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CHAPTER 41

FUSSILAT

(54 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغراء، عن ذريح المحاربي، قال: قال أبو عبد الله (عليه السلام): «من قرأ حم السجدة كانت له نورا يوم القيامة مد بصره و سرورا، و عاش في الدنيا محمودا مغبوطا».

Ibn babuwayh, by his chain, from Abu Al-Magra, from Zareeh Al-Maharby who said,

'Abu Abdullah^{asws} said: 'The one who recites *Ha Meem Sajda* (Chapter 41) (حم السجدة) would have a Light for himself on the Day of Judgement for as far as the eye can see, and a happiness, and would live in the world as a praised one'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بعدد حروفها عشر حسنات و من كتبها في إناء و غسله، و عجن به عجينا ثم سحقه، و أسفه كل من به وجع الفؤاد، زال عنه و برىء بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (41), Allah^{azwj} would Give him ten Rewards for the number of its letters. And the one who writes it in a container and washes with it, and kneads it with a kneading, then applies it everywhere there is pain of the heart, it would pass away from him, and he would be free from it by the Permission of Allah^{azwj}'.²

وقال الصادق (عليه السلام): «من كتبها في إناء و محاها بماء المطر، و سحق بذلك الماء كحلا، و تكحل به من في عينه بياض أو رمد، زال عنه ذلك الوجع، و لم يرمد بها أبدا، و إن تعذر الكحل فليغسل عينيه بذلك الماء، يزول عنه الرمد بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it in a container, and wipes it with the rain water, and mixes Kohl with that water, and applies it to the whiteness of his eyes or conjunctivitis, that paid would go away from him, and he would never have conjunctivitis ever and if he washes his eyes with the water of that insoluble Kohl, the conjunctivitis would go away from him, by the Permission of Allah^{azwj}'.³

VERSES 1 & 2

حم {1} تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ {2}

¹ ثواب الأعمال: 113.

² (خواص القرآن)

³ خواص القرآن: 49 «مخطوط»

[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry,

(It has been narrated) from Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for **[43:1] Ha Mim**, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد).⁴

VERSES 3 - 6

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ {3} بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ {4} وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ {5} قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ {6}

[41:3] A Book of which the Verses are detailed, an Arabic Quran for a people who have Knowledge [41:4] A herald of good news and a warning, but most of them turn away so they are not listening [41:5] And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we are also working. [41:6] Say: But rather, I am only a mortal like you; it is Revealed to me that your God is one God, therefore follow the right way to Him and ask His Forgiveness; and woe to the Polytheists;

محمد بن العباس في (تفسيره)، قال: حدثنا علي بن محمد بن مخلد الدهان، عن الحسن بن علي بن أحمد العلوي، قال: بلغني، عن أبي عبد الله (عليه السلام) أنه قال لداود الرقي: «أيكم ينال السماء؟» فوالله إن أرواحنا و أرواح النبيين لتتال العرش كل ليلة جمعة. يا داود، قرأ أبي محمد بن علي (عليه السلام) حم السجدة حتى بلغ فهم لا يسمعون، ثم قال: نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه وآله) بأن الإمام بعده علي (عليه السلام)، ثم قرأ (عليه السلام): حم تنزيل من الرحمن الرحيم كتاب فصلت آياته قرآنًا عربيًا لِقَوْمٍ يَعْلَمُونَ حتى بلغ فأعرض أكثرهم عن ولاية علي فهم لا يسمعون وقالوا قلوبنا في أكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَ فِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ».

Muhammad Bin Al-Abbas in his Tafseer said, 'It has been narrated to by Ali Bin Muhammad Bin Makhlad Al-Dahaan, from Al-Hassan Bin Ali Bin Ahmad Al-Alawy who said,

'It has reached me from Abu Abdullah^{asws} that he^{asws} said to Dawood Al-Raqy: 'Which one of you can attain the sky? By Allah^{azwj!} Our^{asws} Spirits and the Spirits of the Prophets^{as} arrive at the Throne every Friday Night. O Dawood! My^{asws} father Muhammad^{asws} Bin Ali^{asws} recited *Ha Meem Sajda* (Chapter 41) until he^{asws} reached **[41:4] so they are not listening**, then said: 'Jibraeel^{as} upon Rasool-Allah^{saww} with that the Imam^{asws} after him^{saww} is Ali^{asws}. Then he^{asws} recited **[41:1] Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran for a people who have Knowledge** until he^{asws} reached **[41:4] A herald of good news and a warning, but most of them turn away from the Wilayah of Ali^{asws} so they are not listening [41:5] And they say: Our hearts are under coverings from that to which you call us, and there**

⁴ Tafseer Noor Al Saqalayn – CH 46 H 3

is a heaviness in our ears, and a veil hangs between us and you, so work, we are also working'⁵

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ «2» أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-ul-Momineen^{asws} having said: 'When Surah Al-Shoara at its end the Verse of the Warning [26:214] ***And warn your nearest relations***, Rasool-Allah^{saww} ordered me^{asws} and said: 'O Ali^{asws}! Cook, even if it is a leg of a lamb, and even if it is a measure of food, and a cup of milk, and extend it for the Qureysh.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولاً، فوضعت بين أيديهم، فضحكوا استهزاء، فأدخل إصبعه رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He^{asws} said: 'So I^{asws} invited them, and more than forty of their notables gathered, and among them was Abu Talib^{as}, and Hamza^{as}, and Al-Abbas. So I^{asws} presented with what Rasool-Allah^{saww} had ordered me^{asws} and placed it in front of them. They laughed in ridicule. So Rasool-Allah^{saww} (circled) his^{saww} finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah^{azwj} the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أرنى أكلك. فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمداً سحركم.

So Abu Jahl Said, 'O Muhammad^{saww}! What do we eat, and one of us eats four times as much sheep at mealtimes'. He^{saww} said: 'Eat, and show me^{saww} you eating (capability)'. So they ate until they were full up, and I^{asws} swear upon Allah^{azwj}, there were not seen the effects of eating of even one of them, nor did the food diminish. So Rasool-Allah^{saww} asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he^{saww} said: 'Lift it (the food), O Ali^{asws}'. So I^{asws} raised it, and Muhammad^{saww} approached them and said: 'O people! It has been Done by Allah^{azwj}, my^{saww} Lord^{azwj} and your Lord^{azwj}'. So Abu Lahab shouted and said, 'Arise, for Muhammad^{saww} has enchanted you all!'

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإنذار لا بذات الفقار، لأن له وقتاً، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali^{asws} Bin Abu Talib^{asws} followed behind them, wanting to reply to them. So Rasool-Allah^{saww} said: 'No, O Ali^{asws}! Come near me^{saww}'. So he^{asws} left them and came near him^{saww}. He^{saww} said to him^{asws}: 'We^{saww} have been Commanded to warn them, not by the Zulfiqar (sword), because for them

⁵ تأويل الآيات 2: 533 / 1.

is time (respite). But, do for us^{saww} from the food, similar to what you^{asws} did, and invite for me^{saww} whom you^{asws} invited'. So I^{asws} did what I^{asws} had done the day before'.

فلما اجتمعوا و أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئتمكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكننا استرحنا.

So when they gathered and ate like what they had eaten before, Rasool-Allah^{saww} said to them: 'I^{saww} do not know of a young man from the Arabs who has come to his people with something better than what I^{saww} have come to you from the affairs of the world and the Hereafter'. So Abu Jahl said, 'The matter of Muhammad^{saww} has pre-occupied us, so if you were to come across a man like him^{saww} you will recognise the sorcery and the sooth-saying, we would be relieved.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إني لبصير بما ذكرته. فقال: لم لا تباحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجبايرة، قاصم أصلاب أكبرهم؟ فلم تضل آباتنا و تشتم آلهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك الباه زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

So Utba Bin Rabi'a cut off his speech and said, 'By Allah^{azwj}, we have seen what you are mentioning'. So he said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. So he said to him^{saww}, 'O Muhammad^{saww}! Are you^{saww} better or Hashim^{as}? Are you^{saww} better of Abdul Muttalib^{as}? Are you^{saww} better or Abdullah^{as}? Are you^{saww} better or Ali^{asws} Bin Abu Talib^{asws}, the silencer of the tyrants, breaker of the backbones of their great ones? You^{saww} have not deviated from faulting our forefathers and cursing our gods, so if you^{saww} wanted the government, we will give you^{saww} priority for its presidency, and the leadership for us would be with what remained. And if it was desire (of women), we would get you^{saww} to be married to ten women from our great ones. And if it was wealth that you wanted, we would gather for you^{saww} from our wealth what would make you^{saww} needless, you^{saww} as well as your^{saww} posterity from after you^{saww}. So what do you^{saww} say?'

