PART FOUR
# TABLE OF CONTENTS

**PART FOUR**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surah Al Ahzaab</td>
<td>6</td>
</tr>
<tr>
<td>Verse 4</td>
<td>6</td>
</tr>
<tr>
<td>Verse 6</td>
<td>7</td>
</tr>
<tr>
<td>Verse 10</td>
<td>7</td>
</tr>
<tr>
<td>Verses 30 &amp; 31</td>
<td>7</td>
</tr>
<tr>
<td>Verse 33</td>
<td>8</td>
</tr>
<tr>
<td>Verses 41 &amp; 42</td>
<td>9</td>
</tr>
<tr>
<td>Verse 44</td>
<td>10</td>
</tr>
<tr>
<td>Verse 53</td>
<td>10</td>
</tr>
<tr>
<td>Verse 56</td>
<td>11</td>
</tr>
<tr>
<td>Verse 57</td>
<td>11</td>
</tr>
<tr>
<td><strong>SURAH SABA</strong></td>
<td>12</td>
</tr>
<tr>
<td>Verses 15 &amp; 16</td>
<td>12</td>
</tr>
<tr>
<td>Verse 18</td>
<td>12</td>
</tr>
<tr>
<td>Verse 46</td>
<td>15</td>
</tr>
<tr>
<td>Verse 51</td>
<td>15</td>
</tr>
<tr>
<td>Verse 52</td>
<td>16</td>
</tr>
<tr>
<td><strong>SURAH FATIR</strong></td>
<td>16</td>
</tr>
<tr>
<td>Verse 28</td>
<td>16</td>
</tr>
<tr>
<td>Verses 32 &amp; 33</td>
<td>17</td>
</tr>
<tr>
<td>Verse 34</td>
<td>19</td>
</tr>
<tr>
<td>Verse 45</td>
<td>19</td>
</tr>
<tr>
<td><strong>Surah Yaseen</strong></td>
<td>19</td>
</tr>
</tbody>
</table>
Surah Al-Zukhruf ................................................................. 33
Verse 28 ........................................................................ 33
Verse 41 ........................................................................ 34
Verses 43 & 44 ............................................................... 34
Verse 45 ........................................................................ 35
Verses 68 to 70 ............................................................... 37

Surah Al Dukhaan ............................................................ 37

Surah Al-Ahqaaaf .............................................................. 38
Verse 9 ........................................................................... 38
Verse 24 ........................................................................ 38
Verse 29 ........................................................................ 39

Surah Muhammad saww .................................................. 39
Verse 1 & 2 .................................................................... 39
Verse 9 ........................................................................... 40
Verse 33 ........................................................................ 40

Surah Al-Fat’h ................................................................. 41
Verse 4 ........................................................................... 41
Verse 26 ........................................................................ 41
Verse 29 ........................................................................ 41
Verse 29 ........................................................................ 42

Surah Al-Hujuraat ............................................................ 42
Verses 4 & 5 ................................................................... 42

Surah Qaf .......................................................................... 43

Surah Al Zariyaat ............................................................. 43
Verse 8 & 9 .................................................................... 43
Verse 24 ................................................................. 44

**AL TOOR** ............................................................... 44

Verse 47 ..................................................................... 44

**SURAH AL-NAJAM** .................................................. 45

Verses 1 to 4............................................................... 45

Verses 8 & 9 ............................................................... 46

Verses 13 & 14 ........................................................... 47

Verse 37 ..................................................................... 48

**APPENDIX** .................................................................. 50
Surah Al Ahzaab

Verse 4

[33:4] **Allah has not Made for any man two hearts within him . . .**

‘I came to Ali asws Amir Al-Momineen Ali asws Bin Abu Talib asws and he asws was in Al-Rahba, reclining, so I said, ‘Peace be upon you asws, O Amir Al-Momineen asws and Mercy of Allah aswj and His aswj Blessings! How have you asws become (are you asws)?’ So he asws raised his asws head turning it towards me and said, ‘I asws have become (such) that I asws love the ones who love us asws, being patient upon the hatred from those that hate us asws. Those that loves us asws are awaiting the spirit and the relief (Al-Qaim asws) every day and night, and those that hate us asws build such a building so that the foundation of their building is upon the verge of a hot cliff. Thus their building was hot and would (always) be collapsing with them in the Fire of Hell.

O Abu Al-Mot'tamar! Those that love us asws do not have the ability that they should hate us asws, and those that hate us asws do not have the ability that they should love us asws. Allah aswj Blessed and High Moulded the hearts of the servants upon our asws love and abandoning the one who hates us asws. Thus, those who loves us asws would never have the ability to hate us asws, and never would those who hate us asws be able to love us asws, and never would our asws love and the love of our asws enemies gather to be
in one heart [33:4] Allah has not Made for any man two hearts within him to love with this (one heart) a people, and with another (heart) to love their enemies'.

**Verse 6**

[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants

**Verse 10**

[33:10] and the hearts rose up to the throats, said, ‘If only the hearts could move or evaporate, their souls would have come out. But rather, it is the fear and the panic (which is being Meant here).'

**Verses 30 & 31**

[33:30] O wives of the prophet! whoever of you commits an open immorality, the Punishment shall be increased to her doubly; and that was easy to Allah [33:31] And whoever of you is obedient to Allah and His Rasool and does good, We will

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1 Hadeeth No. 231
2 Hadeeth No. 232
3 Report No. 233 – (Non-Shiah source)
Give her Recompense to her twice, and We have Prepared for her an honourable sustenance

[الفضل الطبرسي] روى أبو حمزة الثمالي، عن زيد بن علي (عليه السلام) أنه قال: إني لأرجو للمحسن منا أجرين وأخوف على المسي من أن يضاعف له العذاب ضعفين كما وعد أزواج النبي (صلى الله عليه وعنه).

Al Fazal Al Tabarsy – Abu Hamza Al Sumaly reported,

(It has been narrated) from Zayd son of Ali (4th Imam), he asws having said: ‘I asws am hopeful for the doer of good from us asws with two Recompenses, and I asws fear over the offender from us that the Punishment would be increased for him to be doubled just as wives of the Prophet saww had been Promised with.

Verse 33

إِنَّمَا يَرْجِعُ اللَّهُ إِلَيْهِ ﺔُلْهُ ﺔُلْهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ ﺔُلْمِلْلَهُ 

Al Fazal Al Tabarsy mentioned Abu Hamza Al Sumaly in his Tafseer – ‘Ibn Shehr Ashub Howshab narrated to me,

Umm Salma as having said: ‘(Syeda) Fatima asws went to the Prophet saww bearing (wearing) silk upon her asws, so he asws said: ‘Call your asws husband asws and your two sons asws’. So she asws came with them asws. So he saww fed them asws, then cast a Khaybariya cloak of his saww over them. So he saww said: ‘O Allah aswj! These asws are the People asws of my saww Household, and my asws family, therefore Keep away the uncleanness from them asws and Purify them asws with a Purification’. So I as said: ‘O Rasool-Allah aswj! And I as am with them asws’.

Ibn Al Maghazily – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Bay’a Al Baghdady informed us, from Abu Ahmad Ubeydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed well known as Uqba the memoriser, from Ja’far Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan and from Abu Is’haq Al Sabi’e, from Amir Bin Wasila who said,

4 Hadeeth No. 234
5 Hadeeth No. 235
‘I was with Ali asws in the House on the day of the consultation, so I heard Ali asws saying to them: ‘asws shall argue against you all with what neither your Arab nor your non-Arab would have the ability to change that’. . . until he asws said: ‘So, asws adjure you all with Allah azwj! Is there anyone among you with regards to whom Allah azwj Revealed the Verse of the Purification where He azwj is Saying [33:33] But rather, Allah Desires to Keep away the uncleanliness from you, O people of the House! And to Purify you a with a Purification apart from me asws?’ They said, ‘O Allah azwj! No!’

Verses 41 & 42

[33:41] O you who believe! Mention Allah, with a frequent Mentioning [33:42] And Glorify Him morning and evening

Abu Ja’far asws has said: ‘There is none from a servant who says when it is the morning, before the emergence of the sun,

الله أكبر الله أكبر الكبير وسبحان الله بكرة وأصيلا والحمد لله رب العالمين

Allah azwj is the Greatest! Allah azwj is the Greatest! The Greatness and Glory be to Allah azwj morning and evening; and the Abundant Praise is for Allah azwj Lord azwj of the Worlds. There is no associate for Him azwj and Blessing of Allah azwj be upon Muhammad saww and his saww Progeny asws, except that a Angel takes the initiative and makes these (words) to be in the middle of his wing and ascends by these to the sky of the world.

فقول الملائكة: ما ملك من ورق مثل هذا، فيقول: الرحمن من قال هذه الكلمات، فرح عنه وأعف عن ذنوبه.

So the (other) Angels say: ‘What is with you?’ So he says: ‘With me are words spoken by a man from the Believers and these are such and such’. So they say: ‘May Allah azwj have Mercy upon the one who said these words, and Forgive him’.

So the (other) Angels say: ‘What is with you?’ So he says: ‘With me are words spoken by a man from the Believers and these are such and such’. So they say: ‘May Allah azwj have Mercy upon the one who said these words, and Forgive him’.

قال: وكلما مر بسماء قال إلهنا مثل ذلك، فيقولون: رحمن الله من قال هذه الكلمات، وغفر له حتى ينتمي بين إلى حملة العرش، فيقول لهم: إن ملك كلمات تكلم بهم من المؤمنين، في كذا وكذا، فيقولون: رحمن الله من قال هذه الكلمات، وغفر له.

So the (other) Angels say: ‘What is with you?’ So he says: ‘With me are words spoken by a man from the Believers and these are such and such’. So they say: ‘May Allah azwj have Mercy upon the one who said these words, and Forgive him’.

So the (other) Angels say: ‘What is with you?’ So he says: ‘With me are words spoken by a man from the Believers and these are such and such’. So they say: ‘May Allah azwj have Mercy upon the one who said these words, and Forgive him’.

6 Hadeeth No. 236 – (Non-Shiah Source)
The Imam asws said: ‘And every time he passes by a sky, its inhabitants say similar to that, so they say: ‘May Allahazwj have Mercy upon the one who said these words, and Forgive him’, until he ends up with these to the bearers of the Throne, so he says to them: ‘With me are words spoken by a man from the Believers, and these are such and such’. So they say: ‘May Allahazwj have Mercy on this servant and Forgive him. Go with these to Keeper of the treasures of the speech of the Believers, for these words are a treasure, until they get inscribed in the Register of the Treasures’.7

Verse 44

[33:44] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense

Verse 53

[33:53] and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah

7 Hadeeth No. 237

8 Report No. 238 – (Non-Shiah Source)

9 Report No. 239
Verse 56

 إن الله وملائكته يصلون علي النبي يأيها الذين ءامنوا صلوا عليه وسلموا تسليما (56)

[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission

Al Fazal Al Tabarsy – Abu Hamza Al Sumaly said, ‘Al Sady and Hameed Bin Sa’ad Al Ansary, and Bureyd Bin Abu Ziyad narrated to me, from Abdul Rahman Bin Abu Layli, from Ka‘ab Bin Ajra who said,

‘When this Verse was Revealed, we said, ‘O Rasool-Allah saww! This submission (Al-Salam) upon you,saww, we have recognised it, so how to send the Blessings (Al-Salat) upon you,saww?’ Rasool-Allah saww said: ‘Say,

اللهم صل على محمد وآل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد وبارك على محمد وآل محمد كما باركت على إبراهيم وآل إبراهيم إنك حميد مجيد.

‘Our Allahazwj Send Blessing upon Muhammadasw and upon the Progenyasws of Muhammadasw just as Youasz had Sent upon Ibrahimas and the Progeny of Ibrahimas, Youasz are the Praised One, the Glorified! And Blessings (Barakat) upon Muhammadasw and the Progenyasws of Muhammadasw just as Youasz Sent Blessings (Barakat) upon Ibrahimas and the Progeny of Ibrahimas, Youasz are the Praised One, the Glorified!’.’

Verse 57

 إن الذين يؤذون الله ورسوله لعنهم الله في الدنيا والاخرة وأعد لهم عذابا مهينا (57)

[33:57] Surely the ones who are hurting Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al-Sumaly, from Akrama

(It has been narrated) regarding the Words of the High [33:57] Surely, the ones who are hurting Allah and His Rasool, said, ‘هم أصحاب التصاوير’ ‘They are the holders of the images’.

10 Hadeeth No. 240
11 Report No. 241 – (Non-Shia Source)
Verses 15 & 16

There was a sign for Saba in their abode; two gardens on the right and the left; Eat from the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We Sent upon them a flood of the dams, and We Exchanged in place of their two gardens, two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, (It has been narrated) from Akrama who said, regarding a priest of Saba, ‘He said to his people when the Punishment approached them, ‘One who intends to travel far away and bear difficulties, so upon him is Oman; and the one who intends the wine and the dough, and such and such and the juices, so it is on him with Basra – meaning Syria; and the one who intends to be immersed in the mud, so it is on him with Yasrib (Medina) with the palm (trees)’. So a people went to Oman, and a people went to Syria, and they were washers, and Al-Aws and Al-Khazraj went out – and they were the Clan of Ka’ab Bin Amro – and Khuza’at until they descended at Yasrab, by the Palm trees. So when they were in the middle, Khuza’at said, ‘This is a correct place, we do not want it to be changed’. So they encamped. So then is it called Khuza’at because they bowed to their companions. And Al-Aws and Al-Khazraj preceded until they encamped at Yasrab’. 12

Verse 18

And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security

12 Report No. 242 – (Non-Shiah Source)
A judge from the judges of the people of Al-Kufa came up to Ali Bin Al-Husayn, so he said to him, ‘May Allah Make me to be sacrificed for you! Inform me about the Words of the Mighty and Majestic [34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security’. He said to him: ‘What are the people saying regarding it, before you in Al-Iraq?’ So he said, ‘They are saying that it is Makkah’. So he said: ‘And have you seen more theft in a place than Makkah?’

He said, ‘So what is it?’ The Imam recited to him a Verse regarding this Meaning’. He said: ‘May we be sacrificed for you, so who are they?’ He said: ‘We are they’. And His Words [34:18] Travel through them nights and days, in security, he said: ‘(to be) Safe from the deviation’.

Ahmad Al Tabarsy, from Abu Hamza Al Sumaly who said,

‘Al-Hassan Al-Basry came to Abu Ja’far, so he said, ‘I have come to you to ask you about things from the Book of Allah’. So Abu Ja’far said: ‘Are you not a jurist of the people of Al-Basra?’ He said, ‘It has been said, that’. So Abu Ja’far said to him: ‘Is there anyone at Al-Basra whom you take (your knowledge) from?’ He said, ‘No’.

Hadeeth No. 243
قال: فجميع أهل البصرة يأخذون عنك ؟ قال: نعم. فقال أبو جعفر: سبحان الله لقد تقلدت عظيما من الأمر، بلغني عنك أمر

The Imam asws said: ‘So the whole of the people of Al-Basra are taking (knowledge) from you?’ He said, ‘Yes’. So Abu Ja’far asws said: ‘Glory be to Allah azwj! You have collared yourself (offered Taqleed: taken a Great responsibility) with a great matter. A matter has reached me asws from you, so I asws do not know whether it is like that with you, or it has been belied against you?’ He said, ‘What is it?’ The Imam asws said: ‘They are claiming that you are saying, ‘Allah azwj Created the servants, so He azwj Delegated their matters to them’. He (the narrator) said, ‘Al-Hassan (Al-Basry) was silent’.


So the Imam asws said: ‘The one to whom Allah azwj Says in His azwj Book: “You are safe”, is there any fear to be upon him after these Words from Him azwj?’ So Al-Hassan (Al-Basry) said, ‘No’. So Abu Ja’far asws said: ‘I asws am presenting to you a Verse and ending to you the address, and I asws reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed’. So he said to him asws, ‘What is it?’ The Imam asws said: ‘What is your view where He azwj is Saying [34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people’. So he said, ‘It is Makkah’. So Abu Ja’far asws said: ‘So is the one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?’ He said, ‘Yes’. He asws said: ‘So when will they happen to be safe?

بل فينا ضرب الله الأمثال في القرآن. فنحن القرى التي بارك الله فيها، وذلك قول الله عزوجل، فمن أقر بفضلنا حيث بينهم وبين شيعتهم القرى التي باركنا فيها، قرى ظاهرة، والقرى الظاهرة: الرسل، والنقلة عنا إلى شيعتنا، وفقهاء شيعتنا إلى شيعتنا. ولكن قول الله عزوجل، فمن أقر بفضلنا حيث بينهم وبين شيعتهم القرى التي باركنا فيها، قرى ظاهرة، والقرى الظاهرة: الرسل، والنقلة عنا إلى شيعتنا، وفقهاء شيعتنا إلى شيعتنا.

But, it is with regards to us asws that Allah azwj has Given Examples in the Quran. So we asws are the town in which Allah azwj has Blessed, and that is in the Words of Allah azwj Mighty and Majestic. So the one who accepts our asws merits that we asws are the apparent town between them and their asws Shias, the town which Allah azwj has Blessed therein. And the apparent town – The Rasool sasw and the transferring (copying of Hadeeth) from us asws to the ‘فقهاء’ (the narrator of Ahadith) of our asws Shias, to our asws Shias’.

وقوله تعالى: *(وقدنا فيها السير)*: قال السير مثل للعلم، سير به ليالي وأيام، مثل لما سير من العلم في الليالي والأيام عنا إليهم، في الحلال والحرام، والقرائض والأحكام، أمينين فيهما إذا أخذوا منه، أمينين من الشك والضلال، والنقلة من الحرام إلى الحلال، لأنهم أخذوا العلم من رجوبهم منه الإضاءة والمعارفة، لأنهم أهل مبرع العلم من أدم إلى حيث انتهوا، ذريه مصنفة بعضها من بعض، فهم ينتبهون إلى سبيلهم، بل إلينا انتهى، ونحن تلك الذريه المصطفاة، فلأنت ولا أشباهك يا حسن،
And the Words of the High and We Apportioned the journey therein, so the journey is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us asws to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones asws whom it is Obligated for them to take it from them, with the recognition, because they asws are the people asws who inherited the Knowledge from Adam as to where it has ended, children of Mustafa saww, from each other. Thus, it has not ended up to you, but it has ended up with us asws, and we asws are the children, the Chosen ones, not you and those that resemble you, O Hassan!

