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CHAPTER 14

IBRAHIM

(Prophet Abraham)

سورة ابراهيم

(52 VERSES)

VERSES 1 - 27

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Sura Ibrahim (14):

Sura Al-Ibrahim (52 verses) was revealed in Makkah.¹ The Surah Ibarahim (14) is named after Prophet Ibrahim (Abraham), mentioned in Verse 35:

وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ And when Ibrahim said: ‘Lord! Make this city (Makkah) secure, and Keep me and my sons away from worshipping the idols [14:35].

In Tafseer Al-Qummi, “*Alif Lam Ra. A Book We Revealed to you, for you to extract the people from the (multitude of) darkness to the Light by the Permission of their Lord, [14:1].*” Meaning, from disbelief to Eman (faith), *to the path of the Almighty, the Praiseworthy (14:1).* The path is the clear road, and is the Imamate of the Imams^{-asws}, as is His^{-azwj} statement, “*An example of those who are committing Kufr with their Lord (14:18).*” He^{-asws} said, “Whoever does not acknowledge the guardianship of the Amir Al-Momineen^{-asws} (Commander of the Faithful), his deeds are invalidated like ashes.” *The one whom the wind brings and carries away (14:18).*²

‘I heard Abu Ja’far^{-asws} saying: ‘The **Days of Allah [14:5]** - are three – the day Al-Qaim^{-ajfj} would rise, and the day of Al-Karra (Raj’at’), and the Day of Qiyamah’³.

‘Ali^{-asws} Bin Al-Husayn^{-asws} bequeathed to his^{-asws} son Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} am making you^{-asws} my^{-asws} caliph (replacement) from after me^{-asws}.

¹ تفسیر القمی، ج 1، ص: 367

² بحار الأنوار (ط - بیروت)، ج 9، ص: 217

³ Bihar Al Anwaar – V 51, The book of History – Imam Al Mahdi^{-ajfj}, Ch 5 H 23

No one will claim regarding what is between me^{-asws} and you^{-asws}, except Allah^{-azwj} would Collar him with a collar of Fire on the Day of Qiyamah. So, praise Allah^{-azwj} and thank Him^{-azwj}.

O my^{-asws} son^{-asws}! Be thankful to the One^{-azwj} Who Conferred upon you^{-asws} and favour upon the one who thanks you^{-asws}, for a bounty cannot decline when it is thanked for, nor would it last when it is denied. And the grateful one who thanks Him^{-azwj} is more fortunate than the one being with the bounty which the thanks had been obligated by it upon him’.

And Ali^{-asws} Bin Al-Husayn^{-asws} recited this Verse: ***“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]”***.⁴

‘Ali^{-asws} Bin Al-Husayn^{-asws} bequeathed to his^{-asws} son Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} am making you^{-asws} my^{-asws} caliph (replacement) from after me^{-asws}. No one will claim regarding what is between me^{-asws} and you^{-asws}, except Allah^{-azwj} would Collar him with a collar of Fire on the Day of Qiyamah. So praise Allah^{-azwj} and thank Him^{-azwj}.

يَا بُنَيَّ اشْكُرْ لِمَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعَمَ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا تَزُولُ نِعْمَةٌ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لَهَا إِذَا كُفِّرَتْ وَ الشَّاكِرُ بِشُكْرِهِ أَسْعَدُ مِنْهُ بِالنِّعْمَةِ الَّتِي وَجَبَ عَلَيْهِ بِهَا الشُّكْرُ

O my^{-asws} son^{-asws}! Be thankful to the One^{-azwj} Who Conferred upon you^{-asws} and favour upon the one who thanks you^{-asws}, for a bounty cannot decline when it is thanked for, nor would it last when it is denied. The grateful one is happier with his gratitude than with the favour for which he is obligated to be grateful. And Ali^{-asws} Bin Al-Husayn^{-asws} recited this Verse: ***“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]”***.⁵

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} the Exalted: ***an example of a good word [14:24]*** – the Verse. He^{-asws} said: ‘The tree’ is Rasool-Allah^{-saww}, and his^{-as} lineage is affirmed in the Clan of Hashim, and the root of the tree is Ali^{-asws} Bin Abu Talib^{-asws}, and a branch of the tree is (Syeda) Fatima^{-asws}, and its fruits are the Imams^{-asws} from the sons^{-asws} of Ali^{-asws} and Fatima^{-asws}, and its leaves are the Shias, and that the Momin from our^{-asws} Shias dies and a leaf falls from the tree, and the Momin is born, and a leaf sprouts in the tree’.

I said, ‘What is your view of His^{-azwj} Words: ***Yielding its fruit in every season by the permission of its Lord? [14:25]?***’

He^{-asws} said: ‘It means by that what Fatwas the Imams^{-as} issued to their^{-asws} Shias during every Hajj and Umrah, from the Permissible and the Prohibition. Then Allah^{-azwj} Struck an example for the enemies of the Progeny^{-asws} of Muhammad^{-saww}, so He^{-azwj} Said: ***And an***

⁴ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 8

⁵ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 8

example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]''.⁶

'Some people entered to see Abu Ja'far^{-asws} and they asked him^{-asws} a sign. He^{-asws} informed them of their names and informed them of whatever they asked him^{-asws} about, and he^{-asws} said: 'You are intending to ask about this Verse from the Book of Allah^{-azwj}: ***like a good tree, its roots are stable, and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]***'.

They said, 'You^{-asws} speak the truth. This is the Verse we wanted to ask you^{-asws} of'. He^{-asws} said: 'We^{-asws} are the tree which Allah^{-azwj} the Exalted Said: ***its roots are stable, and its branches are in the sky [14:24]***, and we^{-asws} give our^{-asws} Shias whatever we^{-asws} so desired to from the matters of our^{-asws} knowledge'''.⁷

'From Abu Abdullah^{-asws} regarding Words of the Exalted: ***Allah Strikes an example of a good word [14:24]*** – the Verse. He^{-asws} said: 'This is an example Allah^{-azwj} Struck for People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, and for ones inimical to them^{-asws}, it is ***an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]***'''.⁸

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj} the Exalted: ***Do you not see those who replaced the Favour of Allah for Kufr [14:28]***, he^{-asws} said: 'It was Revealed regarding the immoral ones from Quraysh – the clan of Umayya, and clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah^{-azwj} Cut-off their tails on the day of (the battle of) Badr, and as for the clan of Umayya, they were respited for a time'.