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حم، تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ فُرْأْنَا عَرَبِيًّا إِلَى آخِرِ الْآيَةِ، فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَ ثَمُودَ، فَأَمْسِكْ عُتْبَةَ عَلَيَّ فِيهِ، وَ رَجِعْ فَنَاشِدُهُ بِاللَّهِ اسْكُتْ، فَسَكْتُ، وَ قَامَ وَ مَضَى، فَقَامَ مَنْ كَانَ حَاضِرًا خَلْفَهُ فَلَمْ يَلْحَقُوهُ، فَدَخَلَ وَ لَمْ يَخْرُجْ أَبَدًا، فَغَدَوْهُ قَرِيشٌ، فَقَالَ أَبُو جَهْلٍ: قَوْمُوا بِنَا إِلَيْهِ. فَدَخَلُوا وَ جَلَسُوا.

So he^{saww} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful [41:1] **Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran** to the last Verse. [41:13] **But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood.** So grabbed hold of what he was upon, and returned. He^{saww} said, 'I adjure you^{as} by Allah^{azwj}, calm down!' So he^{saww} became silent, and stood up and left. So the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So when it was the morning, the Qureysh went to him, Abu Jahl said, 'Arise with us to go to him'. So they came up to him and were seated.

فقال أبو جهل: يا عتية، محمد سحرک. فقام قائماً على قدميه، و قال: يا لک الرجال، و الله لو لم تكن ببیتي لقتلتک شر قتلة، يا ويلک. قلت: محمد ساحر کاهن شاعر، سرنا إليه، سمعناه تکلم بکلام من رب السماء، فحلقته و أمسک، و قد سمیتومه الصادق الأمين، هل رأیت منه کذبة؟ و لکني لو ترکته يتمم ما قرأ لحل بکم العذاب و الذهاب».

So Abu Jahl said, 'O Utba! Muhammad^{saww} has cast a spell on you'. He stood upright upon his feet and said, 'O men! By Allah^{azwj}! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, 'Muhammad is a sorcerer, a soothsayer, a poet'. We went to him^{saww}, we heard his^{saww} speech with a speech from the Lord^{azwj} of the sky. So he^{saww} adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him^{saww} to complete what he^{saww} was reciting, The Punishment would have befallen upon you'.⁶

VERSE 7

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {7}

[41:7] Those who do not give the Zakat and of the Hereafter, they are deniers

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن محبوب، عن أبي جميلة، عن أبان بن تغلب، قال: قال لي أبو عبد الله (عليه السلام): «يا أبان أ ترى أن الله عز و جل طلب من المشركين زكاة أموالهم و هم يشركون به حيث يقول: وَ وَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said to me: 'O Aban! Do you see that Allah^{azwj} Mighty and Majestic Sought Zakaat from the Polytheists, from their wealth, and they **[41:6] and woe to the Polytheists [41:7] Those who do not give the Zakat and of the Hereafter, they are deniers**'.

قلت له: كيف ذلك جعلت فداك، فسره لي؟ فقال: «و ويل للمشركين الذين أشركوا بالإمام الأول، و هم بالأئمة الآخرين كافرون، يا أبان، إنما دعا الله العباد إلى الإيمان به، فإذا آمنوا بالله و رسوله افترض عليهم الفرائض».

I said to him^{asws}, 'May I be sacrificed for you^{asws}, how is that? Explain it to me'. So he^{asws} said: '**[41:6] and woe to the Polytheists** who associated with the first Imam^{asws}, and they are deniers of the Later Imams^{asws}. O Aban! But rather, Allah^{azwj} Called the servants to the belief by it, so when they believed by Allah^{azwj} and His^{azwj} Rasool^{saww}, Obligated the Obligations upon them'.⁷

محمد بن العباس، قال: حدثني الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سعدان بن مسلم، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام) و قد تلا هذه الآية: «يا أبان، هل ترى الله سبحانه طلب من المشركين زكاة أموالهم، و هم يعبدون معه إلها غيره؟». قال: قلت: فمن هم؟ قال: «ويل للمشركين الذين أشركوا بالإمام الأول، و لم يردوا إلى الآخر ما قال فيه الأول، و هم به كافرون».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sa'dan Bin Muslim, from Aban Bin Taghlab who said,

⁶ Tafseer Al Burhan – H 9401

⁷ تفسير القمي 2: 262.

'Abu Abdullah^{asws} after he^{asws} had recited this Verse: 'O Aban! Do you see that Allah^{azwj} the Glorious Sought Zakat from the Polytheists, from their wealth, and they were worshipping another god with Him^{azwj}?' I said, 'So who are they?' He^{asws} said: '**[41:6] and woe to the Polytheists** who associated (their own selected imam) with the first Imam^{asws}, and did not refer to the Later one^{asws} what the first one^{asws} said, and they were deniers of it'.⁸

قال: و روى أحمد بن محمد بن سيار، بإسناده إلى أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «ويل للمشركين الذين أشركوا مع الإمام الأول غيره، و لم يردوا إلى الآخر ما قال فيه الأول، و هم به كافرون».

And it has been reported by Ahmad Bin Muhammad Bin Sayyar, by his chain going up to Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: '**[41:6] and woe to the Polytheists, the ones who associated someone else with the first Imam^{asws}, and did not refer to the later ones^{asws} what the first one had said, and they were deniers of it'**.

قال شرف الدين النجفي عقيب هذا الحديث: فمعنى الزكاة هاهنا: زكاة الأنفس، و هي طهارتها من الشرك المشار إليه، و قد وصف الله سبحانه المشركين بالنجاسة، يقول: إِنَّمَا الْمُشْرِكُونَ نَجَسٌ، و من أشرك بالإمام فقد أشرك بالنبي (صلى الله عليه و آله) و من أشرك بالنبي (صلى الله عليه و آله) فقد أشرك بالله.

Sharaf Al-Deen Al-Najafy said, immediately after this Hadeeth, 'So the meaning of the Zakat over here, is the Zakaat of the self, and it is the purification from the association (الشرك) and this had been indicated to. Allah^{azwj} has Described the Polytheists with the uncleanness by Saying **[9:28] But rather, the Polytheists are unclean**, and the one who associates (his own selected one) with the Imam^{asws}, so he has associated with the Prophet^{saww}. And the one who associates with the Prophet^{saww}, so he has associated with Allah^{azwj}'.

و قوله تعالى: الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ أَي أعمال الزكاة و هي ولاية أهل البيت (عليهم السلام)، لأن بها تزكى الأعمال يوم القيامة.

And the Words of the High **[41:7] Those who do not give the Zakat**, i.e., the Zakat of the deeds, and it is the Wilayah of the People^{asws} of the Household, because, by it that the deeds get purified on the Day of Judgement'.⁹

VERSES 8 - 14

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8} قُلْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ {9} وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءَ لِلسَّابِلِينَ {10} ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ {11} الْعَلِيمِ {12} فَإِنِ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ {13} إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {14}

[41:8] (As for) those who believe and do good, they shall surely have an uninterrupted Reward [41:9] Say: You are disbelieving in Him Who Created the

⁸ تأويل الآيات 2: 2: 533 / 2.

⁹ تأويل الآيات 2: 2: 534 / 3.

earth in two days, and you are setting up equals with Him? That is the Lord of the Worlds [41:10] And He Made in it mountains above its surface, and He Blessed therein and made therein its foods, in four days: alike for the questioners [41:11] Then He Directed Himself to the sky and it is a smoke, so He Said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly. [41:12] So He Ordained them to be seven skies in two days, and Revealed in every sky its affair; and We Adorned the sky of the world with stars and Guarded it; that is the Decree of the Mighty, the Knowing. [41:13] But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood. [41:14] When their Rasools came to them from before them and from after them, saying, do not worship any but Allah, they said: If our Lord had so Desired, He would certainly have sent down Angels, so we are surely deniers of that with which you are Sent.

علي بن إبراهيم: و قوله: ثُمَّ اسْتَوَى إِلَى السَّمَاءِ أَي دَبِرَ وَ خَلَقَ وَ قَدْ سَأَلَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) عَمَّنْ كَلَّمَ اللَّهَ لَا مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ، فَقَالَ: «السَّمَاوَاتِ وَ الْأَرْضِ، فِي قَوْلِهِ تَعَالَى: أَنْتِنَا طَوْعاً أَوْ كَرْهاً قَالْنَا أَنْتِنَا طَائِعِينَ».

Ali Bin Ibrahim –

And His^{azwj} Words [41:11] **Then He Directed Himself to the sky**, i.e., Masterminded and Created, and it was asked of Abu Al-Hassan Al-Reza^{asws} about the one whom Allah^{azwj} Spoke to who were neither from the Jinn nor from the Human Being, so he^{asws} said: ‘The skies and the earth, in the Words of the High [41:11] **Come both, willingly or unwillingly. They both said: We come willingly**’.¹⁰

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضِيَّ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: ‘Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic; “[32:4] **Allah it is Who created the heavens and the earth, and that which is between them, in six Days**”.¹¹

VERSES 15 & 16

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَ كَانُوا بِآيَاتِنَا يَجْحَدُونَ {15} فَارْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ لَعَذَابُ الْآخِرَةِ أَخْزَى وَ هُمْ لَا يُنصَرُونَ {16}

[41:15] Then as for (people of) Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than us? Did they not see that Allah

¹⁰ تفسير القمي 2: 262

¹¹ Al Kafi – H14565

Who Created them was Mightier than them in strength, and they fought against Our Communications? [41:16] So We Sent on them a Sar Sar wind in unlucky days, that We may make them taste the disgraceful Punishment in this world's life; and certainly the Punishment of the Hereafter is much more abasing, and they shall not be helped.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا: «و الصرصر: الريح الباردة في أيام نحسات أي أيام مياشيم».

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

Abu Ja'far^{asws} regarding the Words of the High **[41:16] So We Sent on them a Sar Sar wind**, he^{asws} said: 'And Al-Sar Sar – It is the cold wind **in unlucky days**, i.e., during evil days'.¹²

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء وتطيرنا منه وتقله وأي الأربعاء هو؟ قال: آخر الأربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل أخاه إلى أن قال عليه السلام: ويوم الأربعاء أرسل الله عز وجل الريح على قوم عاد.

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza^{asws} the Hadeeth of the Syrian and what he asked Amir-ul-Momineen^{asws} – a lengthy Hadeeth – and in it is: 'Then another man stood up, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday was it?' He^{asws} said; 'The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel^{la} killed his^{la} brother Habeel^{as}' – until he^{asws} said: 'And on the day of Wednesday Allah^{azwj} Mighty and Majestic Sent the Wind upon the people of Aad'.¹³

ابن بابويه: بإسناده عن عبد الحميد بن أبي الديلم، عن أبي عبد الله جعفر بن محمد الصادق (عليهما السلام)، قال: «لما بعث الله عز و جل هودا، أسلم له العقب من ولد سام، و أما الآخرون فقالوا: مَنْ أَشَدُّ مِنَّا قُوَّةً فَأَهْلَكُوا بِالرِّيحِ الْعَقِيمِ، و أوصاهم هود و بشرهم بصالح (عليه السلام)».

Ibn Babuwayh, by his chain, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah^{asws} Ja'far^{asws} Bin Muhammad^{asws} Al-Sadiq^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Sent Hud^{as}, the posterity from the children of Sam^{as} submitted to him^{as}, and as for the later ones, so they said **[41:15] Who is mightier in strength than us?** So they were destroyed by the wind Al-Aqem, and Hud^{as} bequeathed to them and gave them the good news of Salih^{as}'.¹⁴

VERSE 17 - 19

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17} وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18} وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

¹² تفسير القمي 2: 263

¹³ Tafseer Noor Al Saqalayn – CH 54 H 25

¹⁴ كمال الدين و تمام النعمة: 5/136.

[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, so there overtook them the Punishment of the Lightning for what they had earned [41:18] And We Delivered those who believed and were pious [41:19] And on the Day that the enemies of Allah shall be herded to the Fire, so they shall be groups.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة ابن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: **وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ**، قال: «حتى يعرفهم ما يرضيه و ما يسخطه، و قال تعالى: **فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا**، قال: بين لها ما تأتي و ما تترك،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Ibn Maymoun, from hamza Bin Muhammad Al-Tayyar,

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:115] It is not for Allah that He should Lead a people astray after He has Guided them until He Clarifies to them what they should guard against**, he^{asws} said: 'Until He^{azwj} has Made them to recognise what Pleases Him^{azwj}, and what Angers Him^{azwj}. And the High Said **[91:8] Then He Inspired it to understand what is right and wrong for it**, he^{asws} said: 'Explained to it (soul) what to do and what to avoid'.

و قال تعالى: **إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا**، قال: عرفناه إما آخذاً و إما تاركاً، و قال تعالى: **وَ أَمَّا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى**، قال: عرفناهم، فاستحبوا العمى على الهدى، و هم يعرفون».

And the High Said **[76:3] Surely, We have shown him the Way: he may be thankful or unthankful**, he^{asws} said: 'Made him recognise what he should take and what he should leave'. And the High Said **[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance**, he^{asws} said: 'Made them recognise, by they preferred blindness over the Guidance, whilst they were aware of it'.¹⁵

شرف الدين النجفي، قال: روى علي بن محمد، عن أبي جميلة، عن الحلبي. و رواه علي بن الحكم، عن أبان بن عثمان، عن الفضل أبي العباس، عن أبي عبد الله (عليه السلام)، قال: قوله تعالى: **كَذَبَتْ تَمُودُ بِطُغْوَاهَا**، قال: «تمود رهط من الشيعة، فإن الله سبحانه يقول: **وَ أَمَّا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ وَ هُوَ السَّيْفُ إِذَا قَامَ الْقَائِمُ (عليه السلام)**».

Sharaf Al-Deen Al-Najafi, from Ali Bin Muhammad, from Abu Jameela, from Al-Halby. And Ali Bin Al-Hakam reported from Abaan Bin Usman, from Al-FazAl-Abu Al-Abbas,

'Abu Abdullah^{asws} said: '(What about) The Words of the High **[91:11] Samood gave the lie (to the truth) in their inordinacy?** He^{asws} said: 'Samood was a group from the Shias, for Allah^{azwj} is Saying **[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, so there overtook them the Punishment of the Lightning**, and it is the sword when Al-Qaim^{asws} rises'.¹⁶

¹⁵ الكافي 1: 3 / 124

¹⁶ تأويل الآيات 2: 1 / 804

VERSES 20 - 23

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ {20} وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا^ط قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ {21} وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22} وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

[41:20] Until when they come to it, their ears and their eyes and their skins shall testify against them as to what they did [41:21] And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak, and He Created you at first, and to Him you shall be returning. [41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you, but you thought that Allah did not know most of what you did [41:23] And that was your conjecture which you conjectured about your Lord that has ruined you so are you are one of the losers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيرى، عن أبي عبد الله (عليه السلام) - في حديث، قال فيه: «ثم نظم ما فرض على القلب و اللسان و السمع و البصر في آية، فقال: وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ يَعْنِي [بالجلود]: الفروج و الأفخاذ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Bureyd, from Abu Amro and Al-Zubeyri,

‘Abu Abdullah^{asws} – in a Hadeeth in which he^{asws} said: ‘Then He^{azwj} Composed what He^{azwj} Obligated upon the heart, and the tongue, and the hearing and the vision, in a Verse, so He^{azwj} Said **[41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you**, Meaning by the skins – the private parts and the thighs’.¹⁷

علي بن إبراهيم: إنها نزلت في قوم تعرض عليهم أعمالهم فينكرونها، فيقولون: ما عملنا منها شيئاً، فتشهد عليهم الملائكة الذين كتبوا عليهم أعمالهم. قال:

Ali Bin Ibrahim –

‘It was Revealed about a people whose deeds would be presented to them, so they would be denying these. They would be saying, ‘We do not know (having committed) anything from these. So the Angels who wrote down their deeds would testify against them.

قال الصادق (عليه السلام): «فيقولون لله: يا رب، هؤلاء ملائكتك يشهدون لك، ثم يحلفون بالله ما فعلوا من ذلك شيئاً، و هو قول الله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ، و هم الذين غصبوا أمير المؤمنين (عليه السلام)، فعند ذلك يختم الله على ألسنتهم،

Al-Sadiq^{asws} said: ‘So they would be saying, ‘O Lord^{azwj}! These Angels of Yours^{azwj} are testifying for You^{azwj}. They would be swearing by Allah^{azwj} that they did not do anything from that, and these are the Words of Allah^{azwj} the High **[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have**

¹⁷ الكافي 2: 1 / 30

been swearing to you, and they are the ones who usurped the rights of Amir-ul-Momineen^{asws}, upon which Allah^{azwj} would Seal their tongues, and their organs would talk.

و ينطق جوارحهم، فيشهد السمع بما سمع مما حرم الله، و يشهد البصر بما نظر إلى ما حرم الله، و تشهد اليدين بما أخذتا، و تشهد الرجلان بما سعتا فيما حرم الله، و يشهد الفرج بما ارتكب مما حرم الله، ثم أنطق الله ألسنتهم فيقولون: لجلودهم لم شهدتم علينا قالوا أنطقنا الله الذي أنطق كل شيء و هو خلقكم أول مرة و إليه ترجعون و ما كنتم تستترون أي من الله أن يشهد عليكم سمعكم و لا أبصاركم و لا جلودكم و الجلود: الفروج و لكن ظننتم أن الله لا يعلم كثيراً مما تعملون».

And their ears would testify to what they had heard from what Allah^{azwj} had Prohibited, and the eyes would testify to what they had looked at towards what Allah^{azwj} had Prohibited, and the hands would testify to what they had done, and the two feet would testify to what sought for what Allah^{azwj} had Prohibited, and the private parts would testify to what they had indulged in from what Allah^{azwj} had Prohibited. Then Allah^{azwj} would Make their tongues to speak, so they would be saying, '**[41:21] to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak, and He Created you at first, and to Him you shall be returning. [41:22] And you did not veil yourselves lest your ears and your eyes and your skins should testify against you, but you thought that Allah did not know most of what you did**'.¹⁸

الطبرسي، قال الصادق (عليه السلام): «ينبغي للمؤمن أن يخاف الله خوفاً كأنه يشرف على النار، و يرجوه رجاء كأنه من أهل الجنة، إن الله تعالى يقول: ذَلِكَ ظَنُّكَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ الْآيَةَ». ثم قال: «إن الله عند ظن عبده به، إن خيراً فخير، و إن شراً فشر».

Al-Tabarsy –

'Al-Sadiq^{asws} said: 'It befits a Believer that he should Fear Allah^{azwj} as if he is overlooking upon the Fire, and hopes with a hope as if he is an inhabitant of the Paradise. Allah^{azwj} the High is Saying **[41:23] And that was your conjecture which you conjectured about your Lord – the Verse**'. Then he^{asws} said: 'Surely, Allah^{azwj} is worshipped in the thoughts – if these are good, so good, and if these are evil, so evil'.¹⁹

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، قال: قلت لأبي عبد الله (عليه السلام): حديث يرويه الناس في من يؤمر به آخر الناس إلى النار، فقال: «أما إنه ليس كما يقولون، قال رسول الله (صلى الله عليه و آله): إن آخر عبد يؤمر به إلى النار فإذا أمر به التفت، فيقول الجبار: ردوه. فيردونه، فيقول له: لم التفت إلي؟ فيقول: يا رب، لم يكن ظني بك هذا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al-Hajaj who said,

'I said to Abu Abdullah^{asws}, 'There is a Hadeeth which the people are reporting regarding the last person who would be take to the Fire', so he^{asws} said: 'It is not as what the people are saying. Rasool-Allah^{saww} said: 'The last servant who would be taken to the Fire, so when he is ordered to enter, he would turn around. So the Compeller would Say: "Return him!" So they would return him. He^{azwj} would Say to

¹⁸ تفسير القمي 2: 264.

¹⁹ مجمع البيان 9: 14.

him: "Why did you turn around towards Me^{azwj}?" So he would be saying, 'O Lord^{azwj}! I did not think this about You^{azwj}'.

فيقول: و ما كان ظنك بي؟ فيقول: يا رب، كان ظني بك أن تغفر لي خطيئتي، و تسكنني جنتك. قال: فيقول الجبار: يا ملائكتي، لا و عزتي و جلالتي و آلائي و علوي و ارتفاع مكاني، ما ظن بي عبدي هذا ساعة من خير قط، و لو ظن بي ساعة من خير ما روعته بالنار، أجزوا له كذبه، و أدخلوه الجنة.

So He^{azwj} would Say: "And what was it that you thought about Me^{azwj}?" He would say, 'O Lord^{azwj}! I thought about You^{azwj}, that You^{azwj} would Forgive for my errors, and Settle me in Your^{azwj} Paradise'. So the Compeller would Say: "O My^{azwj} Angels! No! By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Highness, and My^{azwj} Lofty Position, this servant of mine did not think good about me even for a moment (in his life of the world), and had he thought good about Me^{azwj} even for a moment, I^{azwj} would not have Made him to face the terror of the Hell, and I^{azwj} would have Entered him into the Paradise".

ثم قال رسول الله (صلي الله عليه و آله): ليس من عبد يظن بالله خيرا إلا كان عند ظنه به، و ذلك قوله تعالى: وَ ذَلِكَ ظَنُّكَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ مَا فَصَبَحْتُمْ مِنَ الْخَاسِرِينَ».

Then Rasool-Allah^{saww} said: 'There is none from the servants who thinks good about Allah^{azwj} except that in His^{azwj} Presence would that which he thought about, and these are the Words of the High **[41:23] And that was your conjecture which you conjectured about your Lord that has ruined you so are you are one of the losers**'.²⁰

VERSES 24 - 28

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ {24} وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ {25} وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ {26} فَلَنُذِقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ {27} ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {28}

[41:24] Then if they will endure, still the Fire is their abode, and if they ask for goodwill, then are they not of those who shall be Granted goodwill. [41:25] And We have Appointed partners for them so they have made fair-seeming to them what is before them and what is behind them, and the Word proved true against them among the nations of the Jinn and the Humans that have passed away before them that they shall surely be losers. [41:26] And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome [41:27] Therefore We will most certainly make those who disbelieve Taste a severe Punishment, and We will most certainly Recompense them for the evil deeds they used to do [41:28] That is the Recompense of the enemies of Allah - the Fire; for them therein shall be the house of eternAl-abiding; a Recompense for their fighting against Our Signs.

²⁰ تفسير القمي 2: 264.

محمد بن العباس: قال: حدثنا علي بن أسباط، عن علي بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه قال: «قال الله عز و جل: فَلَنَذِقَنَّ الَّذِينَ كَفَرُوا بِتَرْكِهِمْ وَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) عَذَاباً شَدِيداً فِي الدُّنْيَا وَ لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ فِي الآخِرَةِ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ و الآيات: الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from Ali Bin Asbaat, from Ali Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic **[41:27] Therefore We will most certainly make those who disbelieve Taste due to their leaving the Wilayah of Ali^{asws}, a severe Punishment in the world and We will most certainly Recompense them for the evil deeds they used to do, in the Hereafter. [41:28] That is the Recompense of the enemies of Allah - the Fire; for them therein shall be the house of eternal abiding; a Recompense for their fighting against Our Signs And the Signs – the Imams^{asws}, 21**

VERSES 29 - 32

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا النَّارَ ضَلَّانًا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ {29} إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ {30} نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ {31} نَزَلْنَا مِنْ غَفُورٍ رَحِيمٍ {32}

[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest [41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised. [41:31] We are your Guardians in the life of the world and in the Hereafter, and you shall have therein what your souls desire and you shall have therein whatever you call for [41:32] A provision from the Forgiving, the Merciful.

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنَا أَرْنَا النَّارَ ضَلَّانًا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا تَمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَانًا.

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High: **[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two them under our feet so that they may be of the lowest, he^{asws} said: 'Those two'. Then said: 'And that one was a (son of) Satan^{la}, 22**

²¹ تأويل الآيات 2: 534 / 4

²² Al Kafi – H 14971

يُونُسُ عَنْ سَوْرَةَ بْنِ كَلْبِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ يَا سَوْرَةُ هُمَا وَ اللَّهُ هُمَا ثَلَاثًا وَ اللَّهُ يَا سَوْرَةُ إِنَّا لَخَزَانُ عِلْمِ اللَّهِ فِي السَّمَاءِ وَ إِنَّا لَخَزَانُ عِلْمِ اللَّهِ فِي الْأَرْضِ.

Yunus, from Sowrat Bin Kuleyb, who has reported the following:

Abu Abdullah^{asws} regarding the statement of Allah^{azwj} Blessed and High: **[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest**, he^{asws} said: 'O Sowrat! Those two, by Allah^{azwj} those two three times over. By Allah^{azwj}, O Sowrat, we^{asws} are the Treasurers of the Knowledge of Allah^{azwj} in the sky and we^{asws} are the Treasurers of the Knowledge of Allah^{azwj} in the earth'.²³

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) - في حديث طويل يصف فيه حال قنفذ و صاحبه يوم القيامة: «فيؤتيان هو و صاحبه، فيضربان بسياط من نار، لو وقع سوط منها على البحار لغلَّت من مشرقها إلى مغربها، و لو وضعت على جبال الدنيا لذابت حتى تصير رمادا، فيضربان بها،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat said, 'Muhammad Bin Abdullah Bin Ja'far Al-Humeyri narrated to me from his father, from Ali Bin Muhammad Bin Saalim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Hamaad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} – in a lengthy Hadeeth in which is the description of the condition of Qunfuz and his companions on the Day of Judgement: 'So they will bring both of them, him (Qunfuz) and his companion, so they would both be struck with whips from the Fire. If a whip from these were to occur upon the sea, it would melt whatever is in it from the East to the West, and if it were to be placed upon a mountain of the world, it would have melted to the extent that it would turn into ashes. So, the two of them would be hit by this.

ثم يجتو أمير المؤمنين (عليه السلام) للخصومة بين يدي الله مع الرابع، و يذهب الثلاثة في جب، فيطبق عليهم، لا يراهم أحد و لا يرون أحدا، فيقول الذين كانوا في ولايتهم: رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُم فِي الْعَذَابِ مُشْتَرِكُونَ».

Then Amir-ul-Momineen^{asws} would make the four of them to kneel in front of Allah^{azwj} due to their hostilities, and make three to be in the pit, forming a layer against them. Nor will they be able to see anyone, nor will anyone see them. So the one who used to be their friends would say **[41:29] And those who disbelieve will say: Our Lord! Show us those two from among the Jinn and the Human Beings who led us astray that we may trample those two under our feet so that they may be of the lowest**. Allah^{azwj} Mighty and Majestic would Say: "**[43:39] And it will not profit you this Day since you were unjust, that you are sharers in the Punishment**".²⁴

²³ Al Kafi – H 14972

²⁴ كامل الزيارات: 11 / 332

علي بن إبراهيم، قال: قال العالم: «من الجن إبليس الذي دل على قتل رسول الله (صلى الله عليه وآله) في دار الندوة، و أضل الناس بالمعاصي، وجاء بعد وفاة رسول الله (صلى الله عليه وآله) إلى فلان و بايعه، و من الإنس فلان نجعلهما تحت أقدامنا ليكونا من الأسفلين».

Ali Bin Ibrahim said,

'The Knowledgeable One^{asws} (العالم) said: 'From the Jinn it was Iblees^{la} who arranged for the murder of Rasool-Allah^{saww} in the House of Al-Nadwa, and led the people astray by the disobedience. And after the passing away of Rasool-Allah^{saww} he^{la} came to so and so and pledged his^{la} allegiance to him. And (Satan) from the Human beings, it was so and so [41:29] that we may trample those two under our feet so that they may be of the lowest.

ثم ذكر أمير المؤمنين من شيعة أمير المؤمنين (عليه السلام)، قوله تعالى: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، قال: على ولاية أمير المؤمنين (عليه السلام)، قوله تعالى: تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ، قال: عند الموت: أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا، قال: كنا نحرسكم من الشياطين و في الآخرة أي عند الموت وَ لَكُمْ فِيهَا مَا تَسْتَهَيُّ أَنْفُسَكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ يعني في الجنة نزلًا مِنْ غَفُورٍ رَحِيمٍ.

Then He^{azwj} Mentions Amir-ul-Momineen^{asws} and the Shias of Amir-ul-Momineen^{asws}. The Words of the High [41:30] (As for) those who say: **Our Lord is Allah, then are steadfast**, he^{asws} said: Upon the Wilayah of Amir-ul-Momineen^{asws}.

The Words of the High **the Angels descend upon them**, at the time of the death **saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised [41:31] We are your Guardians in the life of the world**, he^{asws} said: 'We used to guard you from the Satans **and in the Hereafter**, i.e., during the death **and you shall have therein what your souls desire and you shall have therein whatever you call for** i.e., in the Paradise [41:32] **A provision from the Forgiving, the Merciful**.²⁵

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «ما يموت موال لنا، مبعوض لأعدائنا، إلا و يحضره رسول الله (صلى الله عليه وآله) و أمير المؤمنين و الحسن و الحسين (عليهم السلام)، فيسرونه و يبشرونه، و إن كان غير موال لنا يراهم بحيث يسوءه، و الدليل على ذلك قول أمير المؤمنين (عليه السلام) لحارث الهمداني: يا حار همدان من يمت يرني من مؤمن أو منافق قبلا»

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

'Abu Abdullah^{asws} has said: 'He does not die, one who befriended us^{asws} and hated our^{asws} enemies, except that Rasool-Allah^{saww} and Amir-ul-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} present themselves^{asws} to him, making him happy and giving him the good news. And if he is not one who had befriended us^{asws}, he would be shown that which he does not like. And the evidence upon that are the words of Amir-ul-Momineen^{asws} to Haris Al-Hamadany: 'O Haris Hamadan! The one who dies sees me^{asws} face to face, be it a Believer or a hypocrite'.²⁶

²⁵ تفسير القمي 2: 265.

²⁶ تفسير القمي 2: 265.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن فضالة بن أيوب، عن الحسين بن عثمان، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام): «اسْتَقَامُوا عَلَى الْأَنْمَةِ وَاحِدًا بَعْدَ وَاحِدٍ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ الْأَتْخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ».**

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al-Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Alla^{azwj} Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast, so Abu Abdullah^{asws} said: 'Steadfast upon the Imams^{asws}, one^{asws} after the other^{asws} the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised'.²⁷

قال رسول الله (صلى الله عليه وآله): لا يزال المؤمن خائفا من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزاع روحه وظهور ملك الموت له. وذلك أن ملك الموت يرد على المؤمن وهو في شدة علته، وعظيم ضيق صدره بما يخلفه من أمواله، ولما هو عليه من - شدة - اضطراب أحواله في معاملته وعياله - و - قد بقيت في نفسه حسراتها، واقتطع دون أمانيه فلم ينلها.

Rasool-Allah^{saww} said: 'The fear of a Believer of the consequences of his fate does not recede, nor does he have conviction on achieving the Pleasure of Allah^{azwj} until the time of extraction of his soul and the Angel of death appears to him. And that the Angel of death comes to the Believer when he is severely ill and there is tightness in his chest about the inheritors of his wealth, for he is worried about the severity of the disorder in the situations and affairs of his family members and there remain within himself the regrets of it, and the cutting off of the rest of his desires which he could not achieve'.

فيقول له ملك الموت: مالك تجرع غصصك؟ فيقول: لا اضطراب أحوالي، واقتطعك لي دون - أموالي و - آمالي. فيقول له ملك الموت: وهل يحزن عاقل من فقد درهم زائف واعتياض ألف ضعف الدنيا؟

The Angel of death says to him: 'Why are you so worried?' He says: 'The disorder is in my affairs and your cutting-off my aspirations and being without wealth and my deeds.' The Angel of death says to him: 'Does a man of intellect grieve over the loss of a fake coin when in exchange for it he gets a million times more than the world?'

فيقول: لا. فيقول ملك الموت: فانظر فوقك. فينظر، فيرى درجات الجنان وقصورها التي تقصر دونها الاماني، فيقول ملك الموت: تلك منازلك ونعمك وأموالك وأهلك وعيالك ومن كان من أهلك ههنا وذريتك صالحا، فهم هناك معك أفترضى به بدلا مما هناك؟ فيقول: بلى والله. ثم يقول: انظر. فينظر، فيرى محمدا وعليا والطيبين من آلهمما في أعلى عليين فيقول - له - : أو تراهم؟ هؤلاء ساداتك وأئمتك، هم هناك جلاسك واناسك - أ - فما ترضى بهم بدلا مما تفارق ههنا؟ فيقول: بلى وربى.

He would be saying: 'No.' The Angel of death says: 'Look above you.' He would look and see the levels of the Gardens and its palaces which would make his other aspirations seem to be worthless.' The Angel of death says: 'These stations of yours, and your bounties, and your wealth, and your family and relatives of yours, and those of your good progeny, are you not happy that they be with you over there rather than over here?' He says: 'Yes, by Allah^{azwj}, I am!' The Angel of death says:

²⁷ الكافي 1: 172 / 2.

'Look!'. He looks and sees Muhammad^{saww}, Ali^{asws} and goodly from among their^{asws} Progeny^{asws} at the top of the *Illiyeen*. The Angel of death says: 'Do you see them? They^{asws} are your chiefs and your Imams^{asws}, they^{asws} are sitting there and are those that love you. Are you not happy for this to be in exchange for what you are parting from over here?' He says: 'Yes by my Lord^{azwj}, I am.'

فذلك ما قال الله عزوجل: (إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا) فما أمامكم من الالهوال فقد كفيتموها (ولا تحزنوا) على ما تخلفونه من الذراري والعيال - والاموال -، فهذا الذي شاهدتموه في الجنان بدلا منهم (وأبشروا بالجنة التي كنتم توعدون) هذه منازلكم، وهؤلاء ساداتكم واناسكم وجلاسكم.

And that is what Allah the Almighty says **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved,** From the terrors of your situation "and do not grieve" over the offspring and family members you are leaving behind, and the wealth, for you have witnessed what you are receiving in exchange for these in the Gardens **and receive good news of the Paradise which you were Promised.** These are your stations and they^{asws} are your chiefs and your loved ones and companions.²⁸

حدثنا عمران بن موسى عن موسى بن جعفر عن الحسن بن علي قال حدثنا عبد الله بن سهل الاشعري عن ابيه عن ابي اليسع قال دخل حمران بن اعين على ابي جعفر عليه السلام وقال له جعلت فداك يبلغنا ان الملائكة تنزل عليكم فقال ان الملائكة والله لتتنزل علينا تطأ فرشنا اما تقراء كتاب الله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون

Narrated to us Umran Bin Musa, from Musa Bin Ja'far, from Al-Hassan Bin Ali, from Abdullah Biin Sahl Al-Ashary, from his father, from Abu Al-Yas'a who said:

'Amran Bin Ayn visited Abu Ja'far^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}, they tell me that the Angels Come down to you^{asws}?' He^{asws} said: 'The Angels, by Allah^{azwj} Come down to us^{asws} setting foot upon our^{asws} floor, and sometimes recite the Book of Allah^{azwj} **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised.**²⁹

حدثنا عبد الله بن عامر عن الربيع بن الخطاب عن جعفر بن بشير عن سليمان بن خالد عن ابي عبد الله عليه السلام قوله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون فقال أبو عبد الله عليه السلام اما والله وسدناهم الوسايد في منازلنا.

Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid, who has said:

Abu Abdullah^{asws}, the Words of the High **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised,** has said: 'By Allah^{azwj}, they recline on the cushions in our^{asws} homes.³⁰

²⁸ Tafseer Imam Hassan Al Askari^{asws} – S 117

²⁹ Basaair Al Darajaat – P 2 CH 17 H 3

³⁰ Basaair Al Darajaat – P 2 CH 17 H 4

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابي ايوب عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون قال هم الائمة من آل محمد.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayub, from Abu Baseer who said:

'I asked Abu Abdullah^{asws}, about the Words of Allah^{azwj} Mighty and Majestic **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast, the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised**, said: 'These are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}'³¹.

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله تعالى الذين قالوا ربنا الله ثم استقاموا قال يا ابا محمد هم الائمة من آل محمد فقلت له تتنزل عليهم الملائكة عند الموت بالبشرى الا تخافوا ولا تحزنوا وهي والله تجرى فيمن استقام من شيعتنا وسكت لامرنا وكنتم حديثنا ولم يوزعه عند عدونا.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the High **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast**, said: 'O Abu Muhammad, these are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.' I said to him, '**the Angels descend upon them,**' He^{asws} said: 'During death with the good news - **saying: Fear not, nor be grieved,** - and this is, by Allah^{azwj} is what flows for the one who continues in the right way from our^{asws} Shias, and are silent on our^{asws} commands, and conceal our^{asws} Hadeeth, and they do not deploy them among our^{asws} enemies.'³²

محمد بن العباس، قال: حدثني محمد بن الحسين بن حميد، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ يَقُولُ: «استكملوا طاعة الله و طاعة رسوله و ولاية آل محمد (عليهم السلام): ثُمَّ اسْتَقَامُوا [عليها] تَنْتَزِلُ عَلَيْهِمُ الْمَلَائِكَةُ يَوْمَ الْقِيَامَةِ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ فَأُولَئِكَ الَّذِينَ إِذَا فَزَعُوا يَوْمَ الْقِيَامَةِ حِينَ يَبْعَثُونَ تَتَلَقَاهُمْ الْمَلَائِكَةُ وَ يَقُولُونَ لَهُمْ: لَا تَخَافُوا وَ لَا تَحْزَنُوا نحن كنا معكم في الحياة الدنيا، لا نفاركم حتى تدخلوا الجنة، و أبشروا بالجنة التي كنتم توعدون».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Bin Hameed, from Ja'far Bin Abdullah Al-Muhammadi, from Kaseer Bin Ayaash, from Abu Al-Jaroud,

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[41:30] (As for) those who say: Our Lord is Allah**, He^{azwj} is Saying, those who are completely obedient to Allah^{azwj}, and obedient to Rasool-Allah^{saww}, and Wilayah of the Progeny^{asws} of Muhammad^{saww} **then are steadfast** upon it **the Angels descend upon them**, on the Day of Judgement **saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised**. So when there is panic on the Day of Judgement, when they would be Resurrected, the Angels would meet them and would be saying to them: '**Fear not, nor be grieved**. We were with

³¹ Basaair Al Darajaat – P 2 CH 17 H 15

³² Basaair Al Darajaat – P 2 CH 17 H 19

you in the life of the world, and will not separate from you until you enter the Paradise, **and receive good news of the Paradise which you were Promised**.³³

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: **إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، قَالَ: «هو و الله ما أنتم عليه و هو قوله تعالى: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا»**.

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaquob, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[41:30] (As for) those who say: Our Lord is Allah, then are steadfast**, he^{asws} said: 'By Allah^{azwj}! It is what you (Shias) are upon, and these are the Words of the High **[72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water**'.

