww</sup>, and he<sup>saww</sup> said it again, so we see that Jibraeel<sup>as</sup> said to him<sup>saww</sup>. So this Verse was revealed - **[23:93] Say Lord! If You Show me what they are being threatened with [23:94]**

<sup>49</sup> معاني الأخبار: 146 / 49

**Lord! So do not Make me to be among the unjust people [23:95] And We are well Able to Show you what We are Threatening them with'.<sup>50</sup>**

## VERSE 96

ادْفَعْ بِأَلْتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۖ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

**[23:96] Repel evil by what is best; We know what they are describing**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُتَكِنًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ قَبِضَهُ تَوَاضَعًا لِلَّهِ عَزَّ وَجَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ وَ لَا صَافَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا قَطُّ فَتَنَزَعَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بَسِيئَةَ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعْ بِأَلْتِي هِيَ أَحْسَنُ السَّيِّئَةِ فَفَعَلَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated:

Abu Abdullah<sup>asws</sup> said: 'Rasool Allah<sup>saww</sup> did not eat whilst leaning, since he<sup>saww</sup> was Sent by Allah<sup>azwj</sup> Mighty and Majestic, up to his<sup>saww</sup> passing away. He<sup>saww</sup> was modest for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, and no one ever saw his<sup>saww</sup> knees is a gathering at all. And the Rasool Allah<sup>saww</sup> did not shake hands with a man at all by pulling his<sup>saww</sup> hand from his hand until the man would pull his own hand from his<sup>saww</sup> hands. The Rasool Allah<sup>saww</sup> did not recompense anyone with evil at all. Allah<sup>azwj</sup> the High Said to him<sup>saww</sup>: **[23:96] Repel evil by what is best**, so he<sup>saww</sup> did it.

وَ مَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِلَّا قَالَ يَا تِي اللَّهُ بِهِ وَ لَا أُعْطِيَ عَلَى اللَّهِ عَزَّ وَ جَلَّ شَيْئًا قَطُّ إِلَّا أَجَاذَهُ اللَّهُ إِنْ كَانَ لِيُعْطِيَ الْجَنَّةَ فَيَجِزُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he<sup>saww</sup> had it with him<sup>saww</sup> he<sup>saww</sup> would give it, or else he<sup>saww</sup> would say: 'Allah<sup>azwj</sup> will Give it'. And he<sup>saww</sup> did not Give anything at all on the Authorisation of Allah<sup>azwj</sup> Mighty and Majestic except that Allah<sup>azwj</sup> Authorised that for him<sup>saww</sup> even if it was the Paradise, Allah<sup>azwj</sup> Mighty and Majestic Authorised that for him<sup>saww</sup>.

قَالَ وَ كَانَ أَخُوهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهُ إِنْ كَانَ لِيُعْرِضُ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةً فَيَأْخُذُ بِأَسَدِّهِمَا عَلَى بَدَنِهِ وَ اللَّهُ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ دَبَّرَتْ فِيهِمْ يَدَاهُ وَ اللَّهُ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهُ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا ثِقَةً مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيُبْعَثَهُ بِرَأْيِهِ فَيُقَاتِلَ جَبْرَائِيلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

He<sup>asws</sup> said: 'And his<sup>saww</sup> brother (Ali<sup>asws</sup>) from after him<sup>saww</sup>, by the One Who<sup>azwj</sup> Took his<sup>asws</sup> soul, did not eat anything at all Prohibited in the world until he<sup>asws</sup> exited from it. By Allah<sup>azwj</sup>, if two matters were presented to him<sup>asws</sup> in both of which was the obedience to Allah<sup>azwj</sup> Mighty and Majestic, he<sup>asws</sup> would take the one which was more difficult upon his<sup>asws</sup> body. By Allah<sup>azwj</sup>, he<sup>asws</sup> freed a thousand slaves for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, from the work of his<sup>asws</sup> own hands. By Allah<sup>azwj</sup>, no one could endure the deeds of the Rasool Allah<sup>saww</sup> after him<sup>saww</sup>, apart

<sup>50</sup> تأويل الآيات 1: 8 / 355

from him<sup>asws</sup>. By Allah<sup>azwj</sup>, there did not descend upon the Rasool Allah<sup>saww</sup> any (difficulty) at all except that he<sup>asws</sup> was the foremost in facing it, being a reliable one from him<sup>saww</sup> for it. And whenever the Rasool Allah<sup>saww</sup> sent him<sup>asws</sup> with his<sup>saww</sup> flag, so Jibraeel would fight on his<sup>asws</sup> right and Mikaeel on his<sup>asws</sup> left. Then he<sup>asws</sup> would not return until Allah<sup>azwj</sup> Mighty and Majestic Granted victory to him<sup>asws</sup>.<sup>51</sup>