Then he^{-asws} said: 'We^{-asws} are the Favour of Allah^{-azwj} which Allah^{-azwj} has Favoured upon His^{-azwj} servants, and by us he succeeds, the one who succeeds'''.⁹

'I entered to see my Master Ali^{-asws} Bin Muhammad^{-asws}. When he^{-asws} sighted me^{-asws}, said to me: 'Welcome to you, O Abu Al-Qasim! You are our^{-asws} friend, truly'. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I want to present my religion to you^{-asws}. If it is agreeable, I shall be steadfast upon it until I meet Allah^{-azwj} Mighty and Majestic'. He^{-asws} said: 'Give, O Abu Al-Qasim!'

I said, 'I am saying that Allah^{-azwj} the Blessed and Exalted is One, there isn't anything like Him^{-azwj}, outside of the limitation, limit of the invalidation and limit of the resemblance, and He^{-azwj} is neither with a body, nor image, nor display, nor essence, but He^{-azwj} is Maker of the bodies, and Imager of the images, and Creator of the displays and the essences, and Lord^{-azwj} of all things, and its Owner, and its Maker, and its Innovator.

⁶ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 97

⁷ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 65 b

⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 9

⁹ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 98

And that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, being last of the Prophets^{-as}. There is no Prophet^{-as} after him^{-saww} up to the Day of Qiyamah, and that his^{-saww} Law is His^{-azwj} last Law and there will be no Law after it up to the Day of Qiyamah.

And I am saying that the Imam^{-asws} and the caliph, and Master^{-asws} of the command after him^{-saww} is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then Ja'far^{-asws} Bin Muhammad^{-asws}, then Musa^{-asws} Bin Ja'far^{-asws}, then Ali^{-asws} Bin Musa^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then you^{-asws} are my Master^{-asws}.

He^{-asws} said: 'And from after me^{-asws} is my^{-asws} son^{-asws} Al-Hassan^{-asws}. So, how would it be for the people with the replacement from after him^{-asws}?'

He (the narrator) said, 'I said, 'And how is that so, O my Master^{-asws}?' He^{-asws} said: 'Because he^{-asws} as person will not be seen, nor would it be permissible to mention his^{-asws} name until he^{-asws} emerges. He^{-asws} will the earth with fairness and justice like what it had been filled with tyranny and injustice'.

He (the narrator) said, 'I said, 'I acknowledge, and I am saying that their^{-asws} friend is a friend of Allah^{-azwj}, and their^{-asws} enemy is an enemy of Allah^{-azwj}, obeying them^{-asws} is obeying Allah^{-azwj}, and disobeying them^{-asws} is disobeying Allah^{-azwj}.

And I am saying that the Mi'raj (Ascension) is true, and the questioning in the grave is true, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

And I am saying that the Imposition, the Obligation after the Wilayah is the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the enjoining with the good and the forbidding from the evil'.

Ali^{-asws} Bin Muhammad^{-asws} said: 'O Abu Al-Qasim! By Allah^{-azwj}, this is the religion of Allah^{-azwj} which He^{-azwj} is Pleased with for His^{-azwj} servants, so be affirmed upon it, may Allah^{-azwj} Affirm you, **with the Firm Word in the life of the world and in the Hereafter, [14:27]**'¹⁰

تفسير فرات بن إبراهيم الحسيني بن الحكم مضعناً عن ابن عباس رضي الله عنه في قوله تعالى يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي
الْآخِرَةِ قَالَ يَوْلَانِيَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam transmitting from Ibn Abbas,

'Regarding Words of the Exalted: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27].** He said, 'Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}.

¹⁰ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 47 H 2

And Allah^{-azwj} the Exalted Said: “O Ibrahim^{-as}! ***I will Make you an Imam for the people***”. He – Ibrahim^{-as} - ***said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]***. He said, ‘The unjust is one who associated with Allah^{-azwj} and slaughters (sacrifices) for the idols. So, there did not remain anyone from the Quraysh and the Arabs from before the Sending of the Prophet^{-saww}, except and he had associated with Allah^{-azwj} and had worshipped the idols, and slaughtered (offerings) to these, apart from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}.

He^{-asws} had been a Muslim from before the Pen had flowed upon him^{-asws}. So, an Imam^{-asws} cannot happen to be one who associates with Allah^{-azwj} and slaughters (offerings) for the idols, because Allah^{-azwj} the Exalted Said: ***My Covenant cannot be attained by the unjust [2:124]***”.¹¹

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Al-Sadiq^{-asws} and Al-Baqir^{-asws} regarding Words of Exalted: ***Do you not see those who replaced the Favour of Allah for Kufr [14:28]***: ‘Favour of Allah^{-azwj} is His^{-azwj} Rasool^{-saww} when he^{-saww} informed his^{-saww} community with the one^{-asws} from the Imams^{-asws} who will be guiding them, ***and released their people into the abode of perdition? [14:28]***. That is the meaning of the words of the Prophet^{-saww}: ‘Do not be returning after me^{-saww} becoming Kafirs, striking the necks of each other’.

And the Religion is built upon following the Prophet^{-saww}: ***Say (O Rasool): ‘If you love Allah, then follow me. [3:32]***, and following the Book: ***and follow the Light which has descended with him, [7:157]***, and following the Imams^{-asws} from his^{-saww} children: ***and those who followed them with goodness [9:100]***.

Thus, following the Prophet^{-saww} would inherit the love, ***Allah will Love you’ [3:31]***, and following the Book would inherit the fortunes, ***then the one who follows Guidance, he will neither stray nor be wretched [20:123]***, and following the Imams^{-asws} would inherit the Paradise”.¹²

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: ***those who replaced the Favour of Allah for Kufr [14:28]***, so he^{-asws} said: ‘What are you saying regarding that?’ He said, ‘We are saying, those two are the two immoral ones from Quraysh – clan of Umayya and clan of Al-Mugheira’.