قلت: متى تنزل عليهم الملائكة بأن لا تخافوا و لا تحزنوا و أبشروا بالجنة التي كنتم توعدون، نحن أولياؤكم في الحياة الدنيا و في الآخرة؟ فقال: «عند الموت و يوم القيامة».

I said, 'When would the Angels descend upon them **saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised [41:31] We are your Guardians in the life of the world and in the Hereafter?** So he^{asws} said: 'At the time of death and on the Day of Judgement'.³⁴

VERSE 33

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ {33}

[41:33] And who speaks better than he who calls to Allah and does good deeds, and says: I am from the submitters?

العياشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا؟** قال: «هما، و الثالث و الرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

'I said to Muhammad^{asws} Bin Ali^{asws}, '(What about) the Words of Allah^{azwj} in His^{azwj} **Book [4:137] Surely (as for) those who believe then disbelieve**, he^{asws} said: 'Those two, and the third, and the fourth (Muawiya), and Abdul Rahmaf (Ibn Awf), and Talha, and they were seventeen men'.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صنائديها؟ و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: **وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَ هُوَ صَبِيٌّ** و قَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ».

³³ تأويل الآيات 2: 536 / 8.

³⁴ تأويل الآيات 2: 537 / 10.

He^{asws} said: 'When the Prophet^{saww} directed Ali^{asws} Bin Abu Talib^{asws} and Ammar Yaasir to the people of Makkah, they said, 'He^{saww} has sent this boy, and if only he^{saww} had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?' And they used to call Ali^{asws} 'the boy', because his^{asws} name in the Book of Allah^{azwj} is 'the boy' (الصبي) in the Words of Allah^{azwj} **[41:33] And who speaks better than he who calls to Allah and does good deeds, and he^{asws} is the boy (صبي) and says: I am from the submitters?'**³⁵

ابن شهر آشوب: عن ابن عباس، عن النبي (صلي الله عليه و آله): «أن عليا باب الهدى بعدي، و الداعي إلى ربي، و هو صالح المؤمنين و مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمَلَ صَالِحًا الْآيَةَ».

Ibn Shehr Ashub, from Ibn Abbas,

(It has been narrated) from the Prophet^{saww} having said: 'Ali^{asws} is the Door of Guidance after me^{saww}, and the Caller to my^{saww} Lord^{azwj}, and he^{asws} is the Corrector of the Believers (صالح المؤمنين) **[41:33] And who speaks better than he who calls to Allah and does good deeds – the Verse.**³⁶

VERSE 34 & 35

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ {34} وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا أُولُو حِزْبٍ عَظِيمٍ {35}

[41:34] And the good and the evil are not alike. Refute (evil) with what is best, So if there is enmity between you and him, as if it is an intimate friend [41:35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great fortune.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن أخبره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: «و لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ، قَالَ: «الحسنة: التقية، و السيئة: الإذاعة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from the one who informed him,

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[41:34] And the good and the evil are not alike**, he^{asws} said: 'The good – The dissimulation; and the evil – the publicity'.

و قوله عز و جل: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ «4»، قَالَ: «التي هي أحسن، التقية فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ».

And the Words of the Mighty and Majestic **Repel (evil) with what is best**, he^{asws} said: 'That which is best – the dissimulation **So if there is enmity between you and him, it would be as if he were a intimate friend**.'³⁷

³⁵ تفسير العياشي 1: 286 / 279

³⁶ المناقب 3: 77

³⁷ الكافي 2: 6 / 173

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، قال: حدثنا محمد بن عيسى، عن يونس بن عبد الرحمن، عن سورة بن كليب، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه وآله) أدفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم قال رسول الله (صلى الله عليه وآله): أمرت بالتي هي أحسن فسار بها عشرا حتى أمر أن يصدع بما أمر، وأمر بها علي، فسار بها حتى أمر أن يصدع بها، ثم أمر الأئمة بعضهم بعضا فساروا بها، فإذا قام قائمنا سقطت التقية و جرد السيف، و لم يأخذ من الناس و لم يعطهم إلا بالسيف».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sowrat Bin Kaleyb,

'Abu Abdullah^{asws} has said: 'When this Verse was Revealed [41:34] **Repel (evil) with what is best, So if there is enmity between you and him, it would be as if he were a intimate friend**, Rasool-Allah^{saww} said: 'I^{saww} ordered by the dissimulation, so ten (people) moved by it until I^{saww} ordered to stop what I^{saww} had ordered. And Ali^{asws} ordered by it, so he^{asws} moved by it until he^{asws} stopped it. Then the Imams^{asws} ordered by it to each others, so they^{asws} moved by it. So, when our^{asws} Qaim^{asws} rises, the dissimulation would cease (would not be applicable) and the sword would rise, and he^{asws} would not take from the people, and would not give them, except by the sword'.³⁸

وعنه، قال: حدثنا الصالح الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن فضيل، عن العبد الصالح (عليه السلام)، قال: سألته عن قول الله عز وجل: «و لا تستوي الحسنة و لا السيئة، فقال: «نحن الحسنة، و بنو امية السيئة».

And from him, from Al-Salih Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Fazeyl,

'Al-Abd Al-Salih (7th. Imam^{asws}) replied when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [41:34] **And the good and the evil are not alike**, so he^{asws} said: 'We^{asws} are the good, and the Clan of Umayya are the evil'.³⁹

VERSES 36 - 44

وَإِنَّمَا يَنْزِعُ عَنْكَ مِنَ الشَّيْطَانِ نُزْغًا فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {36} وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {37} فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۗ {38} وَمِنَ آيَاتِهِ أَن تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39} إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {40} إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۚ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ {41} لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ {42} مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۗ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفَرٌ ۚ وَدُوَّ عِقَابٍ أَلِيمٌ {43} وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۗ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ {44}

[41:36] And if an interference of the Shaitan should cause you mischief, seek Refuge with Allah; surely He is the Hearing, the Knowing. [41:37] And among His Signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who Created these, if it is Him that you are worshipping [41:38] But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not

³⁸ تأويل الآيات 2: 539 / 13.

³⁹ تأويل الآيات 2: 540 / 14.

tired [41:39] And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who Revives it would Give life to the dead; surely He has Power over all things. [41:40] Surely they who deviate from the right way concerning Our Communications are not hidden from Us.

What! Is he then who is cast into the Fire better, or he who comes safe on the Day of Judgement? Do what you like, surely He sees what you do [41:41] Surely those who disbelieve in the Reminder when it comes to them, and most surely it is a Mighty Book: [41:42] Falsehood has not come to it from before it nor from after it; a Revelation from the Wise, the Praised One [41:43] What is said to you is what was said to the Rasools before you; surely your Lord is the Lord of Forgiveness and the Lord of painful Retribution. [41:44] And if We had made it a Quran in a foreign language, they would have said: if only its Verses had been made clear? What! A foreign language and Arabic! Say: It is to those who believe, a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a remote place.

الطبرسي: عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: لا يَأْتِيهِ الْبَاطِلُ الْآيَةَ: «معناه أنه ليس في إخباره عما مضى باطل، و لا في إخباره عما يكون في المستقبل باطل، بل أخباره كلها موافقة لمخبراتها».

Al-Tabarsy –

From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the Words of the High **[41:42] Falsehood has not come to it** – the Verse, said: 'Its Meaning is that there is nothing in its News from the past which is false, nor is there anything in its News about what is to happen in the future anything false, but, all of its News is in accordance with what it's information is'.⁴⁰

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ: «يعني القرآن لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ». قال: «لا يَأْتِيهِ الْبَاطِلُ مِنْ قَبْلِ التَّوْرَةِ، وَ لَا مِنْ قَبْلِ الْإِنْجِيلِ وَ الزَّبُورِ، وَ أَمَّا مَنْ خَلْفَهُ لَا يَأْتِيهِ مِنْ بَعْدِهِ كِتَابٌ يَبْطِلُهُ».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding the Words of the High **[41:41] Surely those who disbelieve in the Reminder when it comes to them**, Meaning the Quran **[41:42] Falsehood has not come to it from before it**, he^{asws} said: 'No falsehood came from before it, the Torah, nor from before it, the Evangel and the Psalms. And as for from after it, there will not be coming from after it any Book to falsify (invalidate) it'.

قوله تعالى: لَوْ لَا فَصَّلَتْ آيَاتُهُ أَعْجَمِيٌّ وَ عَرَبِيٌّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم، و قد قال الله عز و جل: وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ». «1».

⁴⁰ مجمع البيان 9: 23.

The Words of the High ***if only its Verses had been made clear? What! A foreign language and Arabic!*** He^{asws} said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{saww} has brought us a Quran in a non-Arabic language?' So Allah^{azwj} Loved it that He^{azwj} should Reveal it in their language, and Allah^{azwj} Mighty and Majestic has Said **[14:4] And We did not Send any Rasool but with the language of his own people**.⁴¹

VERSES 45 - 51

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۖ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {45} مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {46} إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۖ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا مَنَا مِنْ شَهِيدٍ {47} وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۖ وَظَنُّوا مَا لَهُمْ مِنْ مَحِيصٍ {48} لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنْوَسْ قَنُوطٌ {49} وَلَئِنْ أَدْقْنَا رَحْمَةً مَنَا مِنْ بَعْدِ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ {50} وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَدُوَا دُعَاءِ عَرِيضٍ {51}

[41:45] And certainly We gave the Book to Musa, but they differed about it, and had not a Word already gone forth from your Lord, Judgement would certainly have been given between them; and most surely they are in a disquieting doubt about it. [41:46] Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants [41:47] To Him is referred the knowledge of the Hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His Knowledge; and on the Day when He shall Call out to them, Where are (those whom you called) My associates? They shall say: We declare to You, none of us is a witness. [41:48] And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them [41:49] Man is never tired of praying for good, and if evil touches him, and then he is despairing, hopeless. [41:50] And if We Make him taste Mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the Hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will Inform those who disbelieved of what they did, and We will make them taste of hard Punishment. [41:51] And when We show Favour to the Human being, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

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 وجل: **وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ**، قال: «اختلفوا كما اختلفت هذه الامة في الكتاب، وسيختلفون في الكتاب الذي مع القائم لما يأتيهم به حتى ينكره ناس كثير فيقدمهم و يضرب أعناقهم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[41:45] And certainly We gave the Book to Musa, but they differed about it, and had not a Word**

⁴¹ تفسير القمي 2: 266

already gone forth from your Lord, Judgement would certainly have been given between them. He^{asws} said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book which is with Al-Qaim^{asws} with that he^{asws} will be coming to them, to the extent that numerous people would deny it. So he^{asws} will march against them and strike their necks.⁴²

ابن بابويه: بإسناده، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الله تعالى: هل يجبر عباده على المعاصي؟ فقال: «بل يخيّرهم و يمهّلهم حتى يتوبوا». قلت: فهل يكلف عباده ما لا يطيقون؟ فقال: «و كيف يفعل ذلك؟ و هو يقول: وَ مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ».

Ibn Babuwayh, by his chain, from Ibrahim Bin Abu Mahmoud,

'Abu Al-Hassan Al-Reza^{asws}, replied when I asked him^{asws} about Allah^{azwj} the High, does He^{azwj} Compel His^{azwj} servants upon the disobedience?' So he^{asws} said: 'But, He^{azwj} Gives them the option, and Reprieves them until they repent'. I said, 'So does He^{azwj} Assign His^{azwj} servants with what they cannot bear?' So he^{asws} said: 'And how can He^{azwj} do that? And He^{azwj} is Saying **[41:46] and your Lord is not in the least unjust to the servants**'.

ثم قال (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، أنه قال: من زعم أن الله تعالى يجبر عباده على المعاصي، و يكلفهم ما لا يطيقون، فلا تأكلوا ذبيحته، و لا تقبلوا شهادته، و لا تصلوا وراءه، و لا تعطوه من الزكاة شيئاً».

Then he^{asws} said: 'My^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws} from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} having said: 'The one who alleges that Allah^{azwj} Compels His^{azwj} servants upon the disobedience and Assigns them with what they cannot bear, so do not eat their slaughtered (meat), and do not accept their testimonies, and do not Pray behind them, and do not give them anything from the Zakat'.⁴³

VERSES 52 - 54

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نُمُ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ {52} سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {53} أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ {54}

[41:52] Say: if you consider that if it was from Allah; then you disbelieved in it, who would be in greater error than he who is in a prolonged discord? [41:53] We will Show them Our signs in the horizons and within their own selves, until it will become quite clear to them that it is the Truth. Is it not sufficient as regards your Lord that He is a Witness over all things? [41:54] Indeed they are in doubt as to the meeting of their Lord; now surely He Encompasses all things

⁴² الكافي 8: 432 / 287

⁴³ عيون أخبار الرضا (عليه السلام) 1: 16 / 124

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبغ، عن عبد الله بن بكر الأرجاني، عن أبي عبد الله (عليه السلام) - في حديث - قال: «يقول الله تعالى: سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ فَأَي آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ؟».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayah, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – said: ‘Allah^{azwj} the High is Saying **[41:53] We will Show them Our signs in the horizons and within their own selves**, so which Sign is there in the horizons apart from us^{asws} which Allah^{azwj} would Show to the people of the horizons?’⁴⁴

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن القاسم بن إسماعيل الأنباري، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن إبراهيم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ [قال: «في الأفاق: انتقاص الأطراف عليهم، و في أنفسهم: بالمسح حتى يبين لهم أنه الحق] أي أنه القائم (عليه السلام)».

Muhammad Bin Al-Abbas, from Ja'far Bin Malik, from Al-Qasim Bin Ismail Al-Anbary, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Ibrahim,

‘Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[41:53] We will Show them Our signs in the horizons and within their own selves, until it will become quite clear to them that it is the Truth**, he^{asws} said: ‘**in the horizons** – In the wide expanse surrounding them; **and within their own selves** – By the metamorphosis **until it will become quite clear to them that it is the Truth**, i.e., he^{asws} is definitely Al-Qaim^{asws}’⁴⁵.

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّبَّارِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ حَسَنٌ وَ مَسْحٌ وَ قَذْفٌ قَالَ قُلْتُ حَتَّى يَبَيِّنَ لَهُمْ قَالَ دَعُ ذَا ذَاكَ قِيَامُ الْقَائِمِ.

Sahl Bin Ziyad, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Al-Tayyaar, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[41:53] We will Show them Our signs in the horizon and within their own selves, until it will become quite clear to them that it is the Truth**. He^{asws} said: ‘Submerging (in the ground), and metamorphosis, and stoning’. I said, ‘What about “**until it will become quite clear to them**”?’ He^{asws} said: ‘Leave that. That is the rising of the Rising One (Al-Qaim^{asws})’⁴⁶.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ يُرِيهِمْ فِي أَنفُسِهِمُ الْمَسْحَ وَ يُرِيهِمْ فِي الْأَفَاقِ انْتِقَاصَ الْأَفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ فِي أَنفُسِهِمْ وَ فِي الْأَفَاقِ قُلْتُ لَهُ حَتَّى يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ.

⁴⁴ كامل الزيارات: 2 / 329

⁴⁵ تأويل الآيات: 2: 17 / 541

⁴⁶ Al Kafi – H 14629

Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: **[41:53] We will Show them Our signs in the horizon and within their own selves, until it will become quite clear to them that it is the Truth**, he^{asws} said: 'He^{azwj} Showed them in their own selves, the metamorphosis, and Showed them in the horizon, the breakdowns in the horizons so they would see the Power of Allah^{azwj} Mighty and Majestic within themselves and in the horizon'. So I said to him, (What about) **"until it will become quite clear to them that it is the truth"?**' He^{asws} said: 'The coming out of Al-Qaim^{asws}, it is the truth from the Presence of Allah^{azwj} Mighty and Majestic which the creatures will see, it is inevitable'.⁴⁷

⁴⁷ Al Kafi – H 15022