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CHAPTER 70

AL-MA'ARIJ

(44 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن جابر، عن أبي عبد الله (عليه السلام)، قال: أكثروا من قراءة سَائِلٍ فَإِنْ مِنْ أَكْثَرِ قِرَاءَتِهَا لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَنْ ذَنْبِ عَمَلِهِ، وَ أَسْكَنَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِنْ شَاءَ اللَّهُ تَعَالَى.»

Ibn Babuwayh, by his chain, from Jabir, who has said:

'Abu Abdullah^{asws} has said: 'Frequent yourselves in the recitation of **[70] A questioner, asked** (Surah Al-Ma'arij), for the one who frequently recites it, would not be Questioned by Allah^{azwj} the High on the Day of Judgement, about the sins he committed, and He^{azwj} would Settle him with Muhammad^{saww}, if Allah^{azwj} so Desires it'.¹

و قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): «مَنْ قَرَأَهَا وَ هُوَ مَسْجُونٌ أَوْ مَأْسُورٌ فَرَجَّحَ اللَّهُ تَعَالَى عَنْهُ وَ رَجَعَ إِلَى أَهْلِهِ سَالِمًا.»

And the Rasool-Allah^{saww} said: 'The one who recites it (Chapter 70) whilst he is imprisoned, or held captive, Allah^{azwj} the High would Set him free from it, and he would return to his family safely'.²

و قَالَ الصَّادِقُ (عَلَيْهِ السَّلَامُ): «مَنْ قَرَأَهَا لَيْلًا أَمِنَ مِنَ الْجَنَابَةِ وَ الْإِحْتِلَامِ، وَ أَمِنَ فِي تَمَامِ لَيْلِهِ إِلَى أَنْ يَصْبِحَ بِإِذْنِ اللَّهِ تَعَالَى.»

And Al-Sadiq^{asws} said: 'The one who recites it (Chapter 70) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah^{azwj}'.³

VERSES 1 TO 5

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ {1} لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ {2} مِنَ اللَّهِ ذِي الْمَعَارِجِ {3} تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4} فَاصْبِرْ صَبْرًا جَمِيلًا {5}

[70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers, there is none to avert it [70:3] From Allah, the Lord of the ways of Ascent. [70:4] To Him ascend the Angels and the Spirit in a day the measure of which is fifty thousand years. [70:5] So endure with a goodly patience

¹ (ثواب الأعمال: 119).

² Tafseer Al Burhan – H 11054

³ Tafseer Al Burhan – H 11054

علي بن إبراهيم، قال: سئل أبو جعفر (عليه السلام) عن معنى هذا؟ فقال: «نار تخرج من المغرب و ملك يسوقها من خلفها حتى تأتي دار [بني] سعد بن همام عند مسجدهم، فلا تدع دارا لبني امية إلا أحرقتها و أهلها، و لا تدع دارا فيها و تر لآل محمد إلا أحرقتها، و ذلك المهدي (عليه السلام)».

Al-i Bin Ibrahim (Tafseer Qummi), said:

'Abu Ja'far^{asws} was asked about the Meaning of the (***Punishment to befall*** :70:1), so Imam^{asws} replied: 'A fire which would come out from the west and driven from behind it by a king, until it comes to the house of the son of Sa'd Bin Hamam at their Masjid. So it would not leave any house of the Clan of Umayya except that it would incinerate it Along with its inhabitants, nor will it leave a house in which was injustice to the Progeny^{asws} of Muhammad^{saww} except that it would incinerate it, and that is Al-Mahdi^{asws}.⁴

و في حديث آخر: «لما اصطفيت الخيلان يوم بدر، رفع أبو جهل يديه فقال: اللهم أقطعنا للرحم، و أتنا بما لا نعرفه، فأجبه العذاب، فأنزل الله عز و جل: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ».

And in another Hadeeth (Tafseer Qummi) –

'When the Cavalry lined up on the Day of Badr, Abu Jahl raised his hands and said, 'O our gods! We have severed our ties (of kinship), and they have come against us those whom we do not recognise (anymore), so let the punishment befall. So Allah^{azwj} Revealed **[70:1] A questioner, asked for the Punishment to befall.**⁵

علي بن إبراهيم: و أخبرنا أحمد بن إدريس، عن محمد بن عبد الله، عن محمد بن علي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي الحسن (عليه السلام)، في قوله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ، قال: «سأل رجل عن الأوصياء، و عن شأن ليلة القدر و ما يلهمون فيها؟ فقال: النبي (صلى الله عليه و آله): سألت عن عذاب واقع ثم كفرت «1» بأن ذلك لا يكون، فإذا وقع ف ليس له دافع من الله ذي المعارج قال: تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ فِي صَبْحِ لَيْلَةِ الْقَدْرِ إِلَيْهِ مِنْ عِنْدِ النَّبِيِّ (صلى الله عليه و آله) و الوصي (عليه السلام)».