### محاولة الحسن البصري تبرير نفاقه

فقلت: الله يا أبا سعيد ما ترويه في علي عليه السلام وما سمعتك تقول فيه؟ قال: يا أخي، أحقن بذلك دمي من هؤلاء الجبابرة الظلمة لعنهم الله. يا أخي، لولا ذلك لقد شالت بي الخشب ولكني أقول ما سمعت فيبلغهم ذلك فيكفون عني. وإنما أعني ببعض علي غير علي بن أبي طالب عليه السلام، فيحسبون أنني لهم ولي. قال الله عز وجل: (ادفع بالتي هي أحسن السيئة) يعني التقية.

### Hassan Al-Basry's attempt to justify his own hypocrisy

I said, 'Allah<sup>azwj</sup>! O Abu Saeed, what are you reporting regarding Ali<sup>asws</sup> and what has been heard from you saying regarding him<sup>asws</sup>?' He said, 'O brother, I (Hassan Al Basry) am trying to save my blood from these oppressive tyrants, may the Curse of Allah<sup>azwj</sup> be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali<sup>asws</sup> is hatred towards other than Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so that they will count me as a friend to them. Allah<sup>azwj</sup> has Said [23:96] **Repel evil by what is best**, it means the 'Taqqiya' (dissimulation).<sup>52</sup>

### VERSE 97

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}

[23:97] **And say: Lord! I seek refuge with You from the evil suggestions of the Satans**

في الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله عليه السلام قال: من أكل حبة من الرمان امرضت شيطان الوسوسة أربعين يوماً

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, who said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan<sup>la</sup> for forty days'.<sup>53</sup>

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq<sup>asws</sup> said: 'There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one

<sup>51</sup> الكافي 8: 175 / 164.

<sup>52</sup> Kitaab Sulaym Bin Qays Al Hilali – H 6

<sup>53</sup> Tafseer Noor Al Saqalayn - CH 114 H 10

commands him, and this one rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans from the Jinn'.<sup>54</sup>

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إن الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذنسى التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

'The Rasool-Allah<sup>saww</sup> said: 'Verily the Satan<sup>la</sup> openly sets a seal on the heart of the son of Adam<sup>as</sup>. This is Mentioned by Allah<sup>azwj</sup> as 'whispering' and he takes it in, and that is the whispering of the Satan<sup>la</sup>'.<sup>55</sup>

## VERSES 98 - 100

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98} حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99} لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ؕ كَلَّا ؕ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ {100}

**[23:98] And I seek refuge with You, Lord, from their presence [23:99] Until when death comes to one of them, he says: Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left. Never! It is a (merely) a word which he speaks; and behind them is a Purgatory until the Day they would be Resurrected**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من منع قيراطا من الزكاة، فليس بمؤمن، ولا مسلم، وهو قول الله عز و جل: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin marar, from Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah<sup>asws</sup> has said: 'The one who prevents the Zakat, so he is neither a Believer nor a Muslim, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left**'.<sup>56</sup>

وعنه: عن أحمد بن محمد، عن الحسن بن علي «1»، عن وهيب بن حفص، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من منع الزكاة سأل الرجعة عند الموت، وهو قول الله عز و جل: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ».

And from him, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Waheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who prevents the Zakaat asks for the return during the death, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic

<sup>54</sup> تفسير القمي 2: 450.

<sup>55</sup> Tafseer Noor Al Saqalayn - CH 114 H 5

<sup>56</sup> الكافي 3: 503 / 3.



**[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left.**<sup>57</sup>

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعة سبعون ألف ملك من الزبانية إلى قبره، وإنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين، و يقول: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ فتجيبه الزبانية: كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا».

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni,

(It has been narrated) from Musa Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al Sadiq Ja'far Bin Muhammad<sup>asws</sup> having said: 'When the Infidel dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, 'If only there was a return for me I would become from the Believers'. And he says **[23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left**. So the Zabaniyya answer him **Never! It is a (merely) a word which he speaks**'.<sup>58</sup>

علي بن إبراهيم، في قوله تعالى: وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قال: و هو قول الصادق (عليه السلام): «و الله ما أخاف عليكم إلا البرزخ، فأما إذا صار الأمر إلينا، فنحن أولى بكم»

Ali Bin Ibrahim said, 'Regarding the Words of the High **[23:100] and behind them is a Purgatory until the Day they would be Resurrected**, 'It is the speech of Al-Sadiq<sup>asws</sup>: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> do not fear for you except for the Purgatory (البرزخ). So when the matter comes to us<sup>asws</sup>, we<sup>asws</sup> would be the closest to you all'.

