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Verse 7

[13:7] But rather, you are (only) a warner, and for every people is a Guide

"Al Saffar Al Qummy, Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far,saws saying: 'Rasool-Allah saww called for the purification. So when he saww was free from it, grabbed the hand of Ali,saww, and kept it grabbed, then said: [13:7] But rather, you are only a warner', then joined his saww hand to his asws chest, said and for every people is a Guide'. Then Rasool-Allah saww said: 'O Ali asws! You asws are the origin of the Religion and Minaret of the Eman, and the very purpose of Guidance, and leader of the Resplendent (the Bright faced ones- the successful ones). I saww hereby testify for you asws with that'."

Verse 11

[13:11] For him are Angels following one another, in front of him and behind him, who Guard him by Allah’s Command

"Al Kulayni – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Wasa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

'One day, I looked among the (present at) battlefield (and spotted) a man upon them were two clothes. My horse moved, and there was Amir Al-Momineen asws. So I said, 'O Amir Al-Momineen asws! You asws are (dressed) like this in this place (battlefield)?'"

1 Hadeeth No. 155
So he asws said: ‘O Saeed Bin Qays! There is none from a servant except that there is for him, from Allahazwj, a protector and a watcher, two Angels guarding him, if he were to fall from the top of a mountain or falls down into a well. So when the Ordained matter comes, they leave him alone with everything’.2

Verse 24

سلم عليكم بما صبرتم فنعم عقبى الدار (24)

[13:24] Peace be on you because you were patient. So, excellent is then, the (eternal) abode as a consequence

Verse 29

 الذين ءامنوا وعملوا الصلاة طوبي لهم وحسن ماب (29)

[13:29] (As for) those who believe and do righteous deeds, Tooba is for them and a goodly return

العياشي [ عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: طوبى هي شجرة تخرج من جنة عدن غرسها ربنا بيده.

Al Ayyashi, from Abu Hamza.

(It has been narrated) from Abu Ja'farasws having said: ‘Tooba – it is a tree coming out from the Garden of Eden. Our Lordazwj Planted it by Hisazwj Hands (By the hands of Amir Al-Momineenasws)’. 4

الكليني [ عنه، عن أحمد، عن صفوان بن يحيى، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قال رسول الله صلى الله عليه وآله: من أطعم ثلاث نفر من المسلمين أطعمه الله من ثلاث جنان في ملكوت السماوات: الفردوس وجنته عدن وطوبى (و) شجرة تخرج من جنة عدن غرسها ربا بيده.

Al Kulayni – From him, from Ahmad, from Safwan Bin yahya, from Abu Hamza.

2 Hadeeth No. 156
3 Hadeeth No. 157
4 Hadeeth No. 158
(It has been narrated) from Abu Ja'far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The one who feed a number of Muslims, Allah\textsuperscript{azwj} would Feed him from three Gardens in the Kingdom of the skies – Al-Firdows, and Garden of Eden, and Tooba – a tree coming out from a Garden from the Gardens of Eden. Our Lord\textsuperscript{azwj} Planted it by His\textsuperscript{azwj} Hands (By the hands of Amir Al-Momineen\textsuperscript{asws}).’\textsuperscript{5}

Verse 39

يمحوا الله ما يشآء ويثبت وعنده أم الكتب (39)

\textit{[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book}

\textsuperscript{5} Hadeeth No. 159

\textsuperscript{6} Hadeeth No. 160

\textsuperscript{7} Hadeeth No. 161
Al Qutub Al Rawandy – Abu Hamza reported, from Abu Is‘haq Al Sabi‘e, from Amro Bin Al Hamaq who said,

‘I came to Ali asws when he asws was struck by the strike at Al-Kufa, so I said, ‘There is no problem upon you asws as it is (only) a scratch’. He asws said: ‘By my asws life, asws will be separating form you’. Then he asws said to me: ‘To the (Year) seventy afflictions’ – he asws said it three times. I said, ‘So is there ease after the (year) seventy?’ But he asws did not answer me and fainted. So Umm Kulsoom asws wept. So when he asws woke up, said: ‘Do not hurt me asws, O umm Kulsoom asws, for you, if you could see what I asws see you would not weep. The Angels from the seven skies are standing behind each other, and the Prophets as are saying to me asws. ‘O Ali asws! So what is in front of you asws is better for you asws than what you are in (at the moment)’.

So I said, ‘O Amir Al-Momineen asws! You asws said: ‘To the (year) seventy afflictions’. So is there ease after the (year) seventy?’ The Imam asws said: ‘Yes, and after the afflictions there is ease [13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book. 8

Abu Ja‘far asws has said: ‘Allah azwj Blessed and High Sent shadows from the Angels upon Adam as, and he as was at a valley called Al-Rawha, and it is a valley in between Al-Ta‘if and Makkah’. The Imam asws said: ‘So they wiped upon the back of Adam as, then he as screamed with his as offspring, and they were particles’. He asws said: ‘So they came out like the coming out of the ants from their masses. So they gathered on the verge of the valley. So Allah azwj Said to Adam as: “Look! What do you as see?” So Adam as said: ‘Numerous particles upon the verge of the valley’. So Allah azwj Said: “O Adam as! They are your as offspring. I azwj Extracted them from you as in order to Take the Covenant upon them for Me azwj for My azwj Lordship, and for Muhammad aswa with the Prophet-hood just as Iazwj Took upon them in the sky”.

٨ حديث رقم 162
would be his Recompense? ‘Allahazwj Said: “Iazwj shall Settle him in Myazwj Paradise”. Adamas said: ‘So the one who disobeys Youazwj, so what would be his Recompense?’ Heazwj said: “O Lordazwj! Youazwj have been Just with regards to them, and most of them would disobey Youazwj if Youazwj were not to Protect them’.

قال أبو جعفر: ثم عرض الله على آدم أسماء الأنبياء وأعمارهم، قال: فمر آدم باسم داود النبي (عليه السلام)، فإذا عمره أربعون سنة، فقال: يا رب ما أقل عمر داود وأكثر عمري! يا رب إني ذدت داود من عمري ثلاثين سنة! فأنفذ ذلك له؟ قال: نعم، يا آدم قال: فاني قد زدت داود من عمري ثلاثين سنة، فانفذه ذلك لي وأثبتها له عندك! واطرحها من عمري!

Abu Ja’far asws said: “Allahazwj Mighty and Majestic Presented to Adamas the names of the Prophets as and their ages. So Adamas passed by the name of the Prophet Dawoodas, and his age in the Knowledge was Forty years. So Adamas said: ‘O Lordazwj! How little is the age of Dawood as and how more is my age! O Lordazwj! Ias am more in my age than Dawoodas by thirty years, is that Established for him? ’ Allahazwj Said: “Yes, O Adamas”. Heas said: ‘Since Ias am more in my age than him asws by thirty years, Add that to him, and Establish it for him with Youazwj, and Subtract it from my age’.

قال: فأثبت الله لداود من عمره ثلاثين سنة ولم يكن له عند الله مثبتا ومحا من عمر آدم ثلاثين سنة وكان له عند الله مثبتا، فقال أبو جعفر: (عليه السلام): فذلك قول الله * (يمحوا الله ما يشاء ويثبت وعنده أم الكتب) * قال: فمحا الله ما كان عنده مثبتا لآدم وأثبت لداود ما لم يكن عنده مثبتا.

The Imam asws said: ‘So Allahazwj Mighty and Majestic Established for Dawoodas in his age (and increase of) thirty years, and it was not Established for him before with Allahazwj. So Abu Ja’farasws said: ‘And these are the Words of Allahazwj Mighty and Majestic [13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book. Thus, Allahazwj Obliterated (Wiped out) what was Established with Himazwj for Adamas, and Established for Dawoodas what was not Established (before) with Himazwj.’

قال: فلمما دنا عمر آدم هبط عليه ملك الموت (عليه السلام) ليقبض روحه فقال له آدم (عليه السلام): يا ملك الموت قد بقي من عمري ثلاثون سنة! فقال له ملك الموت: ألم تجعلها لابنك داود النبي (عليه السلام) واطرحها من عمرك؟ فقال آدم (عليه السلام): يا ملك الموت! ما أذكر هذا، فقال له ملك الموت: يا آدم! لا تجهل! ألم تسأل الله أن يثبتها لداود وما أثبتها، ومحاها من عمرك؟ قال: فأحضر الكتاب حتى أعلم ذلك، فقال أبو جعفر: (عليه السلام): يا آدم! لا تجهل! ألم تسأل الله أن يثبتها لداود وما أثبتها، ومحاها من عمرك؟ يا آدم! لا تجهل! ألم تسأل الله أن يثبتها لداود وما أثبتها، ومحاها من عمرك?

The Imam asws said: ‘And so the age of Adamas came to an end, and the Angel of Death descended unto him to capture his soul. So Adamas said to him: ‘O Angel of Death! There still remain from my age, thirty years’. So the Angel of Death said to himas: ‘O Adamas! Did you not make it to be for your son Dawoodas, the Prophetas, and had it Subtracted from your age where you were Presented with the names of the Prophets as to be from your children, and were Presented with their ages, and in those days you were in the valley of Al-Rawha?’ So Adamas said to him: ‘I do not remember this’. So the Angel of Death said to him: ‘O Adamas! Do not be ignorant. Did you not ask Allahazwj Mighty and Majestic that Heazwj should Establish it for Dawoodas, and Obliterate it from your age, so Allahazwj Established it for Dawoodas in the Psalms, and Obliterated it from your age in the Remembrance?’ Adamas said: ‘So present the Bookas until I know that’. Abu Ja’farasws said: ‘Adamas spoke the truth, heas did not remember’.
Abu Ja’far, said: ‘So from that day onwards, Allah Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam, and his struggling (against) is what he made upon himself.'

Verse 43

And those who disbelieve are saying: You are not a Rasool. Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book

Surah Ibrahim

Verses 24 & 25

Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky

Yielding its fruit in every season by the permission of its Lord? And Allah Sets forth parables for the people that they may be mindful
The narrator says, 'I asked Abu Ja’far asws about the Words of Allahazwj the High 
[14:24] Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky 
[14:25] Yielding its fruit in every season by the permission of its Lord?'
The Imam asws said that Rasool-Allahazwj said: ‘Iazwj am its origin (root), and Aiazws its trunk, and the Imamsasws are its branches, and ourasws knowledge is its fruit, and ourasws Shias are its leaves. O Abu Hamza! Do you see in it (are the) virtues?’ I said, ‘No, by Allahazwj, I cannot see in it.’ The Imam asws said: ‘O Abu Hamza, by Allahazwj, when a baby is born to ourasws Shias a leaf is added on to it and when he dies, a leaf falls from it.’

Verse 27

[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to

Verses 35 & 36

...
حدثني أبو عبد الله محمد بن أحمد الكوفي الخزاز قال: حدثني أحمد بن محمد بن سعيد الكوفي
في كتاب الاختصاص
الكوفي، عن ابن فضال، عن إسماعيل بن مهران، عن أبي مسروق النهدي، عن مالك بن عطية، عن أبي حمزة، قال: دخل سعد بن عبد الملك وكان أبو جعفر (عليه السلام) يسميه سعد الخير وهو من ولد عبد العزيز بن مروان على أبي مسروق (عليه السلام) فيينا نشج كما ننشج النساء قال: فقال له أبو جعفر (عليه السلام): ما يبكي يا سعد؟ وكيف لا أبيك؟ وأنا من الشجرة المعونة في القرآن، فقال له: نست منهم أنت أموي منا أهل البيت ما سمعت قول الله عزوجل يحكي عن إبراهيم: *(فمن تعبث فإنه منه)* *(14)*

Verse 41

ربنا اغفر لى ولولدي وللمؤمنين يوم يقوم الحساب (41)

[14:41] Our Lord! Forgive me and my two parents and the Believers on the Day the Reckoning

فوقف عليه إبراهيم (عليه السلام) فعجب منه وجلس ينتظر فراغه فلما طال ذلك حركه ودائه وقال له: إن لي حاجة فخفف قال: فخفف الرجل وجلس إبراهيم، فقال له إبراهيم (عليه السلام): لن تصلني؟ فقال: إنه إبراهيم (عليه السلام) لم تصلني، قال: خرج إبراهيم (عليه السلام) ذات يوم يسير في البلاد ليعبئ، فمر بخانية من الأراضي فإذا هو برج قائم يصلي قد قطع إلى السماء صوته وليبابه شعر،

Abu Ja'far asws has said: Ibrahimas went out one day on a journey in the country for learning, so heas passed by a wilderness land, and there was standing, Praying, his voice raised towards the sky, and his clothing being of hair.

So Ibrahimas paused at him, and heas was astounded from him, and heas sat awaiting him being free from it (his Prayer). So when that was prolonged to him, heas moved
him by his hand and said to him: ‘There is a need for me, so lighter (shorten your Prayer).’ So the man shortened it and sat down, and Ibrahim said to him: ‘To whom are you Praying?’ So he said, ‘To the God of Ibrahim.’ So he said: ‘And who is the God of Ibrahim?’ He said, ‘The One Who Created you and Created me.’ So Ibrahim said to him: ‘You have astounded me, and I would love it to make you my brother for the Sake of Allah Mighty and Majestic. So where is your house, if I intend to visit you and meet you?’ So the man said to him, ‘My house is behind this drop’ – and gestured by his hand towards the sea – ‘And as for my Praying place, so this is the place you will find me in whenever you intend to (see) me, of Allah so Desires it’.

Then the man said to Ibrahim, ‘Is there a need for you?’ So Ibrahim said: ‘Yes’. So the man said, ‘And what is it?’ He said to him: ‘(Either) you supplicate to Allah and I say ‘Amen’ upon your supplication, or I supplicate and you say ‘Amen’ upon my supplication?’ So the man said to him, ‘Regarding who shall we supplicate to Allah?’ So Ibrahim said: ‘The sinning Believers’. So the man said, ‘No’. So Ibrahim said to him: ‘And why (not)?’ So he said, ‘Because I have been supplicating to Allah Mighty and Majestic since three years with a supplication and I have not seen it being Answered until this moment, and I am embarrassed from Allah Mighty and Majestic that I should supplicate to Him with a supplication until I know that He has Answered me’.

So Ibrahim said: ‘And regarding what did you supplicate to Him?’ So the man said to him, ‘I was in this Prayer place of mine one day when an extremely handsome young boy passed by, with light emanating from his forehead with forelocks behind him, and with him were cows which he was ushering, as if he had been painted white (as teeth), and the sheep which he was ushering were as soft as margarine. What I saw astounded me from him, so I said, ‘O boy! To whom (belong) these cows and sheep?’ So he said, ‘To me’. So I said, ‘And who are you?’ So he said, ‘I am Ismail son of Ibrahim, the Friend of the Beneficent, the Mighty and Majestic’. So I have been supplicating to Allah Mighty and Majestic and asked Him that He should Show me His Friend’.

So Ibrahim said to him: ‘So I am Ibrahim, Friend of the Beneficent, and that boy is my son. So the man said to him, ‘The Praise is for Allah, Lord of the Worlds’.
Words who has Answered my supplication’. Then the man kissed the face of Ibrahimas and embraced himas, then said, ‘Now, yes, supplicate until I say ‘Amen’ upon youras supplication’. So Ibrahimas supplicated for the sinning Believers in that day of hisas up to the Day of Judgement with the Forgiveness and the Pleasure (of Allahazwj) from them’. And the man said ‘Amen’ upon hisas supplication’.

Verse 48

[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well), and they shall come forth before Allah, the One, the Supreme

We went on Pilgrimage with Abu Ja’farasws 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’farasws in the corner of the House and the people had gathered around him’. Nafa’u said, ‘O Commander of the Faithful, who is this one around whom the people have gathered?’ He (Hisham) said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammadasws Bin Aliasws’. He said, ‘Be a witness for I shall ask himasws about certain matters that nobody can answer with regards to it except for a Prophetas or a sonasws of a Prophetas, or a successorasws of a Prophetas’. He (Hisham) said, ‘So go ahead and ask himasws’, perhaps you can embarrass himasws’.

So Nafa’u came until he leaned upon the people, until he was higher than Abu Ja’farasws. He said, ‘O Muhammadasws Bin Aliasws 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 youasws about certain

15 Hadeeth No. 169
matters that none can answer with regards to it except for a Prophet\textsuperscript{as}, or a successor\textsuperscript{asws} of a Prophet\textsuperscript{as}, or son\textsuperscript{asws} of a Prophet\textsuperscript{saw}. He (the narrator) said, ‘Abu Ja'far\textsuperscript{asws} raised his\textsuperscript{asws} head and said; ‘Ask, or shall I\textsuperscript{asws} begin for you?’

 فقال: أخبرني عن قول الله عزوجل: * (يوم تبدل الأرض غير الأرض والسموت) * أي أرض تبدل يومئذ؟ فقال أبو جعفر (عليه السلام): أرض تبقى خبزة يأكلون منها حتى يفرغ الله عزوجل من الحساب.

Nafa’u said, ‘So inform me about the Words of Allah\textsuperscript{azwj}: [14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well). Which earth would it be replaced by on the Day?’ So Abu Ja’far\textsuperscript{asws} said: ‘It will be the ground which would become edible, from which they will be eating until such time as Allah\textsuperscript{azwj} has Completed the Accounting’.


Nafa’u said, ‘They would be busy (with the accounting) instead of eating’. So Abu Ja’far\textsuperscript{asws} said: ‘Would they be busy on that Day or they be (more so) in the Fire?’ Nafa’u said, ‘But they would be in the Fire’. The Imam\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, they would not be busy (not to eat), it’s just that when they call for the food, so they will be fed the \textit{Zaqoom} (a tree in Hell), and they will call for drink and they will be quenched with \textit{Al-Hameem} (a river of Hell)’. He said, ‘You\textsuperscript{asws} have spoken the truth, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’\textsuperscript{16}

سورة الحجر

**SURAH AL HIJR**

Verse 41

 قال هذا صرط على مستقيم (41)

[15:41] He said: This is a Path of Ali, Straight

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Al Saffar Al Qummy – Abu Muhammad narrated to us, from Imran Bin Musa, from Musa Bin Ja’far Al baghdady, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly.

Abu Abdullah\textsuperscript{asws} has said: \textit{[15:41] He said: This is a Path of Ali, Straight}, said: ‘By Allah\textsuperscript{azwj}! He\textsuperscript{asws} is Ali\textsuperscript{asws}! By Allah\textsuperscript{azwj}! He\textsuperscript{asws} is Ali\textsuperscript{asws}! The Scale and the Path’.\textsuperscript{17}

\textsuperscript{16} Hadeeth No. 170
\textsuperscript{17} Hadeeth No. 171
Verses 51 to 60

وأنبئهم عن ضيف إبرهيم (51) إذ دخلوا عليه فقالوا سلما قال إننا منكم وجلون (52) قالوا لا توجل إنا نبشرك بعلم عليم (53)

[15:51] And inform them about the guests of Ibrahim [15:52] When they came up to him, they said, Peace. He said: We are scared of you [15:53] They said: Do not be afraid, for we give you the good news of a knowledgeable boy

قال أبي حمزة التمالي على أن مسنى الكبير فيم تبشرون (54) قالوا بشركك بالحق فلا تكن من القنطين (55) قال ومن يقتن من رحمة ربه إلا الضالون (56)

[15:54] He said: Do you give me good news when old age has come upon me? – By what then do you give me good news? [15:55] They said: We give you good news with the Truth, therefore do not become from the despairing ones [15:56] He said: And who desairs of the mercy of his Lord but the erring ones?

قالا فما خطبتمي أيها المرسلون (57) قالوا إنا أرسلنا إلى قوم مجرمين (58) إلا عل لوط إلا لمنجوهم أجمعين (59) إلا أمرة قنط إنا ذي الغبرين (60)

[15:57] He said: What is your business then, O messengers? [15:58] They said: Surely we are Sent to a guilty people [15:59] Except for the family of Lut: We will rescue them all [15:60] Except for his wife; We (have) ordained that she shall be of those who remain behind

Quoted by Al Ayyashi, from Abu Hamza Al Sumaly.

Abu Ja’farasws has said: ‘When Allahazwj Ordained the Punishment upon the people of Lutas and Measured it, Loved to Compensate Ibrahimas from the Punishment of the people of Lutas with a knowledgeable boy, by which his as difficulty of the destruction of the people of Lutas would be eased’.

قال أبو جعفر: والغلام العليم هو إسماعيل بن هاجر، فقال إبراهيم للرسول: * (أبشرتموني على أن مسنى الكبر فبم تبشرون) * قال إبراهيم للرسول فما خطبتمي أيها المرسلون قالوا إنا أرسلنا إلى قوم مجرمين إلا عل لوط إلا لمنجوهم أجمعين إلا أمرة قنط إنا ذي الغبرين.

Abu Ja’farasws said: ‘And the knowledgeable boy, heas was Ismail as son of Hajaras’. So Ibrahimas said to the Messengers [15:54] He said: Do you give me good news when old age has come upon me? – By what then do you give me good news? [15:55] They said: We give you good news with the Truth, therefore do not become from the despairing ones’. Ibrahimas said to the Messengers: ‘[15:57] He said: What is your business then, O messengers? [15:58] They said: Surely we are Sent to a guilty people. They have been a transgressing people, in order to warn them of the Punishment of the Lordazwj of the worlds’. 
Abu Ja'far asws said: ‘Ibrahim as said: ‘Luṭ is among them’. They said: ‘We are more knowing of the ones who are therein. We shall rescue him as and his family [15:60] Except for his wife; We (have) ordained that she shall be of those who remain behind’.

So when Allah azwj Punished them, Allah azwj Sent Messengers to Ibrahim as giving him as the good news of Is'haq, and proclaim to him as the destruction of the people of Luṭ, and these are His azwj Words [11:69] And Our messengers came to Ibrahim with good news. They said: Peace! He said: Peace! So it was not before he came with a roasted calf meaning slaughtered, grilled, not overdone [11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, we are sent to people of Luṭ [11:71] And his wife was standing (by), so she laughed, then We Gave her the good news of Is'haq and after Is'haq, Yaqoub. So she as laughed, meaning astounded from their speech’. 18

Verse 99

واعبد ربك حتى يأتيك اليقين (99)

[15:99] And worship your Lord until there comes to you certainty

(It has been narrated) from the martyr Abu Al-Hassan Zayd, son of Ali asws having said, ‘[15:99] until there comes to you certainty’, said, ‘The death’. 19

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18 Hadeeth No. 172
19 Hadeeth No. 173
Verse 25

[16:25] That they may bear their burdens entirely on the Day of Judgement, and (also) of the burdens of those whom they are leading astray without knowledge; Indeed, evil is what they are bearing.

Verse 84

[16:84] And on the Day when We will Raise up a witness out from every community, then We will not be Allowing those who disbelieve, nor shall they be (Allowed) to solicit Favours.

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20 Hadeeth No. 174
21 Hadeeth No. 175
Verse 3

[17:3] The offspring of those whom We Carried with Noah; surely he was a grateful servant

(The narrator says), 'I said to Abu Ja'far asws, 'What does Allahazwj Mean by Hisazwj Words to Noahas [17:3] surely, he was a grateful servant? So the Imam asws said: 'Serious words with regards to them (offspring of Noahas). Whenever it was morning and evening, Noahas was saying; 'I testify that whatever Bounty which has come to meas, so it is from Allahazwj, One with not associates for Himazwj. For Himazwj is the Praise Elevated by it, and the abundant thanks!' So, Allahazwj Revealed [17:3] surely he was a grateful servant. So this was in hisas appreciation.'

Verse 36

[17:36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about

In the Tafseer of Ali Bin Ibrahim, said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly,

From Abu Ja'farasws having said: ‘Rasool-Allahasws said: ‘The feet of the servant would not (be allowed to be) moved from in front of Allahasw Mighty and Majestic, until he is asked about four characteristics – Your life, what did you waste it on; and your body, what did you wear it out on; and your wealth, from where did you accumulate it and where did you place (spend) it?’ And the love for usasws, the Peopleasws of the Household’.23

22 Hadeeth No. 176
23 Hadeeth No. 177
Verse 41

[17:41] And certainly We have repeated in this Quran that they may be mindful, but it does not increase them except for their aversion (hatred)

Furat Al Kufy said, ‘Ja'far Bin Muhammad Al Fazary narrated to me, from Ahmad Bin Al Husayn, from Muhammad Bin Hatim, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja'far[asws] about the Words of Allah[azwj] [17:41] And certainly We have repeated in this Quran, said: ‘It Means “We[azwj] have Mentioned Ali[asws] in all of the Quran, and he[asws] is the remembrance (Al-Zikr) but it does not increase them except for their aversion’.24

Verse 44

[17:44] and there is not a single thing but it Glorifies Him with His praise, but you do not understand their Glorification; He was always Forbearing, Forgiving

Abu Naeem Al Asbahany – ‘Muhammad Bin Ahmad Al Ghatreyfi narrated to us, from Muhammad Bin Ahmad Bin Is'haq Bin Khuzeyma, from saeed Bin Abdullah Bin Abdul Hakam, from Abdul Rahman Bin Waqad, from Yahya Bin Sa'alba, from Abu Hamza Al Sumaly who said,

‘I was in the presence of Ali[asws] Bin Al-Husayn[asws], and there were sparrows flying around, chirping, so he[asws] said: ‘O Abu Hamza! Do you know what these sparrows are saying?’ So I said, ‘No!' The Imam[asws] said: ‘So these are Extolling the Holiness of their Lord[azwj] Mighty and Majestic and asking Him[azwj] for the provision for their day’.25

24 Hadeeth No. 178
25 Hadeeth No. 179
‘Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to me, and he\textsuperscript{asws} heard the chirping of the sparrows, so he\textsuperscript{asws} said: ‘Do you know, O Abu Hamza, what they are saying?’ I said, ‘No!’ The Imam\textsuperscript{asws} said: ‘They are Glorifying my\textsuperscript{asws} Lord\textsuperscript{azwj} Mighty and Majestic and seeking the provision for their day’.\textsuperscript{26}


Jalal Al Deen Al Suyuti extracted the speech from Abu Hamza having said,

‘I was with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, so there passed by us some sparrows, chirping, so he\textsuperscript{asws} said: ‘Do you know what these sparrows are saying?’ So we said, ‘No!’ He\textsuperscript{asws} said: ‘But I\textsuperscript{asws} am not saying that I\textsuperscript{asws} know the unseen, but, I\textsuperscript{asws} heard my\textsuperscript{asws} father\textsuperscript{asws} saying: ‘I\textsuperscript{asws} heard Ali\textsuperscript{asws} Bin Abu Talib Amir Al-Momineen\textsuperscript{asws} saying: ‘The bird, when the morning comes, Glorifies its Lord\textsuperscript{azwj} and asks Him\textsuperscript{azwj} for the provision of their day’, and these ones are (also) Glorifying their Lord\textsuperscript{azwj} and asking Him\textsuperscript{azwj} for the provision of their day’.\textsuperscript{27}

Verse 46

وإذا ذكرت ربك في القرآن وحده وله على أديمهم نفورا

[17:46] And We place coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord Alone in the Quran, they turn their backs in aversion (hatred)


Al Ayyashi, from Abu Hamza Al Sumaly who said,

‘Abu Ja’far\textsuperscript{asws} said to me: ‘O Sumaly! The Satan\textsuperscript{la} comes in front of the Prayer leader, so he\textsuperscript{la} asks him whether he mentioned his Lord\textsuperscript{azwj}? So if he says yes, so he\textsuperscript{la} goes away. And if he says, ‘No’, he\textsuperscript{la} rides upon his shoulders, and would be the Prayer leader of the people until they disperse’. I said, ‘May I be sacrificed for you\textsuperscript{asws}? And what is the meaning of his\textsuperscript{la} words ‘Mentioned his Lord\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘The loud recitation of ‘Bbismi Allah al-rahman al-rahim’ In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful’.\textsuperscript{28}

\textsuperscript{26} Hadeeth No. 180
\textsuperscript{27} Hadeeth No. 181 – (Non-Shiah source)
\textsuperscript{28} Hadeeth No. 182
Verse 70

And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We have Sustained them of the good things

Verse 71

The Day when We will Call every human being with their Imam; so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly
journey and going out to the ramble (wandering aimlessly), so you would be propagating, and have sittings, and would be considering in the landscape. You would become serious and extend your journey in front of you, so you would be eating from your food, and a lizard would pass by, so you would be ordering your slaves to catch it and bring it to you. So you would be leaving me along and pledging allegiances to the lizard, and make it to be your Imam besides me.

And know that I heard my brother Rasool-Allah saying: ‘When it will be the Day of Judgement, a Caller would Call out for each people to be alone with the one they used to make their Imam in the life of the world. So who would be more ugly of faces than you lot, and you avoided the brother and his cousin and his brother in law, and broke the Covenant which Allah and His Rasool took upon you, and you would be Resurrected on the Day of Judgement and your Imam would be the lizard. And these are the Words of Allah Mighty and Majestic [17:71] The Day when We will Call every human being with their Imam’.

So they said, ‘O Amir Al Momineen! We are not intending except for the fulfilling of our needs and meet up with you. But, he turned around from them and was saying: ‘Upon you is the destruction and the doom. By Allah! It will not happen except as what I have said to you, and I have not said except for the truth’.

And Amir Al-Momineen went until he came to be at the field. They went out to Al-Kharnouq, and they were eating the food have sat in the place, eating and drinking the wine. So a lizard passed them by, and they ordered their slaves to capture it and bring it. So they left alone Amir Al-Momineen and pledge allegiance to it, and the lizard extended its hand to them, so they said, ‘By Allah! You (Lizard) are our Imam what we are pledging allegiance to and to Ali Bin Abu Talib is one and the same, and you are more beloved to us than him’. Thus it was as Amir Al Momineen had said, and the people were just as Allah High had Said [18:50] Evil is (this) change for the unjust.'
Then they met up with him asws, so he asws said to them when they returned to him asws: ‘You did it, O enemies of Allah azwj, and enemies of His asws Rasool saww, and enemies of Amir Al-Momineen asws, what I asws had informed you of beforehand’. So they said, ‘No, O Amir Al-Momineen asws, we did not do it’. So he asws said: ‘By Allah azwj! Allah azwj will be resurrecting you all with your Imam’. They said, ‘O Amir Al-Momineen asws! We would succeed if we were to be Resurrected with you asws’. So he asws said: ‘How will you come to be with me asws, and you had left me asws alone and pledged allegiance to the lizard. By Allah azwj! It is as if I am looking at you all on the Day of Judgement, and the lizard is ushering (leading) you to the Fire’.

فحلوا له بالله إنا ما فعلنا ولا خلعناك ولا بايعنا الضب، فلما رأوه يكذبهم ولا يقبل منهم أقروا له وقالوا: اغفر لنا ذنوبنا، قال: والله لا غفرت لكم ذنوبكم وقد اختتمت مسخا مسخه الله وجعله آية للعالمين وكونتمي رسول الله (صلى الله عليه وألله وآله) وقد حذثني بحذركم عن جبرائيل عن الله سبحانه وآله وآله وآله وآله وآله وآله وآله وآله.

So they swore on oath by Allah azwj, ‘We did not do it, nor leave you asws alone, nor pledged allegiance to the lizard’. So when he asws saw their lies and did not accept from them, they agreed with him asws and said, ‘Forgive us our sins’. He asws said: ‘By Allah azwj! I asws will not Forgive you your sins, and you had chosen a metamorphose (creature) whom Allah azwj has metamorphose and Made it to be a Sign for the worlds, and you belied Rasool-Allah saww, and your news was narrated to me asws from Jibraeel as from Allah azwj the Glorious, thus remoteness is for you and being trampled upon’.

ثم قال: لئن كان مع رسول الله (صلى الله عليه وآله) منافقون، فان معي منافقون وأنتم هم، أما والله يا شبع بن ربعي وآنت يا عمرو بن حريث ومحمد بن الأشعث يا أشعث بن قيس لتقتلن ابنى الحسين (عليه السلام) ! هكذا حدثني حبيبي رسول الله (صلى الله عليه وآله) فالويل لمن رسول الله خصمه وفاطمة بنت محمد،

Then he asws said: ‘As there used to be hypocrites with Rasool-Allah saww, so with me asws are hypocrites, and you all are (from) them. But, by Allah azwj, O Shuayb Bin Rabi’e, and you O Amro Bin Hareys, and Muhammad your son, you O Ash’as Bin Qays, would be killing my asws son asws Al-Husayn asws! This is how my asws beloved Rasool-Allah saww had narrated to me asws. So woe be upon the one whose opponent is Rasool-Allah saww and Fatima asws daughter of Muhammad saww.

فلمما قتل الحسين بن علي (عليهما السلام) كان شبع بن ربعي وعمرو بن حريث ومحمد بن الأشعث فيمن سار إليه من الكوفة وقاتله بكرية حتى قلوبه، وكان هذا من دلائله.

So when Al-Husayn asws Bin Ali asws was killed, Shabas Bin Rabi’e, and Amro Bin Hareys, and Muhammad Bin Al Ash’as were among the one who had travelled from Al-Kufa and fought him asws at Karbala until they killed him asws. And this was from his asws evidence (proof): 30

Verse 73

٣٠ حديث نو. ١٨٤

وإن كانوا ليجتازوك عن الذي أوجينا إليك لتقتري علينا غيره وإذا لا نتخذوك خليلا (٧٣)
[17:73] And they plotted to tempt you away from that which We Revealed to you, to make you to substitute against Us with someone else, and then they would have taken you for a friend

علي الحسيني الاسترآبادي [نروى المشار إليه رحمة الله عليه، عن أحمد بن الاسم قال] حدثنا أحمد بن محمد السبلي، عن محمد بن خالد البرقي، عن أبي حمزه، عن أبي جعفر (عليه السلام) قال: * (إن كادوا ليفتئنك عن الذئب أوبنيا إليك) * [ يعني في علي (عليه السلام)].

Ali Al Husayni Al Astarabady, in a report referenced to him, from Ahmad Bin Al Qasim, from Ahmad Bin uhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Ibn Al Fazeyl, from Abu Hamza,

Abu Ja'farasws has said: **[17:73] And they plotted to tempt you away from that which We Revealed to you – Meaning with regards to Aliasws.**

Verse 78

أقيم الصلاة لدلوك الشمس إلى غسق اليل وقرءان الفجر إن قرءان الفجر كان مشهودا (78)

[17:78] Establish the Prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the recitation at dawn was always witnessing

[الصدوق] أبي (رحمه الله) قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب قال: حدثنا هشام بن سلمان، عن أبي حمزه، عن سعيد بن المسيب قال: سألت علي بن الحسن (عليهما السلام) فقالت له: متى فرضت الصلاة على المسلمين على ما هم اليوم عليه؟

Al Sadouq – ‘My father said, ‘Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza, from Saeed Bin Al Musayyab who said,

‘I asked Aliasws Bin Al-Husaynasws by saying to himasws, ‘When were the Prayers Obligated upon the Muslims to be what they are upon today?’

قال: فقال بالمدينة حين ظهرت الدعوة وقوى الإسلام وكتب الله عزوجل على المسلمين الجهاد زاد رسول الله (صلى الله عليه وآله) incrased seven cycles in the Prayer – Two cycles in Al-Zohr, and two Cycles in Al-Asr, one Cycle in Al-Magrib, and two Cycles in Al-Isha the last, and agreed Al-Fajr upon what had been Obligated at Makkah to hasten the elevation of the Angels of the night to the sky, and to hasten the descent of the Angels of the Day to the earth.

So the Imamasws said: ‘At Al-Medina when the Call was made to be apparent, and Islam was strong, and Allahazwj Mighty and Majestic Prescribed the Jihad upon the Muslims. Rasool-Allahazwj increased seven cycles in the Prayer – Two cycles in Al-Zohr, and two Cycles in Al-Asr, one Cycle in Al-Magrib, and two Cycles in Al-Isha the last, and agreed Al-Fajr upon what had been Obligated at Makkah to hasten the elevation of the Angels of the night to the sky, and to hasten the descent of the Angels of the Day to the earth.

فكان ملائكة النهار وملائكة الليل يشهدون مع رسول الله (صلى الله عليه وآله) صلاة الفجر، فلذلك قال الله تعالى: *(وقراءان الفجر إن قراءان الفجر كان مشهودا)* ليسهده المسلمون وليشهدوه ملائكة النهار وملائكة الليل

31 Hadeeth No. 185
The Angels of the day and the Angels of the night used to witness Al-Fajr Prayer with Rasool-Allah{saww}. Thus, it was due to that, Allah{azwj} the High Said [17:78] and the morning recitation; surely the recitation at dawn was always witnessed - The Muslims witness it, and the Angels of the day witness it, and the Angels of the night'.

**Verse 80**

وقل رب أدخلني مدخل صدق وأخرجنى مخرج صدق وأجعل لى من لدنك سلطنا نصيرا

[17:80] And say: Lord! Make me to enter a goodly entering, and Cause me to go exit a goodly exit, and Grant me from Yourself an Authority, a persistent helper

Al Sa'alby – Abu Hamza Al Sumaly reported, from Ja'far Bin Muhammad, from Sha'ba Bin Al Mankadar who said,

‘Rasool-Allah{saww} said, when he{saww} entered the cave, ‘Lord{azwj}! Enter me{saww} into the cave with a goodly entering, and Cause me{saww} to exit from the cave with a goodly exit to Al-Medina’.  

**Verse 82**

وننزل من القرآن ما هو شفاء ورحمة للمؤمنين ولا يزيد الظلمين إلا خسارا

[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers, and it does not increase the unjust except for the loss

Ali Al Husayni Al Astarabady, from Muhammad Bin Al Abbas, from Muhammad Bin Khalid Al barqy, from Muhammad Bin Ali Al Sayrafi, from Ibn Fazeyl, from Abu Hamza,

Abu Ja'far{asws} has said: ‘[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers, and it does not increase the unjust (i.e. those who were unjust to the Progeny{asws} of Muhammad{saww} except for the loss’.  

**Verse 89**

ولقد صرفنا للناس في هذا القرآن من كل مثل فأبى أكثر الناس إلا كفروا

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32 Hadeeth No. 186
33 Hadeeth No. 187 – (Non-Shiah source)
34 Hadeeth No. 188
[17:89] And We have Explained for the people in this Quran every kind of example, but most of the people refused (to accept) except for the denying of it

سورة الكهف

SURAH AL KAHF

Verses 23 & 24

ولا تقولن لشائ إنى فاعل ذلك غدا إلا أن يشآء الله واذكر ربك إذا نسيت (23) إلا أن يشاء الله وذكر(R)بك إذا نسيت (24)

[18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"; and remember your Lord when you forget

(عبريتي) عن أبي حمزة، عن أبي جعفر (عليه السلام) ذكر ان آدم لما أسكنه الله الجنة قال له: يا آدم لا تقرب هذه الشجرة، فقال: نعم يا ربي ولم يستثن، فأمر الله نبيه فقال: * (ولا تقولن لشائ إنى فاعل ذلك غدا إلا أن يشآء الله واذكر(R)بك إذا نسيت) * ولو بعد سنة.

Al Ayyashi, from Abu Hamza.

(It has been narrated) from Abu Ja'farasws Muhammad Bin Aliwasws Bin Al-Husaynwasws regarding the Words of the High [17:89] but most of the people refused (to accept) except for the denying of it, said in its explanation: 'It Means (denying) the Wilayah of Aliwasws on the day Rasool-Allahasws established himwasws (the Imamasws)'.35

Ibn Kaseer said, 'Abu Bakr Bin Ayyash said, from Abu Hamza Al Sumaly, from Akrama

35 Hadeeth No. 189
36 Hadeeth No. 190
(It has been narrated) regarding His Words [18:24] and remember your Lord when you forget, said, 'When you are angry'.

Verse 44

[18:44] Over here the Wilayah is for Allah, the Truth

(It has been narrated) from Abu Ja'far Muhammad Bin Ali regarding the Words of Allah the High [18:44] Over here the Wilayah is for Allah, the Truth, said: ‘That is the Wilayah of Amir Al-Momineen which a Prophet was not Sent at all except with it’.

Verse 60

[18:60] And when Musa said to his attendant: I will not stop until I reach the junction of the two seas or I will go on for years
Verse 83

And they are asking you about Zulqarnain. Say: I will recite to you an account of him.

So, as for Ayash, so he ruled over what is between the East and the West, and as for Dawood so he ruled was is between Al-Shamaat to the land of Persia, and such was the kingdom of Suleyman. So, as for Yusuf, so it was the kingdom of Egypt and its outskirts, not exceeding it to others.

Al Ja'far has said: ‘Zulqarnayn was a righteous servant. He neither had a horn or gold nor a horn of silver. Allah Sent him among his people, so they struck him upon his right horn.'
And among you is his example’ – and the Imam\textsuperscript{asws} said it three times – ‘and there had been described for him the water of life, and it was said to him, ‘The one who drinks a drink from it, would not die until he hears the Scream, and he went out in seeking it until he came to a place in which were sixty eight springs. And Al-Khizir\textsuperscript{as} had preceded him and from the remnants of his\textsuperscript{as} companions were with him. So he invited them, and gave the people from his\textsuperscript{as} companions, a fish each, then said, ‘Go to this place, and each man from among you should bathe his fish, and Al-Khizir ended up to a spring from those springs. So when the fish was immersed and found the aroma of the water, became alive and swam in the water. So when Al-Khizir\textsuperscript{as} saw that, threw himself\textsuperscript{as} with his\textsuperscript{as} clothes and fell into the water. So he\textsuperscript{as} went on to dip in the water and drink whatever he\textsuperscript{as} came across.

So when he saw that he returned, and his companions returned. So, Zulqarnayn ordered for the fish to be captured, so he said, 'Look!' A fish had remained behind, so they said, ‘Al-Khizir\textsuperscript{as} is its owner’. So he called him\textsuperscript{as} and said, ‘What did you\textsuperscript{as} do with your\textsuperscript{as} fish’. So he\textsuperscript{as} informed him of the news, so he said, ‘What did you\textsuperscript{as} do?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} fell in it plunging to seek it but did not find it’. He said, ‘Did you drink from the water?’ He\textsuperscript{as} said: ‘Yes’.

The Imam\textsuperscript{asws} said; ‘So Zulqarnayn looked for the spring but did not find it, so Al-Khizir\textsuperscript{as} said: ‘You are its owner and you are the one who were Created for this spring’. And the name of Zulqarnayn was Ayaash, and he was the first of the kings after Noah\textsuperscript{as}, ruling over what is between the East and the West’.\textsuperscript{42}

Surah Maryam

Verse 13

وحنا من لدنا وزكوة وكان نقيا (13)

[19:13] And tenderness from Us and purity, and he was pious

\textsuperscript{42} Hadeeth No. 196
(The narrator says) I asked Abu Ja’far asws, ‘So what is the Meaning of His azwj Words regarding Yahya as [19:13] And tenderness from Us and purity? The Imam asws said: ‘Allah azwj was Tender’. I said, ‘So what has reached (about) the Tenderness of Allah azwj upon him as?’ He asws said: ‘Whenever he as supplicated to: ‘O Lord azwj!’ Allah azwj Mighty and Majestic Replied: “Here I azwj am, O Yahya as!”43

Verse 22

[19:22] So she bore him; then withdrew herself with him to a remote place

Verse 46

[19:46] He said: Do you dislike my gods, O Ibrahim? If you do not stop, I will stone you, and leave me for a while

Verse 96

إن الذين عثروا وعملوا الصدح سيجعل لهم الرحمن ودا (96)
[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them

[الفضل الطبيبي] في تفسير أبي حمزة الثماني: حدثني أبو جعفر الباقر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): قل اللهم اجعل لي عندك عهدًا واجعل لي في قلب المؤمنين وداً فقاليهما على (عليه السلام) فنزلت هذه الآية.

Al Fazal I Tabarsy in his Tafseer – Abu Hamza Al Sumaly said,

‘Abu Ja'far Al-Baqir asws narrated to me: ‘Rasool-Allah saww said to Ali asws: ‘Say, O Ali asws! ‘O Allah azwj! Make cordiality (warmth) to be for me asws to be in the hearts of the Believers, (He asws did that) so Allah azwj Revealed [19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them’.46


(It has been narrated) from Abu Ja'far asws regarding the explanation of His azwj Words [19:96] (As for) those who believe and do righteous deeds, said: ‘Believe in Amir Al-Momineen asws and do righteous deeds after the recognition (of Amir Al-Momineen asws)’.47

سورة الأنيباء

SURAH AL ANBIYAA

Verse 30

أولم ير الذين كفروا أن السموت والارض كانتا رتقا ففتقنهما... (30)

[21:30] Or, do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them?...
‘We went for Hajj along with Abu Ja’far asws in the year in which Hisham Bin Abdul Malik went for Hajj, and with his was Nafau, a slave of Umar Bin Al Khataab. So Nafau looked at Abu Ja’far asws in a corner of the House (Kabah), and the people had gathered around him asws. So Nafau said, ‘O Commander of the Faithful, who is this to whom the people have been attracted to?’ So he said, ‘This is a Prophet of the people of Al Kufa. This is Muhammad Bin Ali asws’. So he said, ‘Witness me coming over to him asws, so I shall ask him asws questions regarding which none can answer except for a Prophet, or a son of a Prophet, or a successor of a Prophet’. He said, ‘So go and ask him asws, perhaps you will shame him asws’. 

فجاء نافع حتى اتكأ على الناس ثم أشرف على أبي جعفر (عليه السلام) فقال: يا محمد بن علي إني قرأت التوراة والانجيل والفرقنو واللسان واللغات وعرفت حلالها وحرامها وقد جئت أسألك عن مسائل لا يجيب فيها إلا نبي أو وصي نبي.

So Nafau went until he leant upon the people, then faced to Abu Ja’far asws so he said, ‘O Muhammad Bin Ali asws! I recited the Torah, and the Evangel, and the Psalms, and the Furqan (the Quran), and have recognised its Permissible and its Prohibitions, and have come to ask you asws about certain questions with regards to which none can answer except a Prophet, or a successor of a Prophet’. 

قال: فرفع أبو جعفر رأسه فقال: نافع يا بن رسول الله! إن الله عزوجل قد كفرَنا أن السموم والأرض كانتا رتقا ففتقنها! قال في تلك تابع,* قال: إن الله تبارك وتعالى لما أهبط آدم إلى الأرض وكانت السماء فتقنها فعندما تاب الله عزوجل فأمر السماء فتقنها. قال نافع: صدقت يا ابن رسول الله!

He asws said: ‘So Abu Ja’far asws raised his asws head, so he asws said: ‘Ask about whatever occurs to you’. So he said . . . . , ‘Inform me about the Words of Allah awzw Mighty and Majestic [21:30] Or, do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them?’ He asws said: ‘When Allah awzw Blessed and High Caused Adam as to descend to the earth, and the skies were closed up and did not rain anything, and the earth was closed up and did not grow anything. So when Allah awzw Mighty and Majestic Turned to Adam as (with mercy), Commanded the sky so it collected with the clouds, the Commanded it, so it allowed it (rain) to fall. Then He awzw Commanded the earth, so it grew the trees, and these bore fruit, and the rivers flowed. So that was it being closed up, and this is it having opened up’. Nafau said, ‘You asws have spoken the truth, O son asws of Rasool-Allah saww!’.

Verses 87 & 88

وذا النون إذ ذهب مغضبا فظن أن لن نقدر عليه فنادى في الظلمت أن لا إله إلا أنت سبحنك إنى كنت من الظلمين 17

فاستجبنا له ونجينه من الغم وكذلك ننجي المؤمنين 11

[21:87] And the one with the fish (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the believers

48 Hadeeth No. 202
عن الثمالي، عن أبي جعفر (عليه السلام) قال: ان يونس لما آذاه قومه دعا الله عليهم فأصبحوا أول يوم

العياشي

ووجوههم صفر، وأصبحوا اليوم الثاني ووجوههم سود. قال: وكان الله واعدهم أن يأتيهم العذاب فأتاهم العذاب حتى نالوه برماحهم، ففرقوا بين النساء وأولادهن والبقر وأولادها، ورسو المسح والمصوف وضععوا الحبال في أعناقهم وألقو الرماد على رؤوسهم وضموا رأسيما وحيدا إلى ربي، وقالوا أمينا باليه يونس، قال: فصرف الله عنهم العذاب إلى جبال أمد.

Al Ayyashi, from Al Sumaly.

(It has been narrated) from Abu Ja’far asws having said: ‘When the people of Yunus as hurt him as, he as supplicated to Allah azwj against them. In the morning of the first day, their faces were yellow, and in the morning of the second day they faces were black. And Allah azwj had Promised him as that the Punishment would come upon them. So the Punishment came to them until their lancer separated from between the people, and their children, and the cows and their young ones, and wore black, and put ropes round their necks, and ashes upon their heads, and they cried out in unison to their Lord azwj, and said: ‘We believe in the God of Yunus as!’ So Allah azwj Struck the Punishment at the mountain for a duration.

The morning came and Yunus as thought that they had been destroyed, but he as found them to be in good health, and he as went out as Allah azwj Said [21:87] when he went away in anger, until he as boarded a ship in which were two men. The ship wavered (became unstable), so the captain said, ‘O people! My ship requires (someone to leave it).’ So Yunus as said: ‘I as am he’. And he as stood to throw himself as (into the water), so he as saw the fish and it had opened its mouth, so he as feared it, and the two men came to him as and said to him as, ‘You as are one, and we are two men.’ So they drew lots with arrows, and the arrow occurred to him as.

فجأته السنة بأن السهام إذا كانت ثلاث مرات انها لا تخطئ، فألقى نفسه فالتقمه الحوت، فطاف به البحار سبعة حتى صار إلى البحر المسجور وبه يعذب قارون،

Thus, flowed the Sunnah, that when an arrow comes up three times, it would not err. So he as threw himself as (into the water) and the fish swallowed him as and circled the seven seas with him as until it came to the swollen sea and by it Qaroun la was being Punished.

فسمع قارون دويا فسأل الملك عن ذلك، فأخبره أنه يونس وان الله قد حبسه في بطن الحوت، فقال له قارون: أتأذن لي أن أكلمه! فذاع له موسى فأخبره أنه مات، وياك لسه الحوت، وياك لسه الحوت، وياك لسه الحوت. وياك لسه الحوت، وياك لسه الحوت، وياك لسه الحوت، وياك لسه الحوت، وياك لسه الحوت. وياك لسه الحوت، وياك لسه الحوت، وياك لسه الحوت.

So Qaroun la heard his as supplication (from inside the fish), so he la asked the Angel about that. So he informed him la that it is Yunus as and that Allah azwj has Imprisoned him as in the belly of the whale. So Qaroun la said to him, ‘Would you allow me la that I la should speak to him as.’ So he allowed him la. So he la asked about as. So he (Yunus as) said that he (Musa as) had passed away, and he as wept. Then he la asked him la about Haroun as. So he as informed him la that he as had (also) passed away. So he la wept and panicked with an intense panic, and asked him la about his as sister Kalsam, and she had been spoken for him la. So he as informed him la that she had died.
فقال: وأسفًا على آل عمران قال فأوحى الله إلى الملك الم -ع: ان ارفع عنه العذاب بقية الدنيا لرقته على قرابته.

So he said, ‘I feel aggrieved upon the Progeny of Imran. He said: ‘So Allah Revealed unto the Angel who had been allocated to him that he should lift the Punishment from him for the remainder of the world, due to his softening upon his relatives’.49

Verses 101 to 104

إن الذين سبقت لهم منا الحسنى أولئك عنها مبعدون لا يسمعون حسيسها وهم في ما اشتهت أنفسهم خلدون.

The Imam said: ‘A ride would be instructed, so it would be said, ‘Go in the (Day of) Judgement wherever you desire to. So if you like to stop in the Reckoning, and if you like pause upon the verge of Hell, and if you like enter the Paradise. And the keeper of the Fire would be saying, ‘O you! Who are you, a Prophet or a successor?’ So he would be saying, ‘I am from the Shias of Muhammad and the People of his Household’. So he would be saying, ‘That (leeway) is for you’.50

[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it [21:102] They will not hear its faintest sound, and they shall be abiding eternally in that which their souls long for for [21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised [21:104] On the day when We will roll up the sky like the rolling up of the scroll for writings, as We Originated the first creation, (so) We shall Repeat it; a Promise (binding) on Us; Surely We will be Doing it

Al Ahwazy – Al Nazar Bin Suweyd, from Haseyn Bin Musa, from Abu Hamza.

(It has been narrated) from Abu Ja’far having said: ‘In the atmosphere there is an Angel called Ismail who is (in charge) over three hundred thousand Angels, each one of them is (in charge) over one hundred thousand, counting the deeds of the servants. So when it is the head (beginning) of the year, Allah Sends to them an

49 Hadeeth No. 203
50 Hadeeth No. 204
Angel called Al-Sajal who takes from them, and these are the Words of Allahazwj Blessed and High [21:104] On the day when We will Roll up the sky like the rolling up of the scroll for writings’.\(^{51}\)

سورة الحج

Surah Al-Hajj

Verse 19

هذان خصمان اختصموا في ربهم كفرت قطعت لهم ثياب من نار يصب من فوق رؤوسهم الحميم (19)

[22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of Fire, boiling water shall be poured over their heads

(It has been narrated) from Abu Ja'farasws regarding the explanation of the Words of the High [22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve (in the Wilayah of Alliasws), for them are cut out garments of Fire’.\(^{52}\)

Verse 29

وليطوفوا بالبيت العتيق (29)

[22:29] and let them go round the Ancient House

(I said to Abu Ja'farasws in the Sacred Masjid, ‘For which thing did Allahazwj Name it as ‘Ancient’?’ So heasws said: ‘There is none from the house which Allazwj has Placed in the earth except that there is a lord for it, and Settled its settlers, apart from this House, for there is no lord for it except for Allahazwj Mighty and Majestic, and it is free (from being owned)’.

\(^{51}\) Hadeeth No. 205

\(^{52}\) Hadeeth No. 206
Then the Imam<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Created it before the earth, then Created the earth from after it, so He<sup>azwj</sup> Spread it (the earth) from underneath it (the House)’. <sup>53</sup>

**[22:30] That (shall be so); and whoever magnifies the Sanctities of Allah, it is better for him in the Presence of his Lord**

Al Sadouq – ‘My father narrated to me, from Sa’ad Bin Abdullah, from Muhammad Bin Abdul Hameed, from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Hamza Al Sumaly, from Akrama, from Ibn Abbas who said,

‘Allah<sup>azwj</sup> Mighty and Majestic has three sanctities the like of which there isn’t any – His<sup>azwj</sup> Book and it is His<sup>azwj</sup> Light and His<sup>azwj</sup> Wisdom, and His<sup>azwj</sup> House which He<sup>azwj</sup> has Made it to be a direction for the people which Allah<sup>azwj</sup> does not Accept an aspect besides it, and the family of His<sup>azwj</sup> Prophet<sup>saww</sup>, Muhammad<sup>saww</sup>. <sup>54</sup>

**Surah Al-Noor**

**Verse 3**

الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين (3)

**[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Believers**

Al Sa’alby – Abu Hamza Al Sumaly said,

‘The apparent of the Verse is news, so its metaphor is that it should become such, like His<sup>azwj</sup> Words <sup>3:97</sup> and whoever enters it shall be secure; and His<sup>azwj</sup> Words, the Glorious <sup>29:45</sup> surely Prayer prevents from the immoralities and evil. It Means it is befitting that he should become like that’. <sup>55</sup>
**Verse 23**

إن الذين يرمون المحصنت الغفلت المؤمنت لعنوا في الدنيا والاخرة ولهم عذاب عظيم (23)

[24:23] Surely, those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment

Al Sa’alby – Ibn Fanjawiya informed me, from Ibn Hayan, from Is’haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly who said,

'It has reached us that it was Revealed regarding Polytheists of the People of Makkah when there used to a covenant between them and Rasool-Allahsaww. So when the woman went out to Rasool-Allahsaww to Al-Medina as an emigrant, the Polytheists from the people of Makkah expelled her and said, ‘But rather, she went out in an outburst (in anger).’

**Verses 36 & 37**

في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والاصال (36) رجال لا تلهيهم تجرة ولا بيع عن ذكر الله وإقام الصلوة وإيتآء الزكوة يخافون يوما تتقلب فيه القلوب والأبصار (37)

[24:36] (The Light is) in houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned

Abu Hamza Al Sumaly in a News (Hadeeth) –

‘When it was the year in which Abu Ja’far Muhammadasws Bin Aliasws went on Hajj and Hisham Bin Abdul Malik met him and the people spread out to himasws, so Akrama said, ‘Who is this to whom is a visage (appearance) of the knowledge? I shall try himasws!’ So when he was like in front of himasws, he dropped and fell down in the hands of Abu Ja’farasws and said, ‘O sonasws of Rasool-Allahsaww! I have sat in many a gathering in front of Ibn Abbas and others, but I did not see what I am seeing now!’ So Abu Ja’farasws said to him: ‘Woe be unto you, O slave of

56 Report No. 210 – (Non-Shiah source)
the people of Syria! You are in front of (a Household) [24:36] which Allah has Allowed to be Exalted and that His Name may be Mentioned in them. 57

Al Kulayni – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I was seated in the Masjid of the Rasool when a man came over. So he greeted, and said, 'Who are you O servant of Allah?' I said, 'I am a man from the people of Al-Kufa. What is your need?' So he said to me, 'Do you know Abu Ja'far Muhammad Bin Ali?' So I said, 'Yes, so what is your need to him?' He said, 'I have forty question which I would like to ask him, so whatever is from the Truth I shall take it, and whatever was from falsities I shall leave it'.

Abu Hamza said, 'So I said to him, 'Do you recognise between the truth and the falsehood?' He said, 'Yes'. So I said to him, 'So what is your need for him then if you recognise between the truth and the falsehood?' So he said to me, 'O person of Al-Kufa! You people are unbearable. If you see Abu Ja'far and around him were the people of Khurasan and others, asking him about the rituals of the Hajj. So I went until I sat in his gathering, and the man sat near to him'.

Abu Hamza said, 'So I sat where I could hear the speech, and around him were scholars from the people. So when their needs were fulfilled and they dispersed, he turned towards the man and said to him: 'Who are you?' He said, 'I am Qatada Bin Da'amat Al-Basry'. So Abu Ja'far said to him: 'You are a jurist of the people of Al-Basra?' He said, 'Yes'. So Abu Ja'far said to him: 'Woe be unto you, O Qatada! Allah Created people from His creatures, so He Made them as Proofs upon His (other) creatures. Therefore, they are the pegs in His earth, standing fairly by His Commands, being excellent in His Knowledge. He Chose them before He Created them as shadows staying on the right of His Throne'.

57 Hadeeth No. 211
He (Abu Hamza) said, 'So Qatada was silent for a long time, then said, 'May Allah keep you and I have sat in front of the jurists, and in front of Ibn Abbas, but my heart was not stirred in front of any one of them like it has trembled in front of you. Abu Ja’far said to him: 'Woe be unto you! Do you know where you are? You are in front of [24:36] (Households) which Allah has Allowed to be Exalted and that His Name may be Mentioned in them; Glorifying Him therein in the mornings and the evenings [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat. So you then, and we are they. So Watada said to him, 'You have spoken the truth. By Allah! May Allah Make me to be sacrificed for you! By Allah! These are neither houses of stones nor clay'.

Verse 62

[24:62] But rather, the Believers are the ones who believe in Allah and His Rasool, and when they are with him on a momentous affair they go not away until they have asked his permission; surely the ones who ask your permission are they who believe in Allah and His Rasool; so when they ask your permission for some affair of theirs, give permission to whomsoever you like to and ask Forgiveness for them from Allah; surely Allah is Forgiving, Merciful
was granted permission. So he\(^{saww}\) would grant permission to the one whoever he\(^{saww}\) so wanted to from among them\(^{59}\).

سورة الفرقان

**Surah Al-Furqan**

**Verses 8 & 9**

وقال الظلمون إن تتبعون إلا رجلا مسحورا (8) انظر كيف ضربوا لك الأمثل فضلا فلا يستطيعون سبيلنا (9)

[25:8] Or a treasure Given to him, or there be a garden from which he would eat? And the unjust say: You are not following any but a man bewitched [25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way

(It has been narrated) from Abu Ja'far Muhammad\(^{asws}\) Bin Ali\(^{asws}\) He\(^{asws}\) recited [25:8] And the unjust to the Progeny\(^{asws}\) of Muhammad\(^{saww}\) of their\(^{asws}\) rights say: You are not following any but a man bewitched, meaning Muhammad\(^{saww}\). So Allah\(^{azwj}\) Mighty and Majestic Said to His\(^{asws}\) Rasool\(^{saww}\) [25:9] Look at what examples they are striking for you, so they have gone astray, therefore they shall not be able to find a way, (Imam\(^{asws}\)) said; 'To the Wilayah of Ali\(^{asws}\). And Ali\(^{asws}\) – he\(^{asws}\) is the Way.' \(^{60}\)

**Verse 23**

وقدمنا إلى ما عملوا من عمل فجعله هباء منثورا (23)

[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust


59 Report No. 213 – (Non-Shiah source)

60 Hadeeth No. 131
In Tafseer Ali Bin Ibrahim said, ‘My father narrated to me, from Al Nazer Bin Suweyd, from Yahya Al Halby, from Abu Hamza Al Sumaly, (It has been narrated) from Abu Jafar asws having said: ‘One the Day of Judgement Allah azwj would Resurrect a people in front of whom would be Light like the tapestry (like textile). Then, it would be said to it: ‘Be like floating dust!’ Then the Imam asws said: ‘But, by Allah azwj, O Abu Hamza, they used to be Fasting and Praying, but whenever something from the Prohibited was presented to them they would take it, and when anything from the merits of Amir Al-Momineen asws was presented to them, (they) rejected it’. The Imam asws said: ‘And the floating dust – it is which you see in inside the house in the window from the rays of the sun’.  

**Verse 27**

(ин те дни́ ве́eraа бу tаlиf оu че́lo)  
**[25:27]** And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool

(الله) [25:27] Alas! If only I had grabbed hold of Sabeel along with the Rasool – (Sabeel) Meaning Ali asws Bin Abu Talib asws.

Ali Al Husayni Al Astarabady – It has been reported with the mentioned chain, from Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Fazeyl, from Abu Hamza Al Sumaly, (It has been narrated) from Abu Ja’far asws regarding the Words of the Mighty and Majestic [25:27] Alas! If only I had grabbed hold of Sabeel along with the Rasool – (Sabeel) Meaning Ali asws Bin Abu Talib asws. 62

**Verse 75**

[25:75] These shall be Recompensed with the high places because they were patient, and shall be met therein with greetings and salutations

(أولئك يجزون) [25:75] These shall be Recompensed with the high places because they were patient, and shall be met therein with greetings and salutations

Abu Naeem Al Isfahany – Abdullah Bin Muhammad Bin Ja’far narrated to us, from Abdullah Bin Sawar, from Abu Bilal Al Ash’ary, Muhammad Bin marwan, from Sabit, (It has been narrated) from Muhammad asws Bin Ali asws Bin Al-Husayn asws regarding the Words of the Mighty and Majestic [25:75] These shall be Recompensed with

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61 Hadeeth No. 132  
62 Hadeeth No. 133
the high places because they were patient, said: ‘(Patient) upon the poverty in the house of the world’.\(^6^3\)

سورة الشعراء

**Surah Al-Shoara**

**Verses 1 to 4**

في تفسير الثمالي في قوله تعالى: *(طسم تلك ءايت الكتب)*: إن من الآيات مناديا ينادي من الس

[26:1] Ta Sin Meem [26:2] These are the Verses of the Clarifying Book [26:3] Perhaps you will torment yourself with grief because they are not becoming Believers [26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it

Ibn Shehr Ashub in Tafseer of Al Sumaly

(It has been narrated) regarding the Words of the High [26:1] Ta Sin Meem [26:2] These are the Verses of the Clarifying Book – from the signs, a Caller would Call out from the sky at the end of the times: ‘Indeed! The Truth is with Ali\(\text{asws}\) and his\(\text{asws}\) Shias’.\(^6^4\)

Al Sa'alby – Ibn Fanjawiya informed me, from Ibn Hayaan, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly regarding this Verse, said,

'It has reached us, and Allah\(^\text{azwj}\) is more Knowing, that the voice which would be heard from the sky in the middle of the Month of Ramazan, would bring out people out from the houses’.\(^6^5\)

Al Qurtuby – Abu Hamza Al Sumaly said regarding this Verse –

The voice which would be heard from the sky in the middle of the Month of Ramazan, people would come out from the house with it, and the earth would be abuzz with it’.\(^6^6\)

\(^6^3\) Hadeeth No. 214
\(^6^4\) Report No. 215
\(^6^5\) Report No. 216 – (Non-Shiah source)
Verse 116

They said: If you don’t stop Noah, you shall become from those who are stoned to death

Verse 227

and they who act unjustly shall come to know the turning they shall be Overturned with

(66) It has been narrated from the one who was present with Abdul Malik Bin Marwan and he was addressing the people at Makkah. So when he came to a stimulating subject from his sermon, a man stood up to him and said, ‘Never! Never! You are ordering and not following (yourselves), and you are prohibiting and are not
prohibiting (yourselves), and advising and are not learning (from it). Shall I believe in your ways? Or obey your orders?

فأقن قلتم: قلتما فكيف نقتدي بسيرة الظالمين؟ وما الحجة في أتباع المجرمين الذين انخرزوا مال الله ودولا، وجعلوا عبيد الله خولًا، وإن قلتم: أطيعوا أمرنا وأقبلوا نصحنا، فكيف ينصح غيره من يغش نفسه؟ أم كيف تجب طاعة من لم تثبت له عدالة?

So if you are saying, ‘Believe in our ways’, so how can we believe in the ways of the oppressors? And what is the proof in following the criminals who have taken the wealth as their own, and made the servants of Allah as their followers. And if you are saying, ‘Obey our orders and accept our advice’, so how can one give advice to others when he himself is overcome (with sins)? Or how can the obedience be obligated to the one for who justice has not been affirmed.

وإن قلتم: خذوا الحكمة من حيث وجدتموها، وأقبلوا العظة من سمعتموها، فلعل فينا من هو أوضح بصنوف العظات، وأعرف بوجه اللغات متكم، فحزحوا عنها، وأطلقوا أقفالها، وخلوا سبيلها، ينتدب لها الذين شردتموه في البلاد، وتقلتموه عن مستقرهم إلى كل واد، فوالله ما قلتما آزدهم أمة مورونا، وحكمتما في أبداننا وأموالنا، ولكل قائل منكم يوم لا يجد له منقلب (وسيعلم الذين ظلموا أي منقلب ينقلبون).

And if you are saying, ‘Take wisdom from whosesoever it is found to be, and accept the advice from whosesoever one hears it, then perhaps amongst us is one who is most eloquent in sermonic advice, and is more knowing of the aspects of the languages than you. So, embellish from it and release its locks, and open its way, assign for it; the ones who have been displaced in the county, and transport them from their instability to every valley. By Allah! What we are being collared with from the crisis of our affairs, and being judged with regards to our bodies, and our wealth, and our Religion, so that we may travel in it upon the ways of the tyrants. We are not patient with ourselves for the duration, and reaching the goal, and completions of the ordeal. And from every speaker among you is a Day he cannot avoid, and a Book (Register of deeds) which is inevitable that he would read it, not leaving out anything small or big, but is counted in it [26:227] and they who act unjustly shall come to know the turning they shall be Overturned with’. 

قال: فقام إليه بعض أصحاب المسالح فقبض عليه، وكان ذلك آخر عهدها به، ولا ندري ما كانت حاله.

He (Abu Hamza) said, ‘So, some armed men stood up and seized him, and that was the last of our time with him, and we do not know what was his state (what happened to him)’. 69

سورة النمل

Surah Al-Naml

Verse 16

علمنا منطق الطير وأوتيتنا من كل شيء إن هذا لهو الفضل العظيم (16)
[27:16] We have been Taught the speech of the birds, and we have been Given from all things

Verse 29

She said: O you Chiefs! An honourable letter has been delivered to me

Verse 50

and who is more erring than the one who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people
Al Saffar Al Qummy – Muhammad Bin Al Hassan Narrated to us, from Al Nazar Bin Shuayb, from Muhammad Bin Al Fazal, from Abu Hamza Al Sumaly who said,

‘I heard Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic [28:50] and who is more erring than he who follows his own desires without any Guidance from Allah? The Imam asws said: ‘Allah azwj Means by it the one who takes his Religion by his opinion from other than an Imam asws from the Imams asws of the Guidance’.  

Verse 88

[28:88] Everything will perish except for His Face

Al Barqy, from Muhammad Bin Ismail Bin Bazi’e, from Mansour Bin Yunus, from one who used to sit with Abu Hamza Al Sumaly, from Abu Hamza who said,

‘I said to Abu Ja’far asws, ‘(What about) the Words of Allah azwj the High [28:88] everything will perish except for His Face? He asws said: ‘Everything will perish and the Face would remain. Surely, Allah azwj Mighty and Majestic is Greater than to be described. But, its meaning is, everything will perish except for His azwj Religion, and the Face (Aspect) is that which comes from Him azwj’.  

(It has been narrated) from Abu Ja’far asws said, ‘I said regarding the Words of Allah azwj Mighty and Majestic [28:88] everything will perish except for His Face’. The Imam asws said: ‘O so and so! So everything will perish and there will remain the Face of Allah azwj Mighty and Majestic? And Allah azwj is Greater that to be described, but its meaning is that everything will perish except for His azwj Religion, and we asws are the Face which Allah azwj has Given from Him azwj, and it would never cease to be among the servants of Allah azwj for as long among them is a Rowbah’. I said, ‘And what is the Rowbah?’ He asws said: ‘The need. So when there does not happen to be
a *Rowbah* among them, Allah^{azwj} would Raise us^{asws} and He^{azwj} would do what I^{asws} like*.^{74}

[Ibn Kaseer – Abu Bakr Bin Ayash] said, from Abu Hamza Al Saffar, from Akrama who said,

‘I said to Abu Ja’far^{asws}, *May Allah^{azwj} Make me to be sacrificed for you^{asws}! Inform me about the Words of Allah^{azwj} Blessed and High [28:88] everything will perish except for His Face*. He^{asws} said: *O so and so! So everything would perish and the Face would remain. Allah^{azwj} is greater than to be described, but its meaning it that everything would perish except for His^{azwj} Religion. We^{asws} are the Face, which Allah^{azwj} has Given from Him^{azwj}. We^{asws} would never cease to be among the servants of Allah^{azwj} for as long as there is Rowya among them for the Sake of Allah^{azwj}, I said, ‘And what is the Rowya, may I be sacrificed for you^{asws}? He^{asws} said: *A need. So if there does not happen to be a need for it among them, Allah would Raise us^{asws}, so he^{azwj} would Deal with us^{asws} what I^{asws} like*.^{75}

*Surah Luqman^{as}*

**Verse 12**

ولقد ءاتينا لقمن الحكمة... (12)

[31:12] *And We Gave the Wisdom to Luqman*

[Ibn Kaseer – Abu Bakr Bin Ayash] said, from Abu Hamza Al Saffar, from Akrama who said,

‘Luqman^{as} said to his^{as} son: ‘I^{as} tasted the bitterness, so I^{as} did not taste anything more bitter than the poverty; and I^{as} carried every heavy burden, but I^{asws} did not carry a burden heavier than an evil neighbour. And if the speech was from silver, the silence would be from the gold’.^{76}

74 Hadeeth No. 225
75 Hadeeth No. 226
76 Report No. 227 – (Non-Shiah source)
Verse 18

[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal

(آمن كان مؤمنا كمن كان فاسقا لا يستون)

Al Hakam Al Haskany – Al Husayn Bin Muhammad Bin Al Husayn informed us by his reading of Sufyan, from Muhammad Bin Khalaf Bin Hayan, from Is’haq Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly

(It has been narrated) regarding the Words of the High [32:18] Is the one who was a Believer like the one who was a transgressor? He said, ‘Al Kalby and Al Sady claim that it was Revealed (in the Praise of) Alasws, and (in the condemnation of) Al-Waleed Bin Uqba (the enemy of Rasool-Allah)’.77

Verse 21

[32:21] And We will Make them taste of the lower Punishment before the greater Punishment that perhaps they may be returning

(ولتذتقهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون)

Yahya Al Shajary – Abu Bakr Al Jowzdany informed us, from Abu Muslim Al Madainy, from Abu Al Abbas Ibn Uqda Al Kufy, from Ahmad Bin Al Hassan Bin Saeed Abu Abdullah, from his father, from Haseyn Bin Makhtaraq, from Abu Hamza and Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws, and the martyr Abu Al-Husayn Zayd son of Alasws - [32:21] the lower Punishment, the Punishment of the grave, and the Walker, and the Dajjal; and the greater Punishment, Hell on the Day of Judgement’.78

77 Report No. 228 – (Non-Shiah source)
78 Hadeeth No. 229
Verse 24

وجعلنا منهم ألمة يهدون بأمرنا لما صبروا وكانوا بايثنا يوقنون (24)

[32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs

Furaat Al Kufy, from Ja'far Bin Muhammad Al Fazary, from Muhammad Ahmad Bin Al Husayn Al Hashimy, from Muhammad Bin Hatim, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far asws regarding the Words of the High [32:24] And We Made of them Imams to Guide by Our Command. He asws said: ‘It was Revealed regarding the sons asws of Syeda Fatima asws.’

79 Hadeeth No. 230