Al-i Bin Ibrahim (Tafseer Qummi) said, 'Ahmad Bin Idrees informed us, from Muhammad Bin Abdullah, from Muhammad Bin Al-i, from Al-i Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

from Abu Al- Hassan^{asws} regarding the Words of the High **[70:1] A questioner, asked for the Punishment to befall**, he^{asws} said: 'A man asked about the successors^{asws}, and about the Glory of the Night of Measurement (Laylat Al- Qadr), and what Inspiration is there during it?' So the Prophet^{saww} said: 'You have asked about the Punishment to befall, then denied it, hoping that it would not happen, so when it does occur **[70:2] For the unbelievers, there is none to avert it [70:3] From Allah, the Lord of the ways of Ascent**. He^{saww} said: '**[70:4] To Him ascend the Angels and the Spirit in the morning of Laylat Al-Qadr to Him^{azwi} from the presence of the Prophet^{saww} and the successor^{asws}**'⁶

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد ابن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةَ عَلِي لَيْسَ لَهُ دَافِعٌ ثُمَّ قَالَ: «هكذا و الله نزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله)».

⁴ (تفسير القمي 2: 385).

⁵ (تفسير القمي 2: 385).

⁶ (تفسير القمي 2: 385).

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin KhAl-id, from Muhammad Ibn Suleyman, from his father, from Abu Baseer, who has said:

‘Abu Abdullah^{asws} regarding the Words of the High:

‘سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةٍ عَلَيَّ لَيْسَ لَهَا دَافِعٌ’ [70:1] **A questioner, asked for the Punishment to befall [70:2] For the unbelievers, in the Wilayah of Ali^{asws} there is none to avert it**. Then he^{asws} said: ‘By Allah^{azwj}, this is how Jibraeel^{as} descended with it upon Muhammad^{saww}’.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَأِ مِنَ النَّاسِ إِلَّا أَخَذُوا الثَّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day the Rasool Allah^{saww} was explaining (matters) in a session, when Amir-ul-Momineen^{asws} came over. The Rasool Allah^{saww} said to him^{asws} that: ‘In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{asws}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that they would take the dust from under your^{asws} feet seeking Blessings by that’.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانَ وَالْمُغِيرَةَ بْنَ شُعْبَةَ وَ عِدَّةٌ مِنْ فُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلَهْنُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَعْني مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

He^{asws} said: ‘Two Arabs became angered Along with Al-Mugheira Bin Sho’bat as well as a number from the Qureish among them. So they said, ‘He^{saww} was not happy until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{as} with Isa^{as} Bin Maryam^{as}’. So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: “[43:57] **When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)! [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Indeed, they are a contentious people. [43:59] He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make Angels from amongst you**” meaning the Clan of Hashim^{as}, “succeeding each other on the earth”

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلِ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ آيَةٌ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He^{asws} said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘O Allah^{azwj}! If this was the truth from You^{azwj} that the Clan of Hashim^{as} will be inheriting from Heraclius

⁷ (الكافي 1: 349 / 47).

and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah^{azwj} Revealed against the words of Al-Haaris and this Verse Came down: “[8:33] **But Allah was not going to chastise them while you (Rasool Allah) were among them, nor is Allah going to chastise them while yet they ask for forgiveness**”.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبَيِّتُ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَالْعَجَمِ

Then he^{saww} said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad^{saww}, but you^{saww} have made for All of the Qureish something from what is in your^{saww} hands, for the Clan of Hashim^{as} have taken away the prestige of the Arabs and the non-Arabs’.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْحَلُ عَنْكَ فِدَاعًا بِرَأْسِ لِحْيَتِي فَكَرِهْتُهَا فَلَمَّا صَارَ بَطْنُهَا بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet^{saww} said to him: ‘That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and High’. He said, ‘O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بَعْدَابٍ وَاقِعٌ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُنْبِتٌ فِي مُصْحَفِ قَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet^{saww} Saying: “[70:1] **A questioner asked for the Punishment to befall [70:2] Upon the disbelievers, in the Wilayah of Ali^{asws} which none can repel [70:3] From Allah, Lord of the ways of ascent**”. He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}, we do not read it like this’. He^{asws} said: ‘By Allah^{azwj}! This is how Jibraeel Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus’haf) of Fatima^{asws}’.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُتَأَفِّقِينَ انظُرُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيْدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah^{azwj} Mighty and Majestic Said: “[14:15] **And they asked for Judgement and every insolent opposer was disappointed**”.⁸

أبو علي الطبرسي، في (مجمع البيان)، قال: أخبرنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال: حدثنا محمد بن سهل، قال: حدثنا زيد بن إسماعيل مولى الأنصار، قال: حدثنا محمد بن أيوب الواسطي، قال: حدثنا سفيان بن عيينة، عن جعفر بن محمد الصادق (عليهما السلام)، عن أبياته (عليهم السلام)، قال: «لما نصب رسول الله (صلى الله عليه وآله) علياً (عليه السلام) يوم غدِير خم، و قال: من كنت مولاة فعلي مولاة، شاع ذلك في البلاد،

⁸ Al Kafi – H 14466

Abu Al-i Al- Tabrsy, in Majma Al-Bayan, said, 'Al-Syed Abu Al- Hamad narrated to us, from Al- Hakim Abu Al- Qasim Al- Haskany, from Abu Abdullah Al- Sheyrazi, from Abu Bakr Al-Jarjany, from Abu Ahmad Al-Basry, from Muhammad Bin Sahl, from Zayd Bin Ismail Mola Al-Ansaar, from Muhammad Bin Ayoub Al-Wasity, from Sufyan Bin Ayayna, who has narrated the following,

'Ja'far Bin Muhammad Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm and said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master (من كنت مولاه فعلي مولاه), that became common knowledge in the country.

فقدم على النبي (صلى الله عليه وآله) النعمان بن الحارث الفهري، فقال: أمرتنا عن الله أن نشهد أن لا إله إلا الله وأنك رسول الله، وأمرتنا بالجهاد والحج والصوم والصلاة والزكاة فقبلناها، ثم لم ترض حتى نصبت هذا الغلام، فقلت: من كنت مولاه فعلي مولاه، فهذا شيء منك أو أمر من الله؟ فقال: بلى والله الذي لا إله إلا هو، إن هذا من الله،

Then Al-No'man Al-Haris Al-Fahry came to the Prophet^{saww}, so he said, 'You^{saww} commanded us from Allah^{azwj} that we should testify that there is no god except for Allah^{azwj}, and that you^{saww} are the Rasool-Allah^{saww}, and commanded us for the Jihaad, and the Hajj, and the Fasts, and the Prayer, and the Zakat, so we accepted these, then you^{asws} are not happy until you^{saww} nominate this boy, so you^{saww} said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master (من كنت مولاه فعلي مولاه)'. So is this thing from you^{saww} or a Command from Allah^{azwj}? So he^{saww} said: 'Yes, and Allah^{azwj} is the One, there is no god except Him^{azwj}, this is from Allah^{azwj}.

فولى النعمان بن الحارث وهو يقول: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء، فرماه الله بحجر على رأسه فقتله، وأنزل الله تعالى: سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ.

So No'man Bin Al-Haris turned around and he was saying, 'O Allah^{azwj}! If this is the Truth from You^{azwj}, so let stones rain upon us from the sky!' So Allah^{azwj} Stoned him upon his head, and killed him. And Allah^{azwj} Revealed **[70:1] A questioner asked for the Punishment to befall.**⁹

و عنه: عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن علي، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ، فقال: «تأويلها فيما يجيء: عذاب يقع في الثوية- يعني ناراً- تنتهي إلى كناسة بني أسد حتى تمر بتقيف، لا تدع وترا لآل محمد إلا أحرقته، وذلك قبل خروج القائم (عليه السلام)».

And from him, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin MAI-ik, from Muhammad Bin Al- Husayn Bin Abu Al- Khatab, from Al- Hasan Bin Al-i, from SAI-ih Bin Sahl, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[70:1] A questioner asked for the Punishment to befall**, so he^{asws} said: 'Its explanation regarding what is to come – A Punishment which would occur in 'Al-Sawiya' – meaning fire – ending up to the Clan of Asad, until it passes by Saqeef, not leaving any oppressor of the Progeny^{asws} of Muhammad^{saww} except that it would incinerate it, and that would be before the rising of Al-Qaim^{asws}.¹⁰

⁹ (مجمع البيان 10: 529).

¹⁰ (الغيبة: 48 / 272)

علي بن إبراهيم، في قوله تعالى: في يوم كان مقداره خمسين ألف سنة، قال: في يوم القيامة خمسون موقفا، كل موقف ألف سنة.

Al-i Bin Ibrahim (Tafseer Al- Qummi),

Regarding the Words of the High [70:4] ***a Day the measure of which is fifty thousand years***, said, 'During the Day of Judgement there are fifty Pausing stations, each of which is of a thousand years'.¹¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئا إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفا، كل موقف مقداره ألف سنة»، ثم تلا: في يوم كان مقداره خمسين ألف سنة.

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, and Al-i Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafs Bin Gayas who said:

'Abu Abdullah^{asws} said: 'If one of you intends that he should not ask his Lord^{azwj} for something except that he would be Given it, so he should despair from the people, All of them, and not have any hope except from the Presence of Allah^{azwj}. So when Allah^{azwj} Knows that to be in his heart, he would not ask for anything except that He^{azwj} would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years'.¹²

الطبرسي: روي عن أبي عبد الله (عليه السلام): «لو ولي الحساب غير الله لمكثوا فيه خمسين ألف سنة من قبل أن يفرغوا، و الله سبحانه يفرغ من ذلك في ساعة».

Al- Tabrsy said:

'It has been reported from Abu Abdullah^{asws} having said: 'If the Accounting were to be managed by anyone other than Allah^{azwj}, you would remain in it for fifty thousand years before you are free from it, and Allah^{azwj} the Glorious would be Free from that in no time'.¹³

و عن أبي عبد الله (عليه السلام)، قال: «لا ينتصف ذلك اليوم حتى يكون يقبل أهل الجنة في الجنة و أهل النار في النار».

And from Abu Abdullah^{asws} having said: 'It will not come to the middle of that Day until the people of the Paradise are welcomed in the Paradise, and the people of the Fire are in the Fire'.¹⁴

¹¹ (تفسير القمي 2: 386)

¹² (الكافي 2: 119 / 2)

¹³ (مجمع البيان 10: 531).

¹⁴ (مجمع البيان 10: 531).

السيد المعاصر في (الرجعة): عن أسد بن إسماعيل، عن أبي عبد الله (عليه السلام)، أنه قال حين سئل عن اليوم الذي ذكر الله تعالى مقداره في القرآن: فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ: «هي كرة رسول الله (صلى الله عليه و آله)، فيكون ملكه في كرتيه خمسين ألف سنة، و يملك أمير المؤمنين (عليه السلام) في كرتيه أربعاً و أربعين ألف سنة».

Al- Syed Al- Ma'asir in Al- Raj'at, from Asad Bin Ismail, who has said:

'Abu Abdullah^{asws} has said where he^{asws} was asked about the Day the Accountability of which Allah^{azwj} the High Mentioned in the Quran [70:4] **a day the measure of which is fifty thousand years**, he^{asws} said: 'This is a realm (كرة) of the Rasool-Allah^{saww}, so he^{saww} will become its king in his^{saww} realm for fifty thousand years, and Amir-ul-Momineen^{asws} will rule in his^{asws} realm for forty four thousand years'.¹⁵

VERSES 6 TO 21

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا {6} وَيَرَاهُ قَرِيبًا {7} يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ {8} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ {9} وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا {10} يُبْصِرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ {11} وَصَاحِبَتِهِ وَأَخِيهِ {12} وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ {13} وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ {14} كَلَّا إِنَّهَا لَأُظْيِرُ لَهَا نَزْعًا لَّشْوَى {15} تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى {17} وَجَمَعَ فَأَوْعَى {18} إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا {19} إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {20} وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا {21}

[70:6] They see it to be remote, [70:7] And We see it to be near. [70:8] On the Day when the sky shall be as molten copper [70:9] And the mountains shall be as tufts of wool [70:10] And friend shall not ask of a friend [70:11] (although) they shall be looking at each other. The criminal would want to redeem himself from the Punishment of that Day by (sacrificing) his children, [70:12] And his wife and his brother [70:13] And the nearest of his kinsfolk who gave him shelter, [70:14] And all those that are in the earth, (wishing) then (that) this might Rescue him. [70:15] By no means! It is a flaming Fire [70:16] Dragging them in agony [70:17] It shall claim him who turned and fled [70:18] And amasses then locks it up. [70:19] The human being is created of a hasty temperament [70:20] Being greatly grieved when evil afflicts him [70:21] And niggardly when good befalls him

علي بن إبراهيم: قوله تعالى: يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ، قال: الرصاص الذائب و النحاس كذلك تذوب السماء، و قوله: وَ لَا يَسْأَلُ حَمِيمٌ حَمِيمًا قَالَ: لَا يَنْفَعُ.

Al-i Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [70:9] **And the mountains shall be as tufts of wool**, said, 'The dissolving of the lead and the copper, similar to that, the sky would melt'. And His^{azwj} Words [70:10] **And friend shall not ask of a friend**, said, '(people) Will not benefit (from each other)'.¹⁶

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يُبْصِرُونَهُمْ يَقُولُ: «يعرفونهم ثم لا يتساءلون، قوله: يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ وَ صَاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَ هِيَ أُمُّهُ الَّتِي وَلَدَتْهُ».

Then Al-i Bin Ibrahim said:

¹⁵ Tafseer Al Burhan – H 11074

¹⁶ (تفسير القمي 2: 386).

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}, regarding the Words of the High [70:11] **(Al-though) they shall be looking at each other**, he^{asws} said: 'They will be recognising (each other), but they would not be asking about each other'. His^{azwj} Words **The criminal would want to redeem himself from the Punishment of that Day by (sacrificing) his children, [70:12] And his wife and his brother [70:13] And the nearest of his kinsfolk who gave him shelter**, and she would be his mother who gave him birth'.¹⁷

علي بن إبراهيم، في قوله تعالى: كَلَّا إِنَّهَا لَأُظَى، قال: تلتهب عليهم النار، قوله تعالى: نَزَّاعَةً لِّلشَّوَى قال: تنزع عينيه و تسود وجهه تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّى، قال: تجره إليها وَ جَمَعَ فَأَوْعَى أي جمع مالا و دفنه و وعاه و لم ينفقه في سبيل الله، و قوله تعالى: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا أي حريصا إذا مَسَّهُ الشَّرُّ جَزُوعًا، قال: الشر: هو الفقر و الفاقة و إذا مَسَّهُ الْخَيْرُ مَنُوعًا، قال: الغناء و السعة.

Al-i Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [70:15] **By no means! It is a flaming Fire**, said, 'The Fire would be inflamed for them [70:16] **Dragging them in agony**, Eyes removed and blackened faces [70:17] **It shall claim him who turned and fled**, said, 'It shall be attracted to them [70:18] **And amasses then locks it up** i.e., gathers wealth, and buries it, and locks it up, and does not spend it in the Way of Allah^{azwj}. And the Words of the High [70:19] **The human being is created of a hasty temperament** i.e., eager [70:20] **Being greatly grieved when evil afflicts him**, said, 'The evil – It is the poverty and hunger [70:21] **And niggardly when good befalls him**, the richness and the vastness'.¹⁸

VERSE 22 & 23

إِلَّا الْمُصَلِّينَ {22} الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ {23}

[70:22] **Except those who Pray, [70:23] Those who are constant at their Prayer**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ثم استثنى فقال: إِلَّا الْمُصَلِّينَ فوصفهم بأحسن أعمالهم الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ يقول: إذا فرض على نفسه شيئا من النوافل دام عليه».

Then Al-i Bin Ibrahim said, 'And in a report of Abu Al- Jaroud, who has said:

'Abu Ja'far^{asws} has said: 'Then He^{azwj} Mentioned Exemptions', so he^{azwj} Said [70:22] **Except those who Pray**, so He^{azwj} Described them with the best of their deeds [70:23] **Those who are constant at their Prayer**, if he imposes upon himself anything from the optional, he would be constant upon it'.¹⁹

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 قول الله عز و جل: وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ «1»، قال: «هي الفريضة»، قلت: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ؟ قال: «هي النافلة».

Muhammad Bin Yaqoub, from Al-i 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:

¹⁷ (تفسير القمّي 2: 386)

¹⁸ (تفسير القمّي 2: 386).

¹⁹ (تفسير القمّي 2: 386).

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[70:34] And those who keep a guard on their Prayer**. He^{asws} said: 'These are the obligatory (Prayers)'. I said, '**[70:23] Those who are constant at their Prayer?**' These are the optional (Prayers)'.²⁰

و عنه: عن أبي عبد الله (عليه السلام)، قال: «حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، و لكن يقضي بعد ذلك إذا أمكنه القضاء، قال الله تعالى: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ الذين يقضون ما فاتهم من الليل بالنهار، و ما فاتهم من النهار بالليل، لا تقضي نافلة في وقت فريضة، ابدأ بالفريضة ثم صل ما بدا لك».

And from him, the following:

'Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Amir-ul-Momineen^{asws} having said: 'The man should not Pray the optional during the time of the Obligatory except from an excuse. But, he should fulfil it after that if possible, the Qaza (القضاء). Allah^{azwj} the High Said **[70:23] Those who are constant at their Prayer** the ones which have been missed from the night, by the day, and what have been missed from the day, by the night. Do not fulfil the option during the times of the obligatory. Begin by the obligatory, then Pray whatever you feel like'.²¹

VERSES 24 & 25

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ {24} لِلسَّائِلِ وَالْمَحْرُومِ {25}

[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل فرض للفقراء في مال الأغنياء، فريضة لا يحمدون بأدائها، و هي الزكاة، بها حقنوا دماءهم، و بها سموا مسلمين، و لكن الله عز و جل فرض في أموال الأغنياء حقوقا غير الزكاة، فقال عز و جل: وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ، فالحق المعلوم [من] غير الزكاة و هو شيء يفرضه الرجل على نفسه في ماله يجب عليه أن يفرضه على قدر طاقته و سعة ماله، فيؤدي الذي فرض على نفسه، إن شاء في كل يوم، و إن شاء في كل جمعة، و إن شاء في كل شهر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran, who has narrated the following:

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic has Obligated for the poor in the wealth of the rich, and obligation which they have no choice but to give it, and this is the Zakat. By it, they fortify their blood, and by it they are called Muslims. But, Allah^{azwj} Mighty and Majestic has Obligated in the wealth of the rich, a right which is other than the Zakat. So the Mighty and Majestic Said **[70:24] And those in whose wealth there is a known right**. So, the known right is from other than the Zakat, and it is something which the man obligated upon himself in his wealth, obligating in accordance with his strength and the vastness of this wealth. So he fulfils that which

²⁰ (الكافي 3: 12 / 269)

²¹ (الخصال 10 / 628).

he has obligated upon himself, if he so wishes, every day, and if he so wishes, every Friday, and if he so wishes, every month'.²²

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغراء، عن أبي بصير، قال: كنا عند أبي عبد الله (عليه السلام) و معنا بعض أصحاب الأموال، فذكروا الزكاة، فقال أبو عبد الله (عليه السلام): «إن الزكاة ليس يحمدها صاحبها، إنما هو شيء ظاهر، إنما حقن بها دمه، و سمي بها مسلماً، و لو لم يؤدها لم تقبل له صلاة، و إن عليكم في أموالكم غير الزكاة»

And from him, from Al-i Bin Ibrahim, from his father, from Al- Husayn Bin Saeed, from FazAl-at Bin Ayoub, from Abu Al- Magra, from Abu Baseer who said:

'We were in the presence of Abu Abdullah^{asws}, and with us was some wealth, and so Zakat was mentioned. Abu Abdullah^{asws} said: 'The Zakat is not something which its Payer is praised by, but it is something apparent. But rather, it fortifies his blood, and he is called a Muslim by it. And were he not to fulfil it, his Prayer would not be Accepted from him. And there is upon you, in your wealth, other than the Zakaat'.

[قلت: أصلحك الله، و ما علينا في أموالنا غير الزكاة؟] فقال: «سبحان الله! أما تسمع الله عز و جل يقول في كتابه: وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ». قال: قلت: ماذا الحق المعلوم الذي علينا؟ قال: «هو الشيء يعمل به الرجل في ما له، يعطيه في اليوم أو في الجمعة أو في الشهر، قل أو أكثر، غير أنه يدوم عليه».

So I said, May Allah^{azwj} Keep you well, and what is upon us in our wealth, other than the Zakat?' So he^{asws} said: 'But have you not heard Allah^{azwj} Mighty and Majestic Saying in His^{azwj} Book **[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied?**' I said, 'What is that known right which is upon us?' He^{asws} said: 'It is something which the man acts upon in his wealth. He gives it during the day, or on Friday, or in a month, little or more, but he endures with it'.²³

و عنه: عن علي بن محمد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الرحمن بن الحجاج، عن القاسم بن عبد الرحمن الأنصاري، قال: سمعت أبا جعفر (عليه السلام) يقول: «إن رجلاً جاء إلى أبي علي بن الحسين (عليهما السلام) فقال له: أخبرني عن قول الله عز و جل: وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ ما هذا الحق المعلوم؟ فقال له علي بن الحسين (عليهما السلام): الحق المعلوم: الشيء يخرج به الرجل من ماله، ليس من الزكاة، و لا من الصدقة المفروضتين.

And from him, from Al-i Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Al- Hassan Bin Mahboub, from Abdul Rahman Bin Al- Hajaj, from Al- Qasi, Bin Abdul Rahman Al- Ansary who said:

'I heard Abu Ja'far saying: 'A man came to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, so he said to him^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic **[70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied.** What is that known right?' So Ali^{asws} Bin Al-Husyan^{asws} said to him: 'The known right – The thing which the man takes out from his wealth, which is not from the Zakat, nor from the Charity (Sadaqa), the two enforced ones'.

²² (الكافي 3: 498 / 8).

²³ (الكافي 3: 499 / 9).

قال: فإذا لم يكن من الزكاة و لا من الصدقة، فما هو؟ فقال: هو الشيء يخرج من الرجل من ماله، إن شاء أكثر، و إن شاء أقل، على قدر ما يملك. فقال له الرجل: فما يصنع به؟ قال: يصل به رحمه و يقوي به ضعيفا ، و يحمل به كلا، أو يصل به أخوا له في الله لنائبية تنوبه، فقال الرجل: الله يعلم حيث يجعل رسالته».

He said, 'So if it is not from the Zakat, nor is it from the charity (Sadaqa), so what is it?' He^{asws} said: 'It is something which the man takes out from his wealth, be it a lot, be it a little, in accordance to what he owns'. So the man said to him^{asws}, 'So what does he do with it?' He^{asws} said: 'He gives it to his relatives, strengthens the (financially) weak with it, and gives it to all, or gives it to his brother in the Way of Allah^{azwj}'. So the man said, 'Allah^{azwj} Knows where to Keep His^{azwj} Message'.²⁴

و في رواية أخرى، عن أبي جعفر و أبي عبد الله (عليهما السلام) أنهما قالوا: «المحروم: الرجل الذي ليس بعقله بأس، و لم يبسط له في الرزق، و هو محارف».

And in another report:

'Abu Ja'far^{asws} and Abu Abdullah^{asws} both have said: 'The deprived – The man who is not deprived of his intellect. And the one who does not have a livelihood, he is the 'Maharif'.²⁵

محمد بن العباس: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهم السلام): «أن رجلا سأل أبا جعفر محمد بن علي (عليهما السلام)، عن قول الله عز و جل: وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ، فقال له أبي: أحفظه يا هذا و انظر كيف تروي عني، إن السائل و المحروم شأنهما عظيم، أما السائل فهو رسول الله (صلى الله عليه و آله) في مسألة الله لهم في حقه، و المحروم هو من حرم الخمس: أمير المؤمنين علي بن أبي طالب و ذريته الأئمة (صلوات الله عليهم أجمعين)، هل سمعت و فهمت؟ ليس هو كما يقول الناس».

Muhammad Bin Al- Abbas, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Isa Bin Dawood, who has said:

'Abu Al- Hassan Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}. A man asked Abu Ja'far Muhammad Bin Ali^{asws} about the Words of Allah^{azwj} Mighty and Majestic [70:24] **And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied**, so my^{asws} father^{asws} said to him: 'You should memorise it, and consider how you are reporting it from me^{asws}. The beggar (Questioner) and the deprived (المحروم و السائل) their glory is great. As for the asker, so he^{saww} is the Rasool-Allah^{saww} regarding what Allah^{azwj} has Asked them regarding his^{saww} rights. And the deprived – He^{asws} is the one who has been deprived of the Khums – Amir-ul-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} descendants, the Imams^{asws}. Did you hear and understand it? This is not as what the people are saying about it'.²⁶

VERSE 26 TO 28

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {26} وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ {27} إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ {28}

²⁴ (الكافي 3: 11 / 500)

²⁵ (الكافي 3: 12 / 500)

²⁶ (تأويل الآيات 2: 5 / 724)

[70:26] And those who ratify the Day of the Religion [70:27] And those who are fearful of the Punishment of their Lord [70:28] Surely the Punishment of their Lord is not to be felt secure of

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ، قال: «بخروج القائم (عليه السلام)».

Muhammad Bin Yaqoub, from Al-i Bin Muhammad, from Al-i Bin Al- Abbas, from Al- Hassan Bin Abdul Rahman, from Asim Bin Hameed, from Abu Hamza, who has said:

‘Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic **[70:26] And those who ratify the Day of the Religion**, he^{asws} said: ‘(Ratifying) The rising of Al-Qaim^{asws}’.²⁷

VERSE 29 TO 31

وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَافِظُونَ {29} إِنَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {30} فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {31}

[70:29] And those who guard their private parts, [70:30] Except in the case of their wives or those whom their right hands possess - for these surely are not to be blamed, [70:31] But he who seeks to go beyond this, these it is that go beyond the limits

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 تتزوج إلا عفيفة، إن الله عز و جل يقول: وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَافِظُونَ و لا تضع فرجك حيث لا تأمن على دراهمك «1»».

Muhammad Bin Yaqoub, from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al- Abbas Bin Musa, from Is’haq, from Abu Sara who said:

‘I asked Abu Abdullah^{asws} about it, ‘It Means ‘Al-Mut’a?’ He^{asws} said to me: ‘Permissible. So do not marry anyone except the chaste. Allah^{azwj} Mighty and Majestic is Saying **[70:29] And those who guard their private parts**, and do not place your private parts where you are not sure of your Dirhams (inheritors/children)’.²⁸

VERSES 32 TO 35

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {32} وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَانِمُونَ {33} وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {34} أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ {35}

²⁷ (الكافي 8: 432 /287)

²⁸ (الكافي 5: 2 /453)

[70:32] And those who are faithful to their trusts and their Covenant [70:33] And those who are upon more than two testimonies²⁹, [70:34] And those who keep a guard on their prayer, [70:35] Those shall be in gardens, honoured.

ابن بابويه: عن محمد بن موسى بن المتوكل، بإسناده، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، في قوله عز و جل: **إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ**، قال: «أولئك و الله أصحاب الخمسين من شيعتنا» قال: قلت: **و الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ؟** قال: «أولئك أصحاب الخمس [صلوات] من شيعتنا» قال: قلت: **و أصحاب اليمين؟** قال: «هم و الله من شيعتنا».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al- Mutawakkil, by his chain, from Muhammad Bin Al-Fazeyl, who has narrated:

‘Abu Al-Hassan^{asws} regarding the Words of the Mighty and Majestic **[70:22] Except those who Pray, [70:23] Those who are constant at their Prayer**, he^{asws} said: ‘By Allah^{azwj}, these are the companions of the fifty from our^{asws} Shias’. I said, ‘(What about) **[70:34] And those who keep a guard on their Prayer**, he^{asws} said: ‘These are the companions of the five (Prayers) from our^{asws} Shias’. I said, ‘(What about) **[56:27]The companions of the right hand?**’ He^{asws} said: ‘By Allah^{azwj}! these are from our^{asws} Shias’.³⁰

VERSES 36 TO 41

فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكَ مَهْطَعِينَ {36} عَنِ اليمينِ وَعَنِ الشَّمَالِ عَزِينَ {37} أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ {38} كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ {39} فَلَا أَسْمَ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ {40} عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ {41}

[70:36] But what is the matter with those who disbelieve that they hasten on around you, [70:37] On the right and on the left, in sundry parties? [70:38] Does every person from them desires that he should be made to enter the Garden of Bliss? [70:39] By no means! Surely We have created them of what they know. [70:40] But nay! I swear by the Lord of the Easts and the Wests that We are certainly able [70:41] To bring instead (others) better than them, and We shall not be overcome

الطبرسي في (الاحتجاج): عن الأصمغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أتنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، ما الذاريات ذروا؟ قال: «الرياح» قال: فما الحاملات وقرأ قال: «السحاب»، قال: فما الجاريات يسرا قال: «السفن» قال: فما المقسمات أمرا؟ قال: «الملائكة».

Al- Tabarsy, in Al- Ihtijaj, from Al- Asbagh Bin Nabata who said:

‘Amir-ul-Momineen^{asws} preached to us upon the Pulpit of Al- Kufa. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: ‘O you people! Ask me^{asws}, for between my^{asws} ribs is Knowledge’. So Ibn Al-Kawa stood up and said, ‘O Amir-ul-Momineen^{asws}, what is **[51:1 that which scatters far and wide?**’ He^{asws} said: The Wind’. He said, ‘**[51:2] Then those which are bearing the load?**’ He^{asws} said: ‘The clouds’. He said, ‘So what is **[51:3] Then those that glide easily?**’ He^{asws} said: ‘The

²⁹ Shahadat (singular); Sahadatayn (Dual); Shahadaat (Plural – More than two) testimonies

³⁰ (تأويل الآيات 2: 4 / 724)

ships'. He said, 'So what are **[51:4] Then those who distribute Blessings by Our command?**' He^{asws} said: 'The Angels'.

قال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا، قال: «تكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: رَبُّ الْمَشَارِقِ وَالْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-ul-Momineen^{asws}, I have found in the Book of Allah^{azwj} (Verses) which invalidate each other'. He^{asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen^{asws}! I heard Him^{azwj} Saying **[70:40] I swear by the Lord of the Easts and the Wests**, and He^{azwj} Said in another Verse **[55:17] Lord of the two easts and Lord of the two wests**, and Said in another Verse **[26:28] He said: The Lord of the east and the west**.

قال: «تكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِنَّ مَشْرِقَ الشِّتَاءِ عَلَى حِدَةٍ، وَ مَشْرِقَ الصَّيْفِ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟ وَ أَمَا قَوْلُهُ: رَبُّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِنَّ لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطَّلِعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخَرٍ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ».

He^{asws} said: 'May your mother be bereft of you, O Ibn Al- kawa! This is the east and this is the west. And as for His^{azwj} Words **[55:17] Lord of the two easts and Lord of the two wests**, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His^{azwj} Words **[70:40] I swear by the Lord of the Easts and the Wests**, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.³¹

شرف الدين النجفي: عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) [في قوله عز و جل]: فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ، قال: «المشارق: الأنبياء، و المغارب: الأوصياء (صلوات الله عليهم أجمعين)».

Sharaf Al- Deen Al- Najafy, from Muhammad Bin KhAl-id Al- Barqy, from Muhammad Bin Suleyman, from his father, from Abu Baseer, who has reported:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[70:40] But nay! I swear by the Lord of the Easts and the Wests**, he^{asws} said: 'The Easts – The Prophets^{as}; and the Wests – The successors^{as}'.³²

VERSES 42 TO 44

فَدَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42} يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُؤْفُضُونَ {43} خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَّلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ {44}

[70:42] Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are

³¹ (الاحتجاج: 259)

³² (تأويل الآيات 2: 6/725)

threatened; [70:43] The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal, [70:44] Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with

شرف الدين النجفي: بإسناده، عن سليمان بن خالد، عن ابن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسر، عن أبي جعفر (عليه السلام)، في قوله عز و جل: خاشعة أبصارهم ترهفهم ذلّة ذلك اليوم الذي كانوا يُوعَدون، قال: «يعني يوم خروج القائم (عليه السلام)».

Sharaf Al- Deen Al- Najafy, by his chain, from Suleyman Bin KhAl-id, from Ibn Sama'at, from Abdullah Bin Al- Qasim, from Yahya Bin Maysar, who has said:

'Abu Ja'far^{asws}, regarding the Words of the Mighty and Majestic ***[70:44] Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with***, he^{asws} said: It Means the day of the rising of Al-Qaim^{asws}.³³

³³ (تأويل الآيات 2: 7/1726)