وقال علي بن الحسين (عليهما السلام): «إن القبر روضة من رياض الجنة، أو حفرة من حفر النيران».

And Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup> said: 'The grave is a garden from the Gardens of the Paradise, or a dugout from the dugouts of the Fires'.<sup>59</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد، عن عبد الرحمن بن حماد، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إني سمعتك و أنت تقول: «كل شيعة في الجنة، على ما كان فيهم؟» قال: «صدقتك، كلهم و الله في الجنة».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hamaad, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I heard you<sup>asws</sup> and you<sup>asws</sup> were saying: 'Every Shiah would be in the Paradise, whosoever was among them?' He<sup>asws</sup> said: 'You have spoken the truth. All of them, by Allah<sup>azwj</sup> would be in the Paradise'.

<sup>57</sup> الكافي 3: 504 / 11.

<sup>58</sup> أمالي الصدوق: 12 / 239.

<sup>59</sup> تفسير القمي 2: 94.

قال: قلت: جعلت فداك، إن الذنوب كثيرة كبار؟ فقال: «أما في القيامة فكلكم في الجنة، بشفاعه النبي المطاع، أو وصي النبي (صلوات الله عليهم)، و لكني- و الله- أتخوف عليكم في البرزخ» قلت: و ما البرزخ؟ قال: «القبر، منذ حين موته، إلى يوم القيامة».

I said, 'May I be sacrificed for you<sup>asws</sup>! The sins may be numerous, and major?' He<sup>asws</sup> said: 'As for during the Day of Judgement, so all of you would be in the Paradise by the intercession of the obeyed Prophet<sup>as</sup>, or a successor<sup>asws</sup> of the Prophet<sup>saww</sup>. But, by Allah<sup>azwj</sup>, I<sup>asws</sup> am fearing for you in the Purgatory (البرزخ)'. I said, 'And what is the Purgatory?' He<sup>asws</sup> said: 'The grave, since when he died up to the Day of Judgement'<sup>60</sup>.

## VERSES 101 - 104

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101} فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {102} وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103} تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ {104}

**[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other [23:102] Then as for him whose good deeds are heavier, so they would be the successful ones [23:103] And as for him whose good deeds are light, they are the one in loss, abiding eternally in Hell [23:104] The Fire shall scorch their faces, and they shall therein be in gloom**

علي بن إبراهيم: في قوله تعالى: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ قال: فإنه رد على من يفتخر بالأنساب،

Ali Bin Ibrahim – Regarding the Words of the High **[23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other**, said, 'So it is a rebuttal against the one who prides over his ties of kinship.

قال الصادق (عليه السلام): «لا يتقدم يوم القيامة أحد إلا بالأعمال، و الدليل على ذلك، قول رسول الله (صلى الله عليه و آله): يا أيها الناس، إن العربية ليست بأب والد، و إنما هو لسان ناطق، فمن تكلم به فهو عربي، ألا إنكم ولد آدم، و آدم من تراب، و الله لعبد حبشي أطاع الله، خير من سيد قرشي عاص لله، و إن أكرمكم عند الله أتقاكم، و الدليل على ذلك، قوله عز و جل: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ».

Al-Sadiq<sup>asws</sup> said: 'No one will proceed on the Day of Judgement except by the deeds, and the evidence upon that is the speech of Rasool-Allah<sup>saww</sup>: 'O you people! The Arabic is not by father and from father, but rather it is a spoken language. So the one who speaks it, so he is Arabian, except that his a son of Adam<sup>as</sup>, and Adam<sup>as</sup> is from the dust. By Allah<sup>azwj</sup>! An Ethiopian slave who is obedient to Allah<sup>azwj</sup> is better than the Chief of Qureysh who disobeys Allah<sup>azwj</sup>. And **[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious.** And the evidence upon that are the Words of the Mighty and Majestic **[23:101] So**

<sup>60</sup> الكافي 3: 242/3.