فَلَوْ قَلْتَ لَكَ - حِينَ ادْعِيْتَ مَا لَيْسَ لَكَ، وَلَا لِيْكَ: يَا جَاهِلُ أَهْلِ البَصُّرَةِ! لَمْ أَقْلْ فِيكَ إِلَّا مَا عَلِمَتِهِ مَنْكَ، وَوَحْيَ لِي عَنْكَ، وَإِيَّاكَ أَنْ تَقُولَ بَلْ بِتَفْوِيضٍ فَأَنَّ اللَّهَ عَزَّوُ جَلَّ لَمْ يُفْنِسانَ الْأَمْرَ لِيَخْلُقَهُ، وَهُوَ مِنْهُ وَاحِدًةٌ، وَلَا أَجْبَرُهُمْ عَلَى الْمَكْرِ، (فَلَيْسَ لِهِمْ مِثْلُ الْحَكْمِ). 14

Verse 46

[34:46] Say: But rather, I exhort (urge) you to one thing . . .

قل إنما أعظكم بوحدة... (46)

Furaat Al Kufy – Along with us from Abu Hamza Al Sumaly who said,

'I asked Abu Ja’far asws about the Words of Allah azwj the High [34:46] Say: But rather, I exhort (urge) you to one thing, said: ‘But rather, I saww am exhorting (urging) you with the Wilayah of Ali asws and it is the one thing which Allah azwj Says of [34:46] Say: But rather, I urge you to one thing. 15

Verse 51

ولو ترى إذ فزعوا فلا فوت وأخذوا من مكان قريب (51)

[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place

14 Hadeeth No. 244
15 Hadeeth No. 245
I heard Ali asws Bin Al-Husayn asws and Al-Hassan son of Al-Hassan asws both saying: ‘It is the army (of Al-Sufyani) at Al-Bayda being Seized from underneath their feet (and submerged into the earth)’.

He (the narrator) said, ‘And Amro Bin Marat, and Hamran Bin Ayn narrated to me, that they both heard Muhajira Al Makky saying,

‘I heard Umm Salma as saying: ‘Rasool-Allah saww said: ‘The seeker of Refuge will seek Refuge with the House (Kabah), so Allah azwj would Send an army to him until when they would be at Al-Bayda, Bayda of Al-Medina would submerge with them’. 16

Verse 52

[34:52] And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a remote place?

In Tafseer of Ali Bin Ibrahim, said, ‘Al Husayn Bin Muhammad narrated to us, from Al Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Hamza who said,

‘I asked Abu Ja’far asws about Hisawah Words [34:52] And how shall the attaining (of Eman) be possible to them from a remote place? The Imam asws said: ‘They would be seeking guidance from where it cannot be attained, and it had been Made for them from where they could have attained it’. 17

Surah Fatir

Verse 28

إنما يخشى الله من عباده العلموا إن الله عزيز غفور (28)

16 Hadeeth No. 246
17 Hadeeth No. 247
[35:28] but rather it is those of His servants only who have knowledge who fear Allah; surely Allah is Mighty, Forgiving

It has been narrated (from (Imam) Alasws [35:28] but rather it is those of His servants only who have knowledge who fear Allah. Heasws said: 'The most knowledgeable of the people is the most intense in his fearing'.

Verses 32 & 33

Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission; that is the great virtue [35:33] Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold and pearls, and their dress therein shall be of silk

‘I was seated in the Sacred Masjid with Abu Ja’farasws when two men from the people of Al-Basra came over, so they both said to him, 'O sonasws of Rasool-Allahasws! We want to ask you some questions’. So Imamasws said to them both: ‘Ask whatever comes to both of you’. They said, ‘Inform us about the Words of Allahazwj Mighty and Majestic [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah’s Permission; that is the great virtue – up to the end of the two Verses. Imamasws said: 'It was Revealed regarding usasws, the Peopleasws of the Household'.

قال أبو حمزة فقلت: يأبي أنت وامي فمن الظالم لنفسه ؟ قال: من استوت حسناته وسيئاته منا أهل البيت فهو ظالم لنفسه

Yahya Al Shajary said, ‘And by this chain, Haseyn narrated to us, from Abu Hamza, from Al Asbagh Bin Nabata,

Al Sadouq – Abu Abdullah Al Husayn Bin Yahya Al Bajaly narrated to us, from his father, from Abu Awana Musa Bin Yusuf Al Kufy, from Abdullah Bin Yahya, from Yaqoub Bin Yahya, from Abu Hafs, from Abu Hamza Al Sumaly who said,
Abu Hamza said, ‘May my father and my mother be sacrificed for you asws! So who is the one who is unjust to his own self?’ The Imam asws said: ‘The one from us asws (our asws descendants) the People of the Household, whose good deeds equal to his evil deeds, so he is unjust to his own self.’ So I said, ‘Who is the moderate one from you asws?’ The Imam asws said: ‘By Allah azwj! The one who calls to the Way of his Lord azwj, and enjoins the good, and prevents from the evil, and does not become a support for the deceit, nor an adversary on behalf of the betrayers, and does not turn away with the judgement of the mischievous ones except from fear upon himself, and his Religion, and cannot find any supporters’.  


(It has been narrated) from All asws Bin Al-Husayn asws, said, ‘I was seated in his asws presence when two men from the people of Al-Iraq came over, so they both said, ‘O son asws of Rasool-Allah asws! We have come to you asws so that you asws would inform us about Verses from the Quran’ He asws said: ‘And what would these be?’

They both said, ‘The Words of Allah azwj the High [35:32] Then We Gave the Book as an inheritance to those whom We Chose’. So Imam asws said: ‘O people of Al-Iraq, which thing are they saying?’ They both said, ‘They are saying that it was Revealed regarding the community of Muhammad asww. So Ali asws Bin Al-Husayn asws said to them: ‘Then the community of Muhammad asww, all of them would be in the Paradise!’

I said, ‘Inform us, who among you is unjust to his own self?’ The Imam asws said: ‘The one whose good deeds and his evil deeds are equal (from our asws descendants)– and
he would be in the Paradise’. So I said, ‘And the moderate one?’ He asws said: ‘The worshipper for the Sake of Allah azwj in his house until the conviction comes to him’. I said, ‘The one who is foremost in the deeds of goodness?’ He asws said: ‘The one asws (An Imam asws) who displays his sword and calls to the Way of his Lord azwj’. 20

Verse 34

[35:34] And they shall say: The Praise is due to Allah, Who has Made grief to depart from us

Al Sa’alby – Al Sumaly said,

‘(The grief) is the grief of the world’.21

Verse 45

[35:45] And if Allah were to seize the people for what they earn, He would not leave on the back of it any creature

Al Sa’alby – Abu Hamza Al Sumaly said

(It has been narrated) regarding this Verse, ‘He azwj would Withhold the rain, so He azwj would Destroy everything’.22

Surah Yaseen

ابن كثير قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة قال: من قرأ [36:1] Ya Seen [36:2] I swear by the Wise Quran, would not cease to be in joyfulfulness during that day until the evening’.23
Verse 9

وجعلنا من بين أيديهم سدا ومن خلفهم سدا فأغشينهم فهم لا يبصرون (9)

[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing

Verse 13 & 14

واضرب لهم مثلا أصحب القرية إذ جاءها المرسلون (13) إذ أرسلنا إليهم أثنتين فكذبوهما فعذزا بثالث فقالوا إنا إليكم مرسلون (14)

[36:13] And strike for them an example of the people of the town, when the Rasools came to it [36:14] When We sent to them two, they rejected both of them, then We Strengthened (them) with a third, so they said: Surely we are Rasools to you

24 Hadeeth No. 254
25 Hadeeth No. 255
In the Tafseer of Ali Bin Ibrahim said, 'It has been narrated to me from my father, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly,

'I asked Abu Ja’far asws about the explanation of this Verse. The Imam asws said: 'Allah azwj Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned them in the house of idols. So Allah azwj Sent a third one. He entered the city. He said, 'Guide me to the door of the king.'

قال: فلما وقف على الباب، قال: أنا رجل كنت أتعبد في فناء من الأرض، و قد أحببت أن أعبد إله الملك. فأبلغوا كلامه للملك، فقال: إدخلوه إلى بيت الآلهة، فدخلوه، فمكثwc; سنة مع صاحبيه، فقال للهم: بهذا ينقل قوم من دين إلى دين، بالحرق، ألا رفقت؟! ثم قال لهم: لا تفرقوا! لا تقراإن معرفتي.

Imam asws said: 'When he paused at the door, he said, 'I am a man who used to worship in the jungles of the earth, I would love to worship the god of the king.' They related his words to the king, who said, 'Tell him to enter into the house of gods.' He entered it. He stayed there for a year with his two companions. He said to them both, 'With this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?' Then he said to them both, 'Do not disclose my recognition.'

ثم ادخل على الملك، فقال له الملك: بلغني أنك كنت تعبد إلهي، فأنا أزوال و أنت أخبي، فقللني حاجتك. قال: مالي من حاجة أبيها الملك، و لكنى رأيت رجليين في بيت الآلهة، فما بالهم؟ قال الملك: هذان رجلان أتياني يضلاني عن ديني، و يدعواني إلى إله السماوات. فقال: إلهي الملك، مناظرة جميلة، فإن يكن الحق لهم اتبعناهما، و إن يكن الحق لنا دخلا معنا في ديننا، فكان لهما مالنا، و عليهما ما علينا.

Then he went to the king, so the king said to him, 'They tell me that you have been worshipping my god. Don't ever stop, and you are my brother. Ask me for your needs.' He said, 'I have no need, O king, but I have seen two men in the house of gods, why are they there?' The king said, 'These two men were brought to me having strayed away from my religion and they called me to the God of the skies.' He said, 'O king! A beautiful debate! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, then we will enter with us in our religion. So for them both is what is for us both, and against them both is what is against us.'

قال: فبعث الملك إليهما، فلما دخلا إليه قال لهما صاحبيه: ما الذي جئتم به؟ قالا: إن سألناه أن يفعل فعل إن شاء. قال: إنما تدعو إلى عبادة الله الذي خلق السماوات والأرض، و يخلق في الأرحام ما يشاء، و يصور كيف يشاء، و أنبت الأشجار والثمار، و أنزل الس下一代، قال: إلهيما هذا الذي تدعوان إليه، إلى عبادتي، إن جتنا بأعمى يقدر أن يبرده صحيحًا؟ قالا: إذن سألنا أن يفعل فعل إن شاء.

Imam asws said: 'Then king sent for both of them. When they came to him, he said to them both, 'What is that which the two of you have come here for?' They said, 'We have come to call to the worship of Allah azwj Who Created the skies and the earth, and Creates in the wombs whatsoever Allah azwj so Desires to, and Caricatures (whatever one sees in the atmosphere) however, Allah azwj so Desires, and mountains and the trees and the fruits, and Sends down drops from the sky.' The king said to them both, 'This God of yours that you are calling upon to, and to His azwj worship, that He azwj should return this blind person’s eyesight back to be correct by His azwj Power?' They said, 'We shall ask Him azwj and He azwj will do that if He azwj so Desires to.'
قال: أيها الملك، علي بأعمى لم يبصر شيئا قط. فأتي به، فقال:

(A blind man) said, ‘O king! With my own eyes I have never seen anything at all. Give this to me,’ He (The king) said, ‘Ask your God to return his eyesight back.’ They stood up and Prayed two Cycles of Prayer. Then both his eyes were opened and he looked towards the sky. He said, ‘O king, amongst us there is another blind one, bring him to us. They prostrated prostrations, then he raised his head. The other blind one (also) became a seeing one.

فقال: أيها الملك، حجة بحجة، علي بمقعد، فأتي به، فقال لهما مثل ذلك، فصليا، و دعوا الله، فإذا المقعد قد أطلق رجلاه، و قام بمشي. قال: أيها الملك، علي بمقعد آخر، فأتي به، فصنع به كما صنع أول مرة، فانطلق المقعد، قال: أيها الملك، بلغني أنه كان

He said, ‘O king! Proof upon proof. Among us there is a lame person, bring him to me.’ He said to them both similarly. They Prayed, and supplicated to Allahazwj. Then the lame person stood up on his legs, and stood upright and was walking. He said, ‘O king, with us there is another lame person, bring him to me.’ He was (also) made to be upright just like the first time. He (The third one) said, ‘O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.’ Then said, ‘O king! They tell me, the king had a son, and he died, if their God can make him to be alive, I shall enter with these two in their religion.’ The king said to them both, ‘And I am also in agreement with you on this.’

ثم قال ليهما: قد هما خصيلة واحدة، قد مات ابن الملك، فادعوا إلهكم ليحيوه. فوقعا إلى الأرض ساجدين لله، و أطاعا السجود، ثم رفعا رأسيهما، و قالا للملك: ابعث إلى قبر ابنك تجده قد قام من قبره، إن شاء الله، قال: فخرج الناس ينظرون، ووجدوه قد خرج من قبره ينفض رأسه من التراب.

Then said to them both, ‘This one characteristic remains. The son of the king has died. Call on to your God to Bring him back to life.’ They fell on the ground prostrating to Allahazwj, and prolonged the prostrations. Then they both raised their heads, and said to the king, ‘Go to the grave of your son, you shall find him to have been raised from his grave, if Allahazwj so Desires.’ The Imamasws said: ‘The people went out to see. They found him to have come out of his grave shaking his head from the dust.’

قال: فأتي به إلى الملك، فعرف أنه ابنه، فقال له: ما حالك، يا بني؟ قال: كنت ميتا فرأيت رجلين بين يدي ربي الساعة ساجدين يسالانه أن يحييني، فأحياني. قال: يا بني تعرفهما إذا رأيتهم: قال: نعم. They said, ‘Bring him to the king so that he may recognise him as his son. He (the king) said to him, ‘What is your condition O my son?’ He said, ‘I was dead. I saw two men in the presence of my Lordazwj just now, prostrating and asking Himazwj to Make me to be alive. Allahazwj Made me to be alive again.’ He said, ‘O my son, will you recognise them if you were to see them both?’ He said, ‘Yes.’

قال: فانطلق الناس جملة إلى الصحراء، فكان يمر عليه رجل رجل، يقول له أبوه: انظر. يقول: لا، لا. ثم مروا عليه بآحدما بعد جمع كثير، فقال: هذا أحدهما. و أشار بيده إليه، ثم مروا أيضا يقوم كثير، حتى رأى صاحبه الآخر، فقال: و هذا الآخر.
The Imam\textsuperscript{asws} said: ‘All the people went out to the desert. He was going past man by man. They said to him, ‘Is this the one? Look.’ He kept saying, ‘No. No.’ Then he passed by one of them after a lot of people. He said, ‘This is one of them.’ And pointed by his hand towards him. Then passed a lot of people again until he saw his other companion.’ He said, ‘And this is the other one.’

فقال النبي صاحب الرجلين: أما أنا فقد آمنت بإلهكما، و علمت أن ما جئتما به هو الحق. قال: فقال الملك: و أنا أيضا آمنت بإلهكما، و أمن أهل مملكته كلهم.

So the Prophet\textsuperscript{as}, the companion of the first two said: ‘And I am a believer in your God\textsuperscript{azwj}, and know that whatever you two have come with, it is the Truth.’ The Imam\textsuperscript{asws} said: ‘So the king said, ‘And I, as well, express belief in your God\textsuperscript{azwj},’ And all the citizens of the kingdom expressed belief.'\textsuperscript{26}

**Verse 55**

إن أصحب الجنة اليوم في شغل فكهون (55)

[36:55] Surely, the dwellers of the Paradise shall on that day be in a joyful occupation

التعليمي قال الثمالي يعني في شغل عن أهل النار وعملهم فيه لا يهمهم أمرهم ولا يذكرونهم.

Al Sa’alby – Al Sumaly said,

‘Meaning that they would be too busy from the people of the Fire and their works in it, they would neither be thinking of their affair nor remembering them.’\textsuperscript{27}

سورة الصافات

SURAH AL-SAAFAAT

Verses 180 to 182

سبحن ربك رب العزة عما يصفون (१८०) وسلم على المرسلين (१८१) والحمد لله رب العلمين (१८२)

[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds

التعليمي [ أخبرني ابن فنجويه قال: حدثنا أحمد بن جعفر بن حمدان قال: حدثنا إبراهيم بن سهلوبه قال: حدثنا علي بن محمد الطنافسي قال: حدثنا وكيم، عن ثابت ابن أبي صفية، عن الأصبغ بن نباتة، عن علي (رضي الله عنه) قال: من أحب أن يكتال بالمكيال الأوفي من الأجر يوم القيامة فليكن آخر كلامه من مجلسه: "سبحن ربك رب العزة عما يصفون وسلم على المرسلين والحمد لله رب العلمين."

\textsuperscript{26} Hadeeth No. 256

\textsuperscript{27} Report No. 257 – (Non-Shiah Source)
Imam Alawws has said: ‘The one who would like his light-weight (deeds) to be fully appreciated in Recompense on the Day of Judgement, so he should say as the last of his speech from his sitting [37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds’.28

**SURAH SAAD**

**Verses 34 to 36**

وَلَقَدْ فَتَنَّا سُلَيْمَانَ عَلَى كَرِسيِّهِ جَسَدًا ثُمَّ أَنَبَىٰنَا عِنْدَهُ...  

[38:34] And We tried Sulaiman, and We Placed upon his throne a body, so he repented [38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me, Surely, You are the Bestower [38:36] Then We Made the wind to be subservient to him; flowing gently by his command to wherever he so desired

In the Tafseer of Ali Bin Ibrahim, said, ‘My father narrated to me, from Abu Baseer, from Aban, from Abu Hamza, from Al Asbagh Bin Nabata,

Amir Al-Momineenawws has said: ‘Suleymanas Bin Dawoodas went out from Bayt Al-Maqdas and with himas prm were three hundred thousand chairs on hisas right upon which were the human beings, and three hundred thousand chairs on hisas left upon which were the Jinn, and heas ordered the birds to shade them, and ordered the wind so it carried them until they arrived at the broken palace in Al-Mada’in, then returned. So they slept. Then in the morning they ended up to the city Tarkawaan (Barkawaan).

ثم أمر الريح فحملتهم حتى كانت آدمهم بصيدهما الماء وسليمان على عمود منها فقال بعضهم لبعض: هل رأيت ملكا قط أنظم من هذا وسمعتم به فقالوا ما رأينا ولا سمعنا به فسدي ملك من السماء ثواب تسبيحة واحدة في الله أعظم مما رأيته.

The heas ordered the wind, so it carried them until their feet hit the water, and Suleymanawws was upon a column from it, so some of them said to the others, ‘Have you ever seen a king at all greater than this, and heard of him’. So they said, ‘We have neither seen nor heard the like of himas’. So an Angel called out from the sky, ‘The

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28 Hadeeth No. 258 – (Non-Shiah Source)
Reward of one Glorification for the Sake of Allahazwj is greater than what you are seeing’.29

Verses 67 & 68

[38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it

Surah Al-Zumar

Verse 9

قل هل يستوى الذين يعلمون والذين لا يعلمون إنما يتذكر أولوا الالبب (9)

[39:9] Say: Are those who know and those who do not know alike? But rather, it is the people of understanding who are mindful

Verse 13

قل إلى أخفى إن عصيت ربي عذاب يوم عظيم (13)
[39:13] Say: If I disobey my Lord, I fear the Punishment of a Momentous Day

[القرطيسي] قال أبو حمزة الثمالي: هذه الآية منسوخة بقوله تعالى: *(ليغفر لك الله ما تقدم من ذنبك وما تأخر)* فكانت هذه الآية من قبل أن يغفر ذنب النبي (صلى الله عليه وسلم).

Al-Qurtubi – Abu Hamza Al Sumaly said,

‘This Verse has been Abrogated by the Words of the High [48:2] That Allah may Forgive you what has preceded from your sins and what is to follow. So this Verse was before He azwj Forgave the sins of the (people of) Prophet saww’s (nation).’

(Please see Ahadeeth regarding this Verse (48:2) in the appendix which explains better the meanings)

Verse 22

أفهم شرح الله صدره للاسلم فهو على نور من ربه ...

[39:22] Indeed! So the one whose heart Allah has Expanded for Islam, he is upon a Light from his Lord . . .

[الثعلبي] قال الثمالي: بلغنا انها نزلت في عمار بن ياسر.

Verse 53

قل يعبادى الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعا إنه هو الغفور الرحيم

[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether; surely He is the Forging the Merciful

Report No. 262 – (Non-Shiah Source)

Report No. 263 – (Non-Shiah Source)
Syeda Fatima\textsuperscript{asws} in particular that Allah\textsuperscript{azwj} Revealed this Verse [39:53] \textit{Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah} – the Verse\textsuperscript{34}.

\textbf{Verse 65}

\begin{equation*}
\text{لَنْن أَشْرَكْتُ لِيُحْبَطَنَ عَمَلَكُمْ وَلَتَكُونَنَّ مِنَ الْخَسَرِينَ}
\end{equation*}

[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers

\noindent In Tafseer of Ali Bin Ibrahim, said, ‘Ja’far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza.

\noindent (The narrator) said, ‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} to His\textsuperscript{azwj} Prophet\textsuperscript{saww} [39:65] \textit{If you associate, your deeds would be confiscated and you would end up being from the losers}. The Imam\textsuperscript{asws} said: ‘It’s interpretation is ‘If you\textsuperscript{saww} were to order with the Wilayah of anyone with the Wilayah of Ali\textsuperscript{saww} from after you\textsuperscript{saww}, your deeds would be confiscated and you would end up being from the losers’\textsuperscript{35}.

\noindent سورة المؤمن

\textbf{SURAH AL-MOMIN}

الثنائي ] قال الثمالي: انما سميت بذلك من أجل حزبيل مؤمن آل فرعون [.

\noindent Al Sa’alby – Al Sumaly said,

‘But rather, it (this Chapter) has been Named with that from Hizbeel (Hizkeel), a Believer from the people of the Pharaoh\textsuperscript{la}.

\textbf{Verse 11}

\begin{equation*}
\text{قُالُوا رَبُّنَا أَمَتَنَا اثْنَتَيْنَ وَأَحْيَيْتِنَا اثْنَتَيْنَ فَاعْتَفَرْنَا بِذَنُوبِنَا فَهَلْ إِلَى خِروْجٍ مِّن سَبِيلٍ}
\end{equation*}

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


\noindent \textsuperscript{34} Hadeeth No. 264
\textsuperscript{35} Hadeeth No. 265
\textsuperscript{36} Report No. 266 – (Non-Shiah Source)
Yahya Al Shajary said, ‘And by the chain, Haseyn narrated to us, from Abu Hamza,

(6:28) They shall say: Our Lord! You Made us to die twice, and twice have You Given us life. They asws said: ‘Revived them in the graves and Caused them to die’.

Zayd son of Ali^{asws} said, ‘And it is like His^{azwj} Words [2:28] and you were dead so He Revived you? Then He will Cause you to die and then bring you to life.”

Verse 51

[40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand

Muhammad Al Shajary – Zayd Bin Ja’far Bin Hajib informed us, from Ahmad Bin Muhammad Bin Al Sariy, from Abu Abdullah Al Tabary, from Abdullah Bin Is’haq, from Saeed Bin Abdullah, from his father, from Al Husayn Bin Alwan, from Abu Hamza, Abu Ja’far^{asws} having recited this Verse [40:51] Most surely We Help Our Rasools, and those who believe, in the life of the world and on the Day when the witnesses shall stand, said: ‘Al-Husayn^{asws} being among them. And, by Allah^{azwj}!

Your crying over him^{asws} and your discussing with what flowed upon him^{asws} and your visitations to his^{asws} (Holy) grave, is helpful to you in the world. Therefore, receive good news, for you all to be with him^{asws} in the neighbourhood of Rasool-Allah^{saww}.

سورة فصلت

SURAH FUSSILAT

Verses 6 & 7

[41:6] and woe to the Polytheists; [41:7] Those who do not give the Zakat and of the Hereafter, they are deniers

37 Hadeeth No. 267 (Non-Shiah Source)
38 Hadeeth No. 268
Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama

(It has been narrated) regarding the Words of the High [41:6] and woe to the Polytheists; [41:7] Those who do not give the Zakat, said, ‘They are not saying, ‘There is no god except for Allah'.

Verse 30

[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.

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama

regarding His Words [41:30] (As for) those who say: Our Lord is Allah, then are steadfast – upon the testimony that there is God except for Allah.

Al Fazal Al Tabarsy, from Sabit,

‘The Angels would be welcoming them when they would be coming out from their graves in the Pausing Station with the Good News from Allah.'

سورۃ الشوری

SURAH AL-SHOURA

Verses 23 to 26

قِلْ لَا أَسْتَلِكُمْ عَلیهِ أَجْرًا إِلَّا الْمُوْدَّةُ فِي الْقُرْبَى وَمَن يَقْتَرِفْ حُسْنَةٌ فِي نَفْسِهِ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (23) أَمْ يَقُولُونَ افْتَرِى عَلَى اللَّهِ كَذِبًا فَإِن يَشَاءُ اللهُ يَخْتَمَ عَلَى قُلُوبِكُمْ وَيَحْمِلْ النَّارَ الْبَيْنَيْنَ وَيَقْضِي الْحَقَّ بِكُلِّ مَا كَانَ فِي الْأُمُورِ (24)

[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein; surely Allah is Forgiving, Grateful [42:24] Or are they saying: He has forged a lie against Allah? But if Allah Desired, He would Seal your heart; and
Allah will Wipe out the falsehood and confirm the Truth with His words; surely He is Aware of what is in the chests.

وهو الذي يقبل التوبة عن عباده ويغفروا عن السيات ويعلم ما تفعلون (25) ويستجيب الذين علموا وعملوا الصبحت ويشيدهم من فضله والفرعون لهم عذاب شديد (26)

[42:25] And He is the one Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you do [42:26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace; and (as for) the unbelievers, they shall have a severe Punishment

Al Fazal Tabarsy mentioned Abu Hamza in his Tafseer, saying, ‘Usman Bin Umeyr narrated to me, from Saeed Bin Jubeyr, from Abdullah Bin Abbas that,

‘Rasool-Allah saww, when he saww proceeded to Al-Medina and Al-Islam became strong, the Helpers said regarding what was in between them, ‘We should go to Rasool-Allah saww and say to him saww, You have fought for these affairs, so here is our wealth, you saww judge with regards to this without any fault or hindrance to you saww (i.e., take whatever you saww want)’. So they came to him saww with regards to that, thus [42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives was revealed’. 

So Rasool-Allah saww recited it to them and said: ‘Be cordial to my saww near relatives from after me saww’. So they went out from him saww having submitted to his saww words. So the hypocrites said, ‘This is something which has been forged in his saww gathering intending by that to he saww would humiliate us (in favour of) his saww near relatives from after him saww. Thus it was Revealed [42:24] Or are they saying: He has forged a lie against Allah?

So Rasool-Allah saww sent for them, and recited it to them. So they cried intensely to Rasool-Allah saww, and so Allahazwj Revealed [42:25] And He it is Who Accepts repentance from His servants – the Verse. So Rasool-Allah saww sent a message
after them and gave them the good news and said [42:26] And He Answers those who believe and they were the ones who submitted to Rasool-Allah ﷺ’s words.  

Verse 30

وأما أصابكم من مصيبة فيما كسبت أيديكم ويعفوا عن كثير (30)

[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)

Al Ahwazy - Al Hassan Bin Mahboub, from Abu Hamza, from Abu Is'haq who said,

‘Ali asws said: ‘asws shall narrate to you with a Hadeeth which is a right upon every Believer that he should be aware of it’. So he asws narrated it in the morning and we forgot it in the evening. So we returned to him asws and said to him asws, ‘The Hadeeth which you asws narrated to us in the morning, we forgot it, and you asws said that was a right upon every Believer that he should be aware of it, so repeat it to us’. So Imam asws said: ‘There is none from a Muslim who commits a sin, so Allah azwj Forgives him in the world unless that its term (was adjourned) and nobler than its Punishment should be returned to him in the Hereafter, and its adjournment had been in the world’. And Imam asws recited this Verse [42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)’.  

The narrator said, ‘I heard Amir Al-Momineen asws saying: ‘asws shall narrated to you with a Hadeeth, it is befitting for every Muslim that he should be aware of it’. Then he asws faced towards us, so he asws said: ‘Allah azwj does not Punish a Believing servant in this world unless that Allah azwj was more Forbearing, and more Glorious, and more Benevolent than that He azwj would Return its Punishment on the Day of Judgement’. Then Imam asws said: ‘Allah azwj had Tested the Believer with the affliction in his body, or his wealth, or his children, or his family’. Then Imam asws recited this Verse [42:30] And whatever affliction befalls you, it is on account of what your hands have
wrought, and (yet) He Pardons most (of your faults) – and he asws actuated with his asws hands, three times'.

Verses 41 & 42

وَلِمَن انتَصَرَ اَلَّذِينَ اِخْتُرَتْ عَلَيْهِمْ مَنْ سِبْلٌ (41) إِنَّمَا السِّبْلُ عَلَى الَّذِينَ يَظْلَمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أَولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (42)

[42:41] And whoever overcomes after his being oppressed, these it is against whom there is no way (to blame). [42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment.

In Tafseer of Ali Bin Ibrahim, said, ‘Ja’far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeeyl, from Abu Hamza Al Sumaly, (The narrator) said, ‘I heard Abu Ja’far asws saying: [42:41] And whoever overcomes after his being oppressed Meaning Al-Qaim asws and his asws companions these it is against whom there is no way (to blame). And Al-Qaim asws, when he asws rises, would overcome ones from the Clan of Umayya, and from the liars and the Hostile ones (Nasibis), his asws and his asws companions. And these are the Words of Allah azwj

[42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment.

Verse 52

وَأَنَّا أُوحِيَ إِلَيْنَا رُوحاً مِّن أَمْرِنَا مَا كَتَبْتُمَا الَّذِينَ لَا اِلْيَمَنَ وَلَكِنْ جَعَلَنَّا نَوْرًا نُهْدِيَ بَيْنَ مَا نَشَاءَ مِن عِبَادَنَا وَإِنَّكَ تَهْدَى إِلَى صَرْطٍ مُّسْتَقِيمٍ (52)

[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to of Our servants; and most surely you show the way to the Straight Path.

Al Kulayni – Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al Fazeeyl, from Abu Hamza who said,

45 Hadeeth No. 275
46 Hadeeth No. 276
'I asked Abu Abdullah\textsuperscript{asws} about the Knowledge, is it a knowledge which the Knowledgeable one\textsuperscript{asws} learns from the mouths of the men, or is it in the Book in your\textsuperscript{asws} possession, you\textsuperscript{asws} are reading from it, so you\textsuperscript{asws} are learning from it?' The Imam\textsuperscript{asws} said: ‘The matter is greater than that and more Obligatory. Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic \textbf{[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief}?'

Then he\textsuperscript{asws} said: ‘Which thing are your companions saying regarding this Verse, are they accepting that he\textsuperscript{saww} was in a state in which he\textsuperscript{saww} did not know what the Book and the \textit{Imaan} was?’ So I said, ‘I do not know - may I be sacrificed for you\textsuperscript{asws} - what they are saying’.

So Imam\textsuperscript{asws} said to me: ‘Yes, he\textsuperscript{saww} was in a state in which he\textsuperscript{saww} did not know what the Book and the \textit{Imaan} was, until Allah\textsuperscript{azwj} the High Sent the Spirit which has been Mentioned in the Book. So when He\textsuperscript{azwj} Revealed unto it to him\textsuperscript{saww}, he\textsuperscript{saww} knew by it, the Knowledge and the understanding, and it is the Spirit which Allah\textsuperscript{azwj} Gives it to whoever He\textsuperscript{azwj} Desires to. So it Grants a servant his knowledge and the understanding.’

\textit{Surah Al-Zukhruf}

\textbf{Verse 28}

\textit{[43:28] And He Made it a Word to continue in his posterity that they may return.}

\textbf{*وجعلها كلمة باقية في عقبه (28)*}
(It has been narrated) from Ali

having said: ‘It is with regards to us that this Verse was Revealed [43:28] And He Made it a Word to continue in his posterity that they may return, and the Imamate would be in the posterity of Al-Husayn Bin Ali Bin Abu Talib up to the Day of Judgement. And for Al-Qaim from us would have two Occultation, one of the two being longer than the other. As for the first one, so it could be six days, or six months, or six years. And as for the other, so its term would be prolonged until most of those who speak about it would retract from this. Therefore, none would be steadfast upon it except for the one who is strong in his conviction (belief), and correct in his understanding, and does not find any embarrassment within himself from what we have decided, and submits to us, the People of the Household’. 48

Verse 41

[43:41] Even if We Take you away, We shall still Exact Revenge from them

Ibn Al Maghazily – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Baya Al Baghdady informed us, from Abu Ahmad Ubeydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan and Abu Hamza, from Abu Is'haq Al Sabi'e, from Aamir Bin Wasila who said,

‘I was with Ali in the house during the day of the consultation, so I heard Ali saying to them: ‘I shall argue against you with what neither your Arab nor your non-Arab would be able to change that,’ – until he said: ‘So adjure you with Allah! Is there anyone among you who fought against the breakers (of the allegiance), and the hypocrites and the apostates, apart from me? They said, ‘O Allah! No!’ 49

Verses 43 & 44

[43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path [43:44] And it is a Reminder for you and your people, and you shall soon be questioned

48 Hadeeth No. 278
49 Hadeeth No. 279 – (Non-Shiah Source)
Verse 45

And ask those of Our Rasools whom We Sent before you: Did We ever Appoint gods to be worshipped besides the Beneficent?

We went on Pilgrimage with Abu Ja’far asws in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa’u, the retainer of Umar Bin Al-Khattaab. So Nafa’u looked towards Abu Ja’far asws in the corner of the House and the people had gathered around him’. Nafa’u asked, ‘O commander of the Faithful, who is this one around whom the people have gathered?’ He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad asws Bin Ali asws’. He said, ‘Be a witness for I shall ask him asws about certain matters that nobody can answer with regards to it except for a Prophet as or a son asws of a Prophet as, or a successor asws of a Prophet as’. He said, ‘So go ahead and ask him asws, perhaps you can embarrass him asws’.

So Nafa’u came until he leaned upon the people, until he was higher than Abu Ja’far asws. He said, ‘O Muhammad asws Bin Ali asws! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their
Permissibles, and their Prohibitions, and I have come to ask you asws about certain matters that none can answer with regards to it except for a Prophet as, or a successor asws of a Prophet as, or son asws of a Prophet as. He (the narrator) said, ‘Abu Ja’far asws raised his asws head and said; ‘Ask, or shall I asws begin for you?’ He said, ‘Inform me, how many years were there in between Isa as and Muhammad saww?’ He asws said: ‘Shall I asws inform you in accordance to your words or to mine asws?’ He said, ‘Inform me in accordance to both together’. He asws said: ‘In accordance to my asws words, so there were five hundred years, and in accordance to your words there were six hundred years’.

He said, ‘So inform me about the Statement of Allah azwj Mighty and Majestic to His azwj Prophet saww. “[43:45] And ask those of Our Rasools whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?”’ who was the one that Muhammad saww asked since there were five hundred years in between him saww and Isa as?’

He (the narrator) said, ‘Abu Ja’far asws recited this Verse: “[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing”, so Allah azwj Blessed and High Showed to Muhammad saww certain Signs when He azwj Made him saww to travel to the Bayt Al-Maqdas, was that Allah azwj Mighty is His azwj Mention, Resurrected from the former ones and the later ones, Prophets as and Rasools as, then Commanded Jibraeel as to Call out the Adhaan and the Iqamah.

And he recited in his Adhaan “Hurry to the Best of the deeds” (Hayya Ala Khayr Al-Amal). Then Muhammad saww proceeded and Prayed with the people. When he saww had finished, he saww asked them: ‘What do you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allah azwj. One with no associates to Him azwj and that you saww are the Rasoolsaww of Allah azwj, and it is upon that, that Heazwj Took a Covenant from us and the Confirmation’.

So Nafa’u said, ‘You asws have spoken the truth, O Abu Ja’far asws’.51

51 Hadeeth No. 281
Verses 68 to 70

[43:68] O servants! There is no fear for you this Day, nor shall you grieve.

[43:69] Those who believed in Our Communications and were submissive:

[43:70] Enter the garden, you and your wives; you shall be delighted.
'Abu Ja'far asws said: 'The one who recites Surah Al-Dukhaan in his obligatory or in his optional (Salat), Allahazwj would Resurrect him among the secured ones on the Day of Judgement under His Throne, and Reckon him with an easy Reckoning, and Give him his book (Register of his deeds) in his right hand'.

Surah Al-Ahqaaf

Verse 9

قُلْ مَا كَانَ بِدِعَاءٍ مِنَ الرَّسُولِ وَمَا أَدْرَى مَا يَفْعَلُ بِنَا وَبِمَا يَفْعَلُ بِكُمْ (9)

[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you . . .

Al Sa'alby – Al Sumaly said,

'As for in the Hereafter, so God Forbid, Rasool-Allahsaww knew that hesaww would be in the Paradise where Heazwj Took hisasw Covenant among the Rasoolsas, but heasw said: 'I do not know what will be Done with me or with you in the world coming out like the coming out of the Prophetsas from before mesaww, nor do Isaww know what would be Done with you, myasw community, the liars or the truthful, or whether mysaww community would be Pelted with the stones from the sky, or would be submerged (into the ground) with a submergence. Then Allahazwj the High Revealed [48:28] He is the One Who Sent His Rasool with the Guidance and the true Religion that He may Make it to Prevail over all the Religions; and Allah is Sufficient as a Witness. Heazwj is Saying that Heazwj would Make your Religion to Prevail over all the Religion. Then Allahazwj Said regarding hisasw community [8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness. Thus, Allahazwj the High Informed himasw would be Done with himasw and hisasw community'.

Verse 24

فَلَمَّا رَأَوْهُ عَارِضٌ مُسْتَقِبٌ أُودِيتُهُمَّ قَالَوْا هَذَا عَارِضٌ مُعَذِّبُونَ بَلْ هَوَّا مُعَذِّبُونَ بِرَحْيٍ فِيهَا عَذَابُ أَلِيمٍ (24)

[46:24] So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful Punishment

53 Hadeeth No. 283
54 Report No. 284 – (Non-Shiah Source)
Abu Ja'far asws has said: 'Allah azwj Blessed and High Sent a wind with locks upon it. Had they been opened, it would have scattered whatever was in between the sky and the earth, not having Sent upon the people of Aad except for the measurement of the ring'.

Verse 29

And when We turned towards you a party of the Jinn who listened to the Quran

Ibn Kaseer mentioned Abu Hamza Al Sumaly in his Tafseer that –

'This is the district of the Jinn referred to as the Clan of Shaysabaan, and they were the most numerous of the Jinn in number, and the nobles of them in lineage, and there formed the generality of the armies of Iblees'la'.

Surah Mohammad

Verse 1 & 2

[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain [47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will Remove their evil from them and Improve their condition

55 Hadeeth No. 285
Ali has said: ‘Surah Muhammad, there is a Verse regarding us and a Verse regarding the Clan of Umayya’.

Verse 9

[47:9] That is because they hated what Allah Revealed, so He Nullified their deeds

Verse 33

[47:33] O you who believe! Obey Allah and obey the Rasool, and do not make your deeds to be Nullified

Report No. 289 – (Non-Shiah Source)
Report No. 290 – (Non-Shiah Source)
سورة الفتح

SURAH AL FAT’H

Verse 4

[48:4] He is One Who Sent down tranquillity into the hearts of the Believers...

(The narrator) says, ‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic [48:4] Sent down tranquillity into the hearts of the Believers, Imam asws said: ‘It is the Eman (Belief)’.

Verse 26

[48:26] so Allah Sent down His Tranquillity on His Rasool and upon the Believers, and Necessitated for them the word of piety, and they were entitled to it and worthy of it; and Allah is Aware of all things.

(It has been narrated from Ali asws Bin Al-Husayn asws, and from Abu Ja’far asws, and from Zayd son of Ali asws - [48:26] the word of piety – said: ‘The Oneness (Tawheed)’.

Verse 29

[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves

60 Hadeeth No. 291
61 Hadeeth No. 292 – (Non-Shiah Source)

“Abu Ja’far asws has said: ‘The Believer is a brother of a Believer as from his father and his mother, because Allahazwj Created their clay طينت from the seventh sky, and it is from the clay of the Gardens’. Then Imamasws recited \([48:29]\) compassionate among themselves, so can the compassion occur except by goodness and maintaining relationships?’ 

"[البرقي] عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: ان الله تبارك وتعالى أجرى في المؤمن من ريح روح الله وله تعالى يقول: (رحماء بينهم). "

Abu Ja’far asws has said: ‘Allahazwj Blessed and High Caused to flow within the Believer from a wind, a Spirit of Allahazwj, and Allahazwj Blessed and High is Saying [48:29] compassionate among themselves’. 

Verse 29

سِيماهم في وجوههم من أثر السجود... (29)

[48:29] their marks are in their faces because of the effect of prostrations . . .

(It has been narrated) regarding the Words of the High [48:29] their marks are in their faces – said, 'The vigil'.

سورة الحجرات

SURAH AL-HUJURAAT

Verses 4 & 5

إن الذين ينادونك من وراء الحجرت أكثرهم لا يعقلون (4) ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم والله غفور رحيم (5)

[49:4] (As for) those who call out to you from behind the private chambers, surely most of them do not understand. [49:5] And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

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62 Hadeeth No. 293
63 Hadeeth No. 294
64 Report No. 295 – (Non-Shiah Source)
Al Fazal Al Tabarsy – From Abu Hamza Al Sumaly, from Akrama, from Ibn Abbas,

‘They were a people from the Clan of Anbar. The Prophet saww had hit (injured in the battle) someone from their offspring, so they came for their expiation. So they proceeded to Al-Medina and entered the Masjid, and were hasty that the Prophet saww should come out to them. So they went on saying, ‘O Muhammad saww! Come out to us!’”

SURAH QAF

Verse 8 & 9

[51:8] Most surely you are at variance with each other in what you say [51:9] He is turned away from it who would be turned away

Al Kulayni – Muhammad Bin Ahmad, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Sayf, from his brother, from his father, from Abu Hamza.

65 Hadeeth No. 296
66 Hadeeth No. 297
(It has been narrated) from Abu Ja’far asws regarding the Words of the High [51:8] Most surely you are at variance with each other in what you say – i.e., with regards to the matter of Al-Wilayah. [51:9] He is turned away from it who would be turned away – The one who turns away from the Wilayah had (in fact) turned away from the Paradise’.

Verse 24

هل أتك حديث ضيف إبرهيم المكرمين (24)

[51:24] Has there come to you a Hadith of about the honoured guests of Ibrahim?

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama who said, ‘Ibrahim as used to be called ‘The father of the guests’, and upon his castle were four doors, so as no one would miss it’. 68

سورة الطور

AL TOOR

Verse 47

وإن للذين ظلموا عذابا دون ذلك ولكن أكثرهم لا يعلمون (47)

[52:47] And surely those who are unjust shall have a Punishment besides that but most of them do not know

Ali Al Husayni Al Astarabady – Muhammad Bin Al Abbas said, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ibn Fazeyl, from Abu Hamza Al Sumaly, (It has been narrated) from Abu Ja’far asws regarding the Words of the Mighty and Majestic [52:47] And surely those who are unjust shall have a Punishment besides that but most of them do not know. The Imam asws said: ‘[52:47] And surely those who are unjust – (towards) the Progeny of Muhammad as of their rights’. 69

67 Hadeeth No. 298
68 Report No. 299 – (Non-Shiah Source)
69 Hadeeth No. 300
Verses 1 to 4

والنجم إذا هوى (1) ما ضل صاحبكم وما غوى (2) وما ينطق عن الهوى (3) إن هو إلا وحي يوحى (4)

[SURAH AL-NAJAM]

[53:1] I swear by the star when it goes down [53:2] Your companion does not err, nor does he go astray [53:3] Nor does he speak out of desire [53:4] It is naught but Revelation that is Revealed

Al Sa'alby – Ibn Fanjawiya informed me, from Muhammad Bin Khalaf, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly

- [53:1] I swear by the star when it goes down, ‘These are stars when they would scatter on the Day of Judgement’.

Abu Al Faraj Al Isfahany – Al Hassan Bin Al Qasim Al Bajaly Al Kufy informed me, from Ali Bin Ibrahim Bin Al Moala, from Al Waleed Bin Wahab, from Abu Hamza Al Sumaly, from Akrama who said,

‘When [53:1] I swear by the star when it goes down was Revealed, Oteyba said to the Prophet⁴⁷⁷⁸ I reject the Lord⁴⁷⁸⁷⁸ of the star which goes down’. So Rasoo-Allah⁴⁷⁷⁸ said: ‘O Allah⁴⁷⁸⁷⁸! Send to him a hound from Your⁴⁷⁸⁷⁸ hounds’.

He (the narrator) said, ‘Ibn Abbas said, ‘So he (Oteyba) went out to Syria in the footsteps of Habar Bin Al-Aswad, until when they were at Al-Ghazara valley, and it is Masba'at. The night descended, so they slept in one row. So Oteyba said, ‘Are you

⁴⁷⁷ Report No. 301 – (Non-Shiah Source)
⁴⁷⁸ Report No. 302 – (Non-Shiah Source)
intending to make a room for me? No, by Allah, I shall not sleep except in your midst'. So he slept in their midst.

قال هبار: فما أنبهني إلا السبع يشم رؤوسهم رجلا رجلا، حتى انتهى إليه، فأنشب أنيابه في صدغيه، فصاح: أي قوم، قلنتي دعوة محمد، فأمسكو، فلم بيث أن مات في أيديهم.

Habar said, ‘So what awakened me was the lion which was smelling their heads, man by man, until it ended up at him, so it sunk its teeth in his temples, so he shrieked, 'O people, the supplication of Muhammad saww killed me!' So it grabbed him, and it was not before he died in their hands’.72

I was with Ali asws in the house on the day of the consultation, so I heard Ali asws saying to them: I asws shall argue against you with what neither your Arab nor your non-Arabs would be able to change that’ – until he asws said: ‘So, I asws adjure you with Allah azwj! Do you know that he asws ordered for the closure of your doors, and the opening of my asws, so you all spoke with regards to that, so Rasool-Allah saww said: ‘It was not I asws who closed your doors, nor was it I asws who opened his asws door, but it was Allah azwj! Who Closed your doors and Opened his asws door, apart from mine asws?’ They said, ‘O Allah azwj! No!’73

Verses 8 & 9

[53:8] Then he approached, so he bowed [53:9] So he was the measure of two bows or even closer

Abu Al Faraj Al Isfahany – Al Hassan Bin Al Haysam informed me, from Ali Bin Ibrahim, from Al Waleed Bin Wahab, from Abu Hamza, from Hisham Bin Urwat, from his father,

72 Hadeeth No. 303
73 Report No. 304 – (Non-Shiah Source)
(It has been) similar to it (i.e. similar to the Hadeeth non 303 above), except that he said, 'Oteyba said, 'I am disavowing from the who [53:8] Then he approached, so he bowed (meaning Rasool-Allah ﷺ). And Habar said, 'So the lion sunk itsfangs into him, and turned its teeth over him'.

[53:8] Then he approached, so he bowed

[53:9] So he was the measure of two bows or even closer

Verses 13 & 14

And certainly he saw it in another descent, [53:14] At the Lote Tree
Rasool-Allah\textsuperscript{saaw} said: ‘When I\textsuperscript{asws} ascended to the seventh sky, and from it to the Lote Tree (Al-Sidrat Al-Muntaha), and from Al-Sidra to a Veil of Light, my\textsuperscript{saww} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Called out to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saaw}! You\textsuperscript{saaw} are My\textsuperscript{saww} servant, and I\textsuperscript{saww} am you\textsuperscript{saaw} Lord\textsuperscript{azwj}. So to Me\textsuperscript{azwj} you\textsuperscript{saaw} should submit, and to Me\textsuperscript{azwj} you\textsuperscript{saaw} should worship, and upon Me\textsuperscript{azwj} should you rely, and by Me\textsuperscript{azwj} you\textsuperscript{saaw} should believe, for I\textsuperscript{azwj} am Pleased with you\textsuperscript{saww} as a servant, and as a beloved, and as a Rasool\textsuperscript{saww}, and a Prophet\textsuperscript{saww}, and with your\textsuperscript{saww} brother\textsuperscript{asws} Ali\textsuperscript{asws} as a Caliph and a Gateway.

فهو حجتي على عبادي وإمام لخلقي به يعرف أوليائي من أعدائي ويبين حزني وحزني وبه يميز حزبي وحزبي وبه اطهر الأرض من أعدائي وأورثها أوليائي،

So he\textsuperscript{asws} is My\textsuperscript{azwj} Proof upon My\textsuperscript{azwj} servants, and an Imam\textsuperscript{asws} to My\textsuperscript{azwj} creatures. By him\textsuperscript{asws} My\textsuperscript{azwj} friends are recognised from My\textsuperscript{azwj} enemies, and by him\textsuperscript{asws} is differentiated the party of the Satan\textsuperscript{la} from My\textsuperscript{azwj} party, and by him\textsuperscript{asws} is My\textsuperscript{azwj} Religion established and My\textsuperscript{azwj} Limits are protected, and My\textsuperscript{azwj} Judgements are implemented. And it is by you\textsuperscript{saaw} and by him\textsuperscript{asws} and by the Imams\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws}, I\textsuperscript{azwj} have Mercy upon My\textsuperscript{azwj} servants and My\textsuperscript{azwj} maids, and by Al-Qaim\textsuperscript{asws} from among you\textsuperscript{asws} that I\textsuperscript{azwj} shall Populate My\textsuperscript{azwj} earth with My\textsuperscript{azwj} Glorification, and Extollation of My\textsuperscript{azwj} Holiness, and exclamation of My\textsuperscript{azwj} Greatness and My\textsuperscript{azwj} Praise, and by him\textsuperscript{asws}\textsuperscript{saww} shall Purify the earth from My\textsuperscript{azwj} enemies and Make My\textsuperscript{azwj} Guardians to inherit it,

وهي أجعل كلمة الذين كفروا بي السفلى وكلمتي العلياء، وبه احيي عبادي وبلادي بعلمي وله (به) أظهر الكنوز والذخائر

And by him\textsuperscript{asws} I\textsuperscript{azwj} shall Make the words of those who disbelieve in Me\textsuperscript{azwj} to be lowly and My\textsuperscript{azwj} Words to be the Higher, and by him\textsuperscript{asws} I\textsuperscript{azwj} shall Revive My\textsuperscript{azwj} servants and My\textsuperscript{azwj} country with My\textsuperscript{azwj} Knowledge, for him\textsuperscript{asws} (by him\textsuperscript{asws} Manifest the treasures and the hoards by My\textsuperscript{azwj} Desire, and Manifest to him\textsuperscript{asws} the secrets and the consciences by My\textsuperscript{azwj} Will, and Aid him\textsuperscript{asws} with My\textsuperscript{azwj} Angels to support him\textsuperscript{asws} upon the implementation of My\textsuperscript{azwj} commands and the proclamation of My\textsuperscript{azwj} Religion. That is My\textsuperscript{azwj} true Guardian\textsuperscript{asws}, and My\textsuperscript{azwj} Mahdi\textsuperscript{asws} (Guided one), My\textsuperscript{azwj} truthful servant’.\textsuperscript{76}

Verse 37

[53:37] And (of) Ibrahim who fulfilled it?

\textsuperscript{76} Hadeeth No. 307
(The narrator) says 'I said to Abu Ja’far\textsuperscript{asws} him\textsuperscript{asws}, ‘What is the Meaning of His\textsuperscript{azwj} Words [53:37] And (of) Ibrahim who fulfilled it? The Imam\textsuperscript{asws} said: ‘Deep words therein’. I said, ‘And what are these?’ He\textsuperscript{asws} said: ‘Whenever it was the morning, he\textsuperscript{as} said: ‘I\textsuperscript{as} wake up in the morning and I\textsuperscript{as} do not associate anything with Allah\textsuperscript{azwj} nor do I\textsuperscript{as} call upon a god along with Him\textsuperscript{azwj}, nor do I\textsuperscript{as} take a confidant besides Him\textsuperscript{azwj}’ — three times, and when it was the evening, he\textsuperscript{as} said it three times’. He\textsuperscript{asws} said: ‘Thus Allah\textsuperscript{azwj} Mighty and Majestic Revealed in His\textsuperscript{azwj} Book [53:37] And (of) Ibrahim who fulfilled it’.\textsuperscript{77}

\textsuperscript{77} Hadeeth No. 308
APPENDIX

Ali Bin Ibrahim, from Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No’man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah asws, ‘(What about) the Words of Allah azwj in His azwj Book [48:2] That Allah may Forgive you what has preceded from your sins and what is to follow. He asws said: ‘There was no sin on him saww, nor was he saww with a sin, but Allah saww burdened him saww with the sins of his saww Shias, then Forgave them for his saww sake’.’78

Sharaf Al-Deen Al-Najafi said,

‘And it is supported by what has been reported from Abu Al-Hassan asws the Third having said about the Words of Allah azwj Mighty and Majestic [48:2] That Allah may Forgive you what has preceded from your sins and what is to follow, so he asws said: ‘And which sin was committed by Rasool-Allah saww, before or after?’ But rather, Allah azwj Burdened him saww with the sins of the Shias of Ali asws, from the past among them and the ones who remain, then Forgave them on his saww behalf.’79

78 تفسير القمّي 2: 313.
79 تأويل الأيات 2: 593/4.