He^{-asws} said: ‘Yes, it is Quraysh, all. Allah^{-azwj} Addressed His^{-azwj} Prophet^{-saww} so He^{-azwj} Said: “I^{-azwj} Merited Quraysh over the Arabs, and Favoured upon them with My^{-azwj} Favour, and Sent you^{-saww} to them as a Rasool^{-saww}, but their replaced My^{-azwj} Favoured and belied My^{-azwj} Rasool^{-saww}”.¹³

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Ibrahim^{-as}, the Friend of Allah^{-azwj}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, supplicated to his^{-as} Lord^{-azwj}. He^{-as} said: ***And when***

¹¹ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 39 H 102

¹² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 4

¹³ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 99

Ibrahim said: ‘Lord! Make this city secure, and Keep me and my sons away from worshipping the idols [14:35], his^{-as} supplication was achieved by the Prophet^{-as}, so Allah^{-azwj} Honoured him^{-saww} with the Prophet-hood; and his^{-as} supplication was achieved by Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, so Allah^{-azwj} Specialised him^{-asws} with the Imamate and the successor-ship”.¹⁴

‘From Abu Abdullah^{-asws}, he (the narrator) said, “I said to him^{-asws}, ‘Inform me about the community of Muhammad^{-saww}, who are they?’ He^{-asws} said: ‘The community of Muhammad^{-saww}, is the Clan of Hashim^{-as} in particular’.

I said, ‘So what is the proof regarding the community of Muhammad^{-saww} that they are the People^{-asws} of his^{-saww} Household who are Mentioned besides the others?’ He^{-asws} said: ‘The Words of Allah^{-azwj} **And when Ibrahim and Ismail raised the foundations of the House (Kabah): (They said): ‘Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127] Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128].**

When Allah^{-azwj} Answered Ibrahim^{-as} and Ismail^{-as}, and Made from their^{-as} offspring a submissive community, and Sent among them a Rasool^{-saww} from among them – Meaning from that very community – reciting to them His^{-azwj} Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim^{-as} succeeded in his^{-as} first supplication by his^{-as} other supplication.

He^{-as} asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they would not follow others. So he^{-as} said **and Keep me and my sons away from worshipping the idols [14:35] Lord! These have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful [14:35].**

Thus, in this is the evidence upon the fact that they (general people) would not become Imams and the community of Muslims (submitters) in which Muhammad^{-saww} was to be Sent, would only be from the offspring of Ibrahim^{-as}, due to His^{-azwj} Words **[14:35] and Keep me and my sons away from worshipping the idols”**.¹⁵

‘I heard Abu Abdullah^{-asws} saying: ‘The people became heedless of the words of Rasool-Allah^{-saww} regarding Ali^{-asws} on the day of Ghadeer Khumm just as they became heedless of the day of drinking place of mother of Ibrahim^{-asws} (Mariah the Coptic).

The people came to him^{-saww} to console him^{-saww}. Ali^{-asws} came to be near from Rasool-Allah^{-saww} but could not find a place. When Rasool-Allah^{-saww} saw they were not making space for Ali^{-asws}, he^{-saww} called out: ‘O community of the people! Make way for Ali^{-asws}!’

¹⁴ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 39 H 101

¹⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 7

Then he^{-saww} grabbed his^{-asws} hand and seated him^{-asws} with him^{-saww} upon his^{-saww} mat, then said: 'O community of the people! They^{-asws} are People^{-asws} of my^{-saww} Household. You are disregarding them^{-asws} while I^{-saww} am still alive? By Allah^{-azwj}! If I^{-saww} am absent from you, then Allah^{-azwj} will not be Absent from you.

Surely the calmness, and the rest, and the pleasure, and the happiness, and the glad tidings, and the affection, and the love is for one who follows Ali^{-asws} and has his^{-asws} Wilayah, and submits to him^{-asws} and to the successors^{-asws} from after him^{-asws}, would have a right that I^{-saww} include them in my^{-saww} intercession, because they^{-asws} are my^{-saww} followers.

And ***one who follows me, then he is from me, [14:36]*** – an example flowing in me^{-saww}, of one followed Ibrahim^{-as}, because I^{-saww} am from Ibrahim^{-as} and Ibrahim^{-as} is from me^{-saww}. His^{-as} Religion is my^{-saww} Religion, and his^{-as} Sunnah is my^{-saww} Sunnah, and his^{-as} merit is from my^{-saww} merit, and I^{-saww} am superior than him^{-as}, and my^{-saww} merit for him^{-as} is a merit of ratification. My^{-saww} words are the Words of the Exalted: ***Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***'.¹⁶

'Sa'ad Bin Abdul Malik, and Abu Ja'far^{-asws} had named him as 'Sa'ad the good', and he was from the sons of Abdul Aziz Bin Marwan (like a son to) Abu Ja'far^{-asws}. While he was sobbing like the sobbing of women, Abu Ja'far^{-asws} said to him: 'What makes you cry, O Sa'ad?' He said, 'And how can I not be crying, and I am from the accursed tree (lineage) in the Quran?'

He^{-asws} said to him: 'You aren't from them! You are an Umayyid from us^{-asws}, People^{-asws} of the Household. Haven't you heard the Words of Allah^{-azwj} Mighty and Majestic Narrating about Ibrahim^{-as}: ***So the one who follows me, then he is from me, [14:36]***'.¹⁷

Qatada Bin Da'ama came up to Abu Ja'far^{-asws}, so he^{-asws} said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far^{-asws} said: 'It has reached me^{-asws} that you are explaining the Quran'. Qatada said to him^{-asws}, 'Yes'. Abu Ja'far^{-asws} said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. Abu Ja'far^{-asws} said to him: 'If you are explaining by knowledge, so 'you are' 'who you are' and I^{-asws} would like to ask you'. Qatada said, 'Ask'.

He^{-asws} said: 'Inform me^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic in (the Chapter) Saba: ***and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]***.

Qatada said, 'That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'.

Abu Ja'far^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this

¹⁶ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 41 H 65

¹⁷ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 25

House, he could get cut off (by bandits) on the road, and his provisions would be lost, and he could be injured due to that?’ Qatada said, ‘O Allah^{-azwj}, Yes!’

Abu Ja’far^{-asws} said: ‘Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our^{-asws} rights, loving us^{-asws} with his heart, just as Allah^{-azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them and Sustain them [14:37]** and it does not mean the House, for He^{-azwj} is Saying ‘towards them’. Thus we^{-asws} are, by Allah^{-azwj}, the supplication of Ibrahim^{-as} towards whom^{-asws} if one loves with one’s heart, his Hajj would be Accepted, otherwise it will not be, O Qatada!

So, if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement’. Qatada said, ‘No offence. By Allah^{-azwj}, I will not explain it except like this’. Abu Ja’far^{-asws} said: ‘Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{-asws} who have been addressed by it’¹⁸.

‘The people of Yemen sent a delegation to Rasool-Allah^{-saww}, and they said, ‘O Rasool-Allah^{-saww}, and who is your^{-saww} successor^{-asws}?’ So he^{-saww} said: ‘He^{-asws} is the one whom Allah^{-azwj} has Commanded everyone to hold firmly to. Allah^{-azwj} Mighty and Majestic Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**’.