**when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other**.<sup>61</sup>

ابن بابويه، قال: حدثنا أبو محمد جعفر بن نعيم الشاذاني (رضي الله عنه)، قال: أخبرنا أحمد بن إدريس، قال: حدثنا إبراهيم بن هاشم، عن إبراهيم بن محمد الهمداني، قال: سمعت الرضا (عليه السلام) يقول: «لقد قال رسول الله (صلى الله عليه وآله) لبني عبد المطلب: اتوني بأعمالكم، لا بأنسابكم و أحسابكم، قال الله تعالى: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ إِلَى قَوْلِهِ تَعَالَى: خَالِدُونَ».

Ibn Babuway, from Abu Muhammad Ja'far Bin Naeem Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al Reza<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> had said to the Clan of Abdul Muttalib: 'Come to me<sup>saww</sup> with your (righteous) deeds, not by your lineages and your ties of kinship. Allah<sup>azwj</sup> the High Says [23:101] **So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other** up to His<sup>azwj</sup> Words [23:103] **abiding eternally in Hell**.<sup>62</sup>

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة (عليها السلام)، قال: أخبرني أبو الحسين، عن أبيه، عن ابن همام، قال: حدثنا سعدان بن مسلم، عن جهم بن أبي جهمة «2»، قال: سمعت أبا الحسن موسى (عليه السلام) يقول: «إن الله تبارك و تعالى خلق الأرواح قبل الأبدان بألفي عام، ثم خلق الأبدان بعد ذلك، فما تعارف منها في السماء تعارف في الأرض، و ما تناكر منها في السماء تناكر في الأرض، فإذا قام القائم (عليه السلام)، ورث الأخ في الدين، و لم يورث الأخ في الولادة، و ذلك قول الله عز و جل في كتابه: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ».

Abu Ja'far Muhammad Bin Jareer Al Tabary in Masnad Fatima<sup>asws</sup>, said, 'Abu Al Husayn informed me, from his father, from Ibn hamam, from Sa'dan Bin Muslim, from jahm Bin Abu Jahmat who said,

'I heard Abu Al Hassan Musa<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Blessed and High Created the spirits two thousand years before the bodies, then Created the bodies after that. So what you recognise in the sky, you recognise in the earth, and what you disagree from it in the sky, you disagree in the earth. So when Al Qaim<sup>asws</sup> rises, then it is the brother in Religion who would inherit, and the brother by birth would not inherit. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [23:101] **So when the trumpet is blown, there shall be no ties of relationship between them on that Day, nor shall they be asking about each other**.<sup>63</sup>

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Al-Sadiq<sup>asws</sup>, and a questioner had asked him<sup>asws</sup> saying, 'Won't the deeds be weighed?' He<sup>asws</sup> said: 'No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah<sup>azwj</sup>, there is nothing hidden from Him<sup>azwj</sup>'.

<sup>61</sup> تفسير القمّي 2: 94.

<sup>62</sup> عيون أخبار الرضا (عليه السلام) 2: 7 / 235.

<sup>63</sup> دلائل الإمامة: 260.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل»، قال: فما معناه في كتابه: فَمَنْ تَقَلَّتْ مَوَازِينُهُ؟ قال (عليه السلام): «فمن رجح عمله».

He said, 'So what is the meaning of the 'Scale'?' He<sup>asws</sup> said: 'The justice'. He said, 'So what is its Meaning in His<sup>azwj</sup> Book [23:102] *Then as for him whose good deeds are heavier?*' He<sup>asws</sup> said: 'The one whose work is preferred'.<sup>64</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا أبو الحسن موسى، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، قال: «نزلت فينا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Abu Ja'far<sup>asws</sup>, said: 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [23:102] *Then as for him whose good deeds are heavier, so they would the successful*, he<sup>asws</sup> said: It was revealed regarding us<sup>asws</sup>.<sup>65</sup>

## VERSES 105 - 108

أَلَمْ تَكُنْ آيَاتِي تُنْتَلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105} قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106} رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107} قَالَ اخْسَنُوا فِيهَا وَلَا تُكْمَرُونَ {108}

[23:105] *Were not My Verses recited to you? But you were belying them*  
[23:106] *They shall say: O our Lord! Our adversity overcame us and we were an erroneous people*  
[23:107] *O our Lord! Take us out from it; then if we return (to evil) surely we shall be unjust*  
[23:108] *He shall say: Go away into it and do not speak to Me*

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: في قول الله عز و جل: أَلَمْ تَكُنْ آيَاتِي تُنْتَلَىٰ عَلَيْكُمْ في علي (عليه السلام) فَكُنْتُمْ بِهَا تُكَذِّبُونَ.

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Abu Ja'far<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [23:105] *Were not My Verses regarding Ali<sup>asws</sup> recited to you? But you were belying them*.<sup>66</sup>

## VERSES 109 - 111

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109} فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَتَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ {110} إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ {111}

<sup>64</sup> الاحتجاج: 351.

<sup>65</sup> تأويل الآيات 1: 9/356.

<sup>66</sup> تأويل الآيات 1: 10/356.

**[23:109] Surely there was a party of My servants who said: Our Lord! We believe, so Forgive us and have Mercy on us, and You are the best of the merciful ones [23:110] But you took them for a mockery until they made you forget My Remembrance and you used to laugh at them [23:111] Surely I have Recompensed them this Day because they were patient, that they are the achievers**

في ارشاد المفيد رحمه الله باسناده الى ام سلمة قالت: سمعت رسول الله صلى الله عليه واله يقول: ان عليا وشيعته هم الفائزون.

In Irshad of Al Mufeed, by his chain going up to Umm Salma<sup>as</sup> having said: 'I<sup>as</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Surely Ali<sup>asws</sup> and his<sup>asws</sup> Shias, they are the achievers'.<sup>67</sup>

في كتاب ثواب الاعمال باسناده عن سعد بن طريف عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: من قرأ عشر آيات في ليلة لم يكتب من الغافلين الى أن قال: ومن قرأ مائة آية كتب من الفائزين.

In the book Sawaab Al Amaal, by his chain, from Sa'd Bin Tareyf,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who recites ten Verse during a night would not be written down as an oblivious one' – until he<sup>saww</sup> said: 'The one who recites one hundred Verses would be written as one of the achievers'.<sup>68</sup>

## VERSES 112 - 118

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112} قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ {113} قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ {114} أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115} فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116} وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117} وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

**[23:112] He will say: How many number of years did you remain in the earth? [23:113] They will say: We remained for a day or part of a day, so ask those who keep count [23:114] He will say: You did not remain except for a little while - had you but known (it) [23:115] Did you reckon that We had Created you in vain and that you shall not be returning to Us? [23:116] So Exalted is Allah, the True King; there is no god but He, the Lord of the Honourable Throne [23:117] And whoever invokes with Allah another god - he has no proof of this – but rather his Reckoning is with his Lord; surely the unbelievers shall not be successful [23:118] And say: O Lord! Forgive and have Mercy, and You are the best of the Merciful ones**

في تفسير علي بن ابراهيم وقوله: قال كم لبئتم في الارض عدد سنين قالوا لبئنا يوما او بعض يوم فاسئل العادين قال: سئل الملائكة الذين يعدون علينا الايام ويكتبون ساعاتنا واعمالنا التي اكتسبنا فيها.

In Tafseer of Ali Bin Ibrahim –

<sup>67</sup> Tafseer Noor Al Saqalayn – Ch 23 H 163

<sup>68</sup> Tafseer Noor Al Saqalayn – Ch 23 H 164

His<sup>azwj</sup> Words [23:112] **He will say: How many number of years did you remain in the earth? [23:113] They will say: We remained for a day or part of a day, so ask those who keep count**, i.e., ask the Angels who are enumerating to us the days and are writing down our hours and our deeds which we are earning in them'.<sup>69</sup>

وباسناده الى مسعدة بن زياد قال: قال رجل لجعفر بن محمد عليهما السلام: يا ابا عبد الله انا خلقنا للعجب؟ قال: وما ذلك لله أنت؟ قال: خلقنا للفناء؟ فقال: مه يا ابن خلقنا للبقاء، وكيف [تفنى] جنة لا تبيد ونار لا تخدم، ولكن انما تتحول من دار الى دار.

And by his chain going up to Mas'adat Bin Ziyad who said, 'A man said to Ja'far Bin Muhammad<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! I wonder at His<sup>azwj</sup> Creation of us?' He<sup>asws</sup> said: 'And what is that (wonder of yours) to Allah<sup>azwj</sup>?' He said, 'He<sup>azwj</sup> Created us for the annihilation'. So he<sup>asws</sup> said: 'Shh, O son! He<sup>azwj</sup> Created us for the remaining. And how can we be annihilated when the Paradise would not perish and the Fire would not be extinguished? But rather, we get transferred from a house to a house'.<sup>70</sup>

<sup>69</sup> Tafseer Noor Al Saqalayn – Ch 23 H 165

<sup>70</sup> Tafseer Noor Al Saqalayn – Ch 23 H 167