They said, ‘O Rasool-Allah^{-saww}! Explain to us what this Rope is?’ He^{-saww} said: ‘**[3:112] except with a Rope from Allah and a Rope from the people**. So the Rope from Allah^{-azwj} is His^{-azwj} Book, and the Rope from the people is my^{-saww} successor^{-asws}’.

They said, ‘O Rasool-Allah^{-saww}! And who is your^{-saww} successor^{-asws}?’ So he^{-saww} said: ‘He^{-asws} is the one regarding whom Allah^{-azwj} Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**’.

They said, ‘O Rasool-Allah^{-saww}! And what is this Side of Allah^{-azwj} (جنب الله)?’ So, he^{-saww} said: ‘He^{-asws} is the one regarding whom Allah^{-azwj} Says **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 [25:27]** – My^{-saww} successor^{-asws} is the Way to me^{-saww} from after me^{-saww}’.

They said, ‘O Rasool-Allah^{-saww}! By the One^{-azwj} Who Sent you^{-saww}! Show him^{-asws} to us for we long for him^{-asws}’. He^{-saww} said: ‘He^{-asws} is the One for whom Allah^{-azwj} Made **Signs for those who distinguish (the marks) [15:75]**.

So, if you were to look at him^{-asws} you will be looking at the one **who has a heart for him, or casts the hearing, and he is a witness [50:37]**, you would know that he^{-asws} is my^{-saww}

¹⁸ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 9 H 2

successor^{-asws} just as you recognise that I^{-saww} am your Prophet^{-saww}, so make rows and browse the faces.

The one to whom your hearts incline to, so it is him^{-asws}, because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him^{-asws} and his^{-asws} descendants’.

They said altogether, and they formed the rows and they held a hand of Ali^{-asws} —the Hadeeth is lengthy, we have shortened it, and I (Majlisi) will be coming with its lengthy if Allah^{-azwj} the Exalted so Desires’’.¹⁹

‘Nafau, a slave of Umar, asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**, ‘Which ground would it be replaced by?’ Abu Ja’far^{-asws} said: ‘By white bread. They would be eating from it until Allah^{-azwj} is Finished from Recording the people’.

Nafau said, ‘They would be too busy (to be) eating’. Abu Ja’far^{-asws} said: ‘Would they be busier on that day or when they are in the Fire?’ Nafau said, ‘While they would be in the Fire’.

He^{-asws} said: ‘Allah^{-azwj} has Said: **And the inmates of the Fire shall call out to the dwellers of the Paradise, ‘Pour upon us some of the water or from what your Lord has Graced you’. [7:50]**. The pain of the Punishment of the Fire would not pre-occupy them from calling for the food, and their food is the Zaquum, and calling for the drink, and they would be quenched the boiling water’. He said, ‘You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww}!’²⁰

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **Their shirts would be of asphalt [14:50]**: ‘It is yellow melting heat. He^{-azwj} is Saying it is the peak of the heat. Allah^{-azwj} Says: **and the Fire would overwhelm their faces [14:50]**, and the shirt, that is the yellow, so the fire would overwhelm their faces’’.²¹

MERITS

ابن بابويه: بإسناده عن عنبسة بن مصعب، عن أبي عبد الله (عليه السلام) انه قال: «من قرأ سورة ابراهيم و الحجر في ركعتين جميعا في كل جمعة، لم يصبه فقر ابدا، و لا جنون و لا بلوى».

Ibn Babuwayh, by his chain from Anbasat Bin Mas’ab,

¹⁹ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 27 H 6

²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 5

²¹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 23

'Abu Abdullah^{-asws} has said: 'The one who recites Surah Ibrahim^{-as} (Chapter 14) and Al-Hijr (Chapter 15) in two Cycles (of Salat) together during every Friday, poverty would never afflict him ever, nor would insanity, nor sorrow'.²²

و من (خواص القرآن): روي عن النبي (صلي الله عليه و آله) انه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من عبد الأصنام، و عدد من لم يعبدها، و من كتبها في خرقة بيضاء و علقها علي طفل، امن عليه من البكاء و الفزع، و مما يصيب الصبيان».

And from Khawas Al Quran –

'It has been reported from the Holy Prophet^{-saww} saying: 'The one who recites this Chapter (14) would be Given from the Rewards of the number of the ones who worshipped the idols, and the number of the ones who did not worship these. And the one who writes it in a white cloth, and attaches it (as an amulet) upon a child, it would be a security for him from every wailing and panic, and from whatever tends to afflict the children'.²³

و قال الصادق (عليه السلام): «من كتبها علي خرقة بيضاء و جعلها علي عضد طفل صغير، امن من البكاء و الفزع و التوابع، و سهل الله فطامه عليه بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'One who writes it (Surah Ibrahim^{-as}) upon a white cloth and makes it to be upon the upper arm of a young child (as an amulet), he would be safe from the wailing, and the panic, and the shocks, and his weaning would be eased upon him by the Permission of Allah^{-azwj} the Exalted'.²⁴

VERSE 1

الرَّءِ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ {1}

Alif Lam Ra. A Book We Revealed to you, for you to extract the people from the (multitude of) darkness to the Light by the Permission of their Lord, to the (Straight) Path of the Mighty, the Praised [14:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرؤوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

²² - ثواب الأعمال: 107.

²³ (خواص القرآن)

²⁴ خواص القرآن: 43 (مخطوط)

'I said to Abu Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the Meaning of: **[15:1] Alif Lam Ra?**' He^{-asws} said: 'Its Meaning is: "I^{-azwj} am Allah^{-azwj}, the Kind (الرءوف)'.²⁵

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعاً في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah^{-asws} related the story of the two groups (good and evil) together during the Covenant, then he^{-asws} said: 'So **the Light**, they^{-asws} are the Progeny^{-asws} of Muhammad^{-saww} (being one Light), and the **(multitude of) darkness [14:1]**, are their^{-asws} enemies''.²⁶

فِي مَجْمَعِ الْبَيِّنَاتِ نُورًا مُبِينًا وَقِيلَ: النُّورُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

'And it is said, 'The **Light [14:1]** is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}' – from Abu Abdullah^{-asws}.²⁷

في كتاب كمال الدين وتمام النعمة بإسناده إلى خيثمة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصرط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far^{-asws} in a lengthy Hadeeth and in it he^{-asws} said: 'And we^{-asws} are the Clear Way and the Straight Path to Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the Favour of Allah^{-azwj} upon His^{-azwj} creation'.²⁸

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي بن أبي طالب- عليهم السلام- قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

And in the book Al-Khisaal – from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light''.²⁹

VERSES 2 & 3

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2}

²⁵ معاني الأخبار: 1/ 22.

²⁶ (Extract) تفسير العياشي 1: 461/138.

²⁷ Tafseer Noor Al Saqalayn – V 1 P 579 H 698

²⁸ Tafseer Noor Al Saqalayn – CH 1 – H 104

²⁹ (2) الخصال 1/ 277، ح 20.

Allah is He for Whom is whatever is in the skies and whatever is in the earth, and woe is for the Kafirs from a severe Punishment [14:2]

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ {3}

Those who are loving the life of the world over the Hereafter and are hindering from the Way of Allah and seeking it to be crooked. They are in a far straying [14:3]

العياشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ مَنْ أَطْلَمَ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَحْمَةٍ إِلَىٰ قَوْلِهِ: يُبْغُونَهَا عِوَجًا.

Al Ayyashi, from Abu Ubeyda who said,

'I asked Abu Ja'far^{-asws} about His^{-azwj} Words: **seeking it to be crooked [14:3]**.

قال: «أي يطلبون لسبيل الله زبعا عن الاستقامة، يحرفونها بالتأويل و يصفونها بالانحراف عن الحق و الصواب».

He^{-asws} said: 'i.e., they are seeking for the Way of Allah^{-azwj} to be deviated from the uprightness, altering it with the (opinionated) explanations and describing it with the perversions from the Truth and the correctness''³⁰

The far straying

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ كُلُّ مَنْ دَانَ اللَّهُ عَزَّ وَ جَلَّ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيهِ غَيْرَ مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'Everyone who makes it a Religion of Allah^{-azwj} Mighty and Majestic by worship, fighting against his own self, and there is no Imam^{-asws} for him from Allah^{-azwj}, so his striving would be without Acceptance and he would stray confused and Allah^{-azwj} would Hate his deeds.

وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْبِطِهَا فَلَمَّا أَنَّ سَاقَ الرَّاعِي قَطِيعَهُ أَتَكَرَّتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَ قَطِيعِكَ فَأَنْتِ تَأْتِيهِ مُتَحَيِّرَةً عَنْ رَاعِيكَ وَ قَطِيعِكَ

And his example is like the example of a sheep who has strayed from its shepherd and its herd. It wanders going and coming during its day. When the night shields it, it sees a herd of

³⁰ تفسير الحبري: 36 / 276 عن زاذان نحوه»، و في مستدرک تفسير الحبري: 79 / 340 برواية فرات في تفسيره ص 69 عن الحبري بالإسناد عن عباد بن عبد الله الأسدي.

sheep with their shepherd. It goes over to them and departs with them and spends the night along with them in their pens. The shepherd shouts at it, 'Go and join your own shepherd and your herd, for you are wandering confused from your shepherd and your herd!'

فَهَجَمَتْ دَعْرَةً مُتَحَيِّرَةً تَائِهَةً لَا رَاعِيَ لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرْدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَيْعَتَهَا فَأَكَلَهَا

It runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

وَكَذَلِكَ وَ اللَّهُ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالًّا تَائِهًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْجَوْرِ وَ أَتْبَاعَهُمْ لَمَعْرُؤُونَ عَنْ دِينِ اللَّهِ فَدُ ضَلُّوا وَ أَضَلُّوا فَأَعْمَاهُمْ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ بِمَا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ .

And similar to that, by Allah^{-azwj} O Muhammad, is the one from this community who wakes up in the morning with no Imam^{-asws} for him from Allah^{-azwj} Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the tyrannous imams and their followers are isolated from the Religion of Allah^{-azwj}. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying'.³¹

VERSE 4

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

And We did not Send any Rasool except with the language of his own people, in order to explain clearly to them. Thus Allah Lets to stray one He so Desires to and Guides one He so Desires to, and He is the Mighty, the Wise [14:4]

فِي كِتَابِ الْخِصَالِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ مَنْ عَلَى رَبِّي فَقَالَ: يَا مُحَمَّدُ قَدْ أَرْسَلْتُ كُلَّ رَسُولٍ إِلَى أُمَّتِهِ بِلِسَانِهَا وَ أَرْسَلْتُكَ إِلَى كُلِّ أَحْمَرٍ وَ أَسْوَدٍ مِنْ خَلْقِي.

In the book Al Khisaal, from Jabir Bin Abdullah,

'From the Prophet^{-saww}, there is a lengthy Hadeeth in which he^{-saww} is saying: 'And my^{-saww} Lord^{-azwj} Conferred upon me^{-saww}, so He^{-azwj} Said: "O Muhammad^{-saww}! I^{-azwj} have Sent each

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 7 H

Rasool^{-as} to his^{-as} community with its language, and I^{-azwj} Sent you^{-saww} to every red and black one of My^{-azwj} creatures”³².

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الطَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ قَالَ: حَدَّثَنَا حَفْصُ الْكُنَاسِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ الرَّجَائِيَّ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: أَخْبَرَنِي عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ عَامًّا لِلنَّاسِ، أَلَيْسَ قَدْ قَالَ اللَّهُ فِي مُحْكَمِ كِتَابِهِ: «وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ» لِأَهْلِ الشَّرْقِ وَالْمَغْرِبِ، وَأَهْلِ السَّمَاءِ وَالْأَرْضِ، مِنَ الْجِنِّ وَالْإِنْسِ، هَلْ بَلَغَ رِسَالَتُهُ إِلَيْهِمْ كُلِّهِمْ قُلْتُ: لَا أَدْرِي؟

In Tafseer of Ali Bin Ibrahim (Qummi) – ‘It was narrated to us by Ali Bin Ja’far, from Muhammad Bin Abdullah Al Taiy, from Muhammad Bin Abu Umeyr, from Hafs Al Kunasy who said, ‘I heard Abdullah Bin Bukeyr Al Rajai’e saying,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Inform me^{-asws} about the Rasool^{-saww}. Was he^{-saww} for the generality of the people? Hasn’t Allah^{-azwj} Said in the Decisive of His^{-azwj} Book: **And We did not Send you except to all of the people [34:28]**? To the people of the east and the west, and the inhabitants of the sky and the earth, from the Jinn and the human beings. Did he^{-saww} deliver His^{-azwj} Message to them, all of them?’ I said, ‘I don’t know’.

قَالَ: يَا ابْنَ بُكَيْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَخْرُجْ مِنَ الْمَدِينَةِ فَكَيْفَ بَلَغَ أَهْلَ الشَّرْقِ وَالْمَغْرِبِ؟ قُلْتُ: لَا أَدْرِي،

He^{-asws} said: ‘O Ibn Bakeyr! Surely, Rasool-Allah^{-saww} did not exit from Al-Medina, so how could he^{-saww} have delivered to the people of the east and the west?’ I said, ‘I don’t know’.

قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَ جِبْرِئِيلَ فَأَقْبَلَ الْأَرْضَ بِرِيشَةٍ مِنْ جَنَاحِهِ وَنَصَبَهَا لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَتْ بَيْنَ يَدَيْهِ مِثْلُ رَاحَتِهِ فِي كَفِّهِ يَنْظُرُ إِلَى أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَيُخَاطِبُ كُلَّ قَوْمٍ بِأَلْسِنَتِهِمْ وَيَدْعُوهُمْ إِلَى اللَّهِ وَإِلَى نُبُوَّتِهِ بِنَفْسِهِ، فَمَا يَقِيتُ قَرْيَةً وَلَا مَدِينَةً إِلَّا دَعَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَفْسِهِ.

He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Commanded Jibrael^{-as}, so he^{-as} plucked the ground by a feather from his^{-as} wing and established it for Muhammad^{-saww}, and it was in front of him^{-saww} like his^{-saww} own palm in his^{-saww} wrist, looking at the inhabitants of the east and the west, and he^{-saww} addressed every people in their own language and called them to Allah^{-azwj} and to his^{-saww} Prophet-hood by himself^{-saww}. So there did not remain a town nor a city except the Prophet^{-saww} had invited them by himself^{-saww}’³³.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لو كان هذا القرآن أعجمياً لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

Then Ali Bin Ibrahim said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws}. He^{-asws} said: ‘If this Quran was in a non-Arabic language they would have said, ‘How do we learn it, and our language is Arabic,

³² H 3 تفسير نور الثقلين، ج 2، ص: 526

³³ H 5 تفسير نور الثقلين، ج 2، ص: 526

and he^{-saww} has brought us a Quran in a non-Arabic language?’ So Allah^{-azwj} Loved it that He^{-azwj} should Reveal it in their language’.³⁴

ابن بابويه، قال: حدثنا محمد بن ابراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا ابو العباس احمد بن إسحاق الماذرائي بالبصرة، قال: حدثنا ابو قلابة عبد الملك بن محمد، قال: حدثنا غانم بن الحسن السعدي، قال حدثنا مسلم بن خالد المكي، عن جعفر بن محمد (عليهما السلام)، قال: «ما انزل الله تبارك و تعالي كتابا و لا وحيا الا بالعربية، و كان يقع في مسامع الأنبياء (عليهم السلام)، باللسنة قومهم، و كان يقع في مسامع نبينا (صلي الله عليه و آله) بالعربية،

Ibn Babuwayh said, ‘Muhammad Bin Ibrahim Bin Is’haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is’haq Al Mazrai’e at Al Basra, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanam Bin Al Hassan Al Sa’ady, from Muslim Bin Khalid Al Makky,

(It has been narrated) from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Allah^{-azwj} did not Reveal a Book, nor a Revelation except in Arabic. And it used to occur in the hearing of the Prophets^{-as} in the language of their^{-as} own people. And it occurred in the hearing of our Prophet^{-saww} in Arabic.

فإذا كلم به قومه كلمهم بالعربية، فيقع في مسامعهم بلسانهم، و كان احد لا يخاطب رسول الله (صلي الله عليه و آله) بأي لسان خاطبه الا وقع في مسامعه بالعربية، كل ذلك يترجم له جبرئيل (عليه السلام)، تشريفا من الله عز و جل له (صلي الله عليه و آله)».

Whenever he^{-saww} spoke to his^{-saww} people, he^{-saww} spoke to them in Arabic, and so it occurred in their hearing in their own language. And whenever anyone addressed Rasool-Allah^{-saww} in whichever language of his, it occurred in his^{-saww} hearing in Arabic. All that was translated for him^{-saww} by Jibrael^{-as}, an Honour for him^{-saww} from Allah^{-azwj} Mighty and Majestic’.³⁵

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

‘Al-Sadiq^{-asws} said: ‘If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it’. Thus it is the merit for the non-Arabs’.³⁶

في الخصال عن الصادق عليه السلام: تعلموا العربية فأنها كلام الله الذي تكلم به خلقه.

And in (the book) Al Khisaal,

‘From Al Sadiq^{-asws}: ‘Learn the Arabic (language), for it is the Speech of Allah^{-azwj} which He^{-azwj} Spoke with to His^{-azwj} creatures’.³⁷

³⁴ (Extract) تفسير القمي 2: 266

³⁵ علل الشرائع: 8 / 126

³⁶ تفسير القمي 2: 124.

³⁷ تفسير الصافي، ج 3، ص: 5

ابن بابويه: قال: حدثنا علي بن عبد الله الوراق، و محمد بن احمد السناني، و علي بن احمد بن محمد بن عمران الدقاق (رحمه الله)، قالوا: حدثنا ابو العباس احمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بجلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته.

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

'I asked Abu Abdullah Ja'far Bin Muhammad^{-asws}, and he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted would Let the unjust go astray on the Day of Judgement from the Gate of His^{-azwj} Prestige, and He^{-azwj} would Guide the people of the belief and the righteous deeds to His^{-azwj} Paradise'.³⁸

VERSE 5

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {5}

And We had Sent Musa with Our Signs: "Take your people out from the (multiple) darkness into the light and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5]

ابن بابويه، قال: حدثنا احمد بن محمد بن يحيى العطار، قال: حدثنا سعد بن عبد الله، قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثنى الحنات، قال: سمعت أبا جعفر (عليه السلام) يقول: «ايام الله عز و جل ثلاثة: يوم يقوم القائم، و يوم الكرة، و يوم القيامة».

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from Sa' d Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Masny Al Hanaat who said,

'I heard Abu Ja'far^{-asws} saying: 'The Days of Allah^{-azwj} Mighty and Majestic are three – The day of the rising of Al-Qaim^{-asws}, and the day of Raj'at (The Return), and the Day of Judgement'.³⁹

العياشي: عن ابراهيم بن عمر، عن ذكره، عن أبي عبد الله (عليه السلام) في قول الله: وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ. قال: «بِأَلَاءِ اللَّهِ» يعني نعمه.

Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: ***and remind them of the Days of Allah [14:5].*** He^{-asws} said: '(Remind them) of the Favours of Allah^{-azwj}'. Meaning His^{-azwj} Bounties'.⁴⁰

³⁸ (Extract) التوحيد: 1 / 241

³⁹ الخصال: 108 / 75، ينابيع المودة: 424.

⁴⁰ تفسير العياشي 2: 222 / 2

الشيخ في (اماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو أحمد عبيد الله بن الحسين بن إبراهيم العلوي النيصبي (رحمه الله) ببغداد، قال: سمعت جدي إبراهيم بن علي يحدث، عن أبيه علي بن عبيد الله، قال: حدثني شيخان بران من أهلنا سيدان، عن موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه (عليهم السلام)، وحدثني الحسين بن زيد بن علي ذو الدمعة، قال: حدثني عمي عمر بن علي، قال: حدثني أخي محمد بن علي، عن أبيه، عن جده الحسين (صلي الله عليهم).

Al Sheykh in his (book) Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Abu Ahmad Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy Al Nusaybi at Baghdad, from his grandfather Ibrahim Bin Ali, narrating from his father Ali Bin Ubeydullah, from two Seyyid Sheykh from our family,

'From Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from Al-Husayn Bin Zayd Bin Ali, one with the tears, from his uncle Umar Bin Ali, from his brother Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather Al-Husayn^{-asws}.

قال أبو جعفر (عليه السلام): «وحدثني عبد الله بن العباس و جابر بن عبد الله الأنصاري، و كان بدريا أحديا شجريا، و ممن محض من اصحاب رسول الله (صلي الله عليه و آله) في مودة امير المؤمنين (عليه السلام)،

Abu Ja'far^{-asws} said: 'And it was narrated to me^{-asws} by Abdullah Bin Al-Abbas and Jabir Bin Abdullah Al-Ansary, and they were (participants at) Badr, Ohad, the tree (at Al-Hudaybiyya), and from the companions of Rasool-Allah^{-saww} being pure (sincere) in their cordiality of Amir Al-Momineen^{-asws}.

قالوا: بينا رسول الله (صلي الله عليه و آله) في مسجده في رهط من الصحابة، فيهم: أبو بكر، و أبو عبيدة، و عمر، و عثمان، و عبد الرحمن، و رجلان من قراء الصحابة، هما: من المهاجرين عبد الله بن أم عبد، و من الأنصار أبي بن كعب، و كانا بدرين، فقرأ عبد الله من السورة التي يذكر فيها لقمان حتى أتى علي هذه الآية: **وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً** الآية،

They said, 'While Rasool-Allah^{-saww} was in his^{-saww} Masjid among a group of the companions, among them being Abu Bakr, and Abu Ubeyda, and Umar, and Abdul Rahman, and two from the readers (among) the companions, they both being from the Emigrants Abdullah Bin Um Abd, and from the Helpers Ubayy Bin Ka'ab, and they were (participants at) Badr, so Abdullah read from the Chapter in which Luqman^{-as} is mentioned until he came to: **and Bestowed upon you His Bounties, apparent and hidden? [31:20].**

و قرأ أبي من السورة التي يذكر فيها إبراهيم (عليه السلام): **وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ** قالوا: قال رسول الله (صلي الله عليه و آله): أيام الله نعماءه و بلاؤه، و هي مثلاته سبحانه.

And my father recited from the Chapter in which is mentioned Ibrahim^{-as}: **and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5].** They said, 'Rasool-Allah^{-saww} said: 'The Days of Allah^{-azwj} are His^{-azwj} Bounties, and His^{-azwj} Afflictions, and these are Punishments of the Glorious One^{-azwj}'.

ثم اقبل (صلي الله عليه و آله) علي من شهد من الصحابة، فقال: اني لأتخولكم بالموعظة تحولا مخالفة السامة عليكم، و قد اوحى الي ربي جل جلاله ان أذكركم بالنعمة، و أنذكركم بما اقتص عليكم من كتابه، و تلا: **وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ** الآية.

Then he^{-saww} turned towards me from the ones present from the companions, so he^{-saww} said: 'I^{-saww} am pledging you all with the advice just like an anti-venom upon you, and my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty has Revealed unto me^{-saww} that I^{-saww} should remind you all of the Bounties and warn you with what would be a Reprisal upon you, from His^{-azwj} Book', and he^{-saww} recited: **'and Bestowed upon you His Bounties [31:20]** – the Verse.

ثم قال لهم: قولوا الآن قولكم، ما أول نعمة رغبكم الله فيها و بلاكم بها؟ فخاض القوم جميعا فذكروا نعم الله التي أنعم عليهم و احسن إليهم بها، من المعاش و الرياش و الذرية و الأرواح، الي سائر ما بلاهم الله عز و جل به من أنعمه الظاهرة.

Then he^{-saww} said to them: 'Speak your words now. What is the first Bounty did Allah^{-azwj} Make you aspire regarding it and Tried you with it?' So the people in their entirety, plunged into mentioning the Bounties of Allah^{-azwj} which He^{-azwj} had Bestowed upon them and had Favoured to them with it, from the subsistence, and the life-style, and the offspring, and the wives, up to the rest of whatever Allah^{-azwj} Mighty and Majestic had Tried them with, from His^{-azwj} apparent of His^{-azwj} Bounties.

فلما امسك القوم اقبل رسول الله (صلي الله عليه و آله) على علي (عليه السلام)، فقال: يا أبا الحسن، قل، فقد قال أصحابك. فقال: و كيف لي بالقول- فذاك أبي و امي- و انما هداانا الله بك؟

When the people calmed down, Rasool-Allah^{-saww} faced towards Ali^{-asws} and he^{-saww} said: 'O Abu Al-Hassan^{-asws}! Speak, for your^{-asws} companions have already spoken'. He^{-asws} said: 'And how can it be for me^{-asws} with the speaking – may my^{-asws} father^{-as} and my^{-asws} mother^{-as} be sacrificed for you^{-asws} – and rather Allah^{-azwj} has Guided us with through you^{-saww}?'

قال: و مع ذلك فهات. قل ما أول نعمة بلاك الله عز و جل، و أنعم عليك بها؟ قال: ان خلقتني جل ثناؤه و لم أك شيئا مذكورا. قال: صدقت، فما الثانية؟

He^{-saww} said: 'And along with that, so give! Say what was the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{-asws} with and Favoured upon you^{-asws} with it?' He^{-asws} said: 'He^{-azwj} Created me^{-asws}, Majestic is His^{-azwj} Extollation, and I^{-asws} was not a mentioned thing'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the second?'

قال: الله احسن بي إذ خلقتني فجعلني حيا لا مواتا. قال: صدقت، فما الثالثة؟

He^{-asws} said: 'Allah^{-azwj} Favoured me^{-asws} when He^{-azwj} Created me^{-asws}, so He^{-azwj} Made me^{-asws} as being alive, not dead'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the third?'

قال: ان انشأني- فله الحمد- في احسن صورة و اعدل تركيب. قال: صدقت، فما الرابعة؟

He^{-asws} said: 'He^{-azwj} Caused me^{-asws} to grow – for Him^{-azwj} is the Praise – in a beautiful image and fairest configuration'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the fourth?'

قال: ان جعلني متفكرا واعيا لا ابله ساهيا. قال: صدقت، فما الخامسة؟

He^{-asws} said: 'He^{-saww} Made me^{-asws} thoughtful, retaining, not being foolish'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the fifth?'

قال: ان جعل لي مشاعر أدرك ما ابتغيت بها، و جعل لي سراجا منيرا. قال: صدقت، فما السادسة؟

He^{-asws} said: 'He^{-azwj} Made me^{-asws} aware, realising, what I^{-asws} can pursue (matters) with, and He^{-azwj} Made for me^{-asws} an illuminating lamp'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the sixth?'

قال: ان هدايتي لدينه، و لم يضلني عن سبيله. قال: صدقت، فما السابعة؟

He^{-asws} said: 'He^{-azwj} Guided me^{-asws} to His^{-azwj} Religion and did not Let me^{-asws} stray from His^{-azwj} Way'. He^{-saww} said: 'You^{-asws} speak the truth'.

قال: ان جعل لي مردا في حياة لا انقطاع لها. قال: صدقت، فما الثامنة؟

He^{-asws} said: 'He^{-azwj} Made for me^{-asws} a return in a life there would be no termination for it'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the eighth?'

قال: ان جعلني ملكا مالكا لا مملوكا. قال: صدقت، فما التاسعة؟

He^{-asws} said: 'He^{-azwj} Made me^{-asws} an owner of an ownership, not being owned (as a slave)'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the ninth?'

قال: ان سخر لي سمائه و ارضه و ما فيهما و ما بينهما من خلقه، قال صدقت، فما العاشرة؟

He^{-asws} said: 'He^{-azwj} Made subservient to me^{-asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever in in these two, and whatever is in between them both, from His^{-azwj} creatures'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the tenth?'

قال: ان جعلنا سبحانه ذكرانا قواما علي حلائلنا لا إناثا، قال: صدقت، فما بعد هذا؟

He^{-asws} said: 'He^{-azwj} the Glorious Made us males, being custodians upon our Permissible (womenfolk), not as women'. He^{-saww} said: 'You^{-asws} speak the truth. So what is after this?'

قال: كثرت نعم الله- يا نبي الله- فطابت، و تلا و إِنَّ تَعُدُّوا نِعَمَتَ اللَّهِ لَا تُحْصُوهَا.

He^{-asws} said: 'Abundant are the Bounties of Allah^{-azwj} – O Prophet^{-saww} of Allah^{-azwj} – so they are suitable'. And he^{-asws} recited: **And He Gives you from all that you ask Him, and if you were to count the Favours of Allah, you would not (be able to) number these [14:34].**

فتبسم رسول الله (صلي الله عليه و آله)، و قال: لتنهتك الحكمة، ليهنتك العلم- يا أبا الحسن- و أنت وارث علمي، و المبين لامتي ما اختلفت فيه من بعدي،

Rasool-Allah^{-saww} smiled, and said: 'Congratulations to you^{-asws} for the Wisdom! Congratulations to you^{-asws} for the Knowledge, O Abu Al-Hassan^{-asws}! And you^{-asws} are the inheritor of my^{-saww} knowledge, and the explainer to my^{-saww} community what they would be differing in, from after me^{-saww}.

من أحبك لدينك و أخذ بسبيلك فهو ممن هدي الي صراط مستقيم، و من رغب عن هداك، و أبغضك و تخلاك، لقي الله يوم القيامة لا خلاق له».

One who loves you^{-asws} for your^{-asws} Religion, and takes with your^{-asws} way, so he is from the one Guided to the Straight Path. And one who turns away from your^{-asws} guidance, and hates you^{-asws} and abandons you^{-asws}, would meet Allah^{-azwj} on the Day of Judgment, there being no share for him⁴¹.

الطبرسي: المروي عن أبي عبد الله (عليه السلام): «ذكرهم بنعم الله سبحانه في سائر أيامه».

Al Tabarsy –

‘The reported from Abu Abdullah^{-asws} is: ‘Remind them of the Favours of Allah^{-azwj}, Glorious is He^{-azwj}, in the rest of His^{-azwj} days’⁴².

VERSE 6

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6}

And when Musa said to his people: ‘Recall the Favours of Allah upon you when He Rescued you from the people of Pharaoh who were subjecting you to the evil punishments, and they were slaughtering your sons and letting your womenfolk live? And during that was a grievous Trial from your Lord [14:6]

قَالَ الْإِمَامُ ع قَالَ تَعَالَى: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ نَجَّيْنَاكُمْ أَنْجَيْنَا أَسْلَافَكُمْ مِنْ آلِ فِرْعَوْنَ وَ هُمْ الَّذِينَ كَانُوا يَدْنُونَ إِلَيْهِ بِقِرَائَتِهِ وَ يَدِينُهُ وَ مَذْهَبِهِ يَسُومُونَكُمْ كَانُوا يُعَذِّبُونَكُمْ سُوءَ الْعَذَابِ شِدَّةَ الْعَذَابِ كَانُوا يَحْمِلُونَهُ عَلَيْكُمْ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘The Exalted Said: “And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors, **from the people of Pharaoh [14:6]** – and there were those who are going closer to him^{-la}, his^{-la} nearness, and his^{-la} religion, and his^{-la} doctrine **who were subjecting you [14:6]** – they were punishing you all **to the evil punishments** – the intensity of the punishment which they were loading upon you all’.

قَالَ: وَ كَانَ مِنْ عَذَابِهِم الشَّدِيدِ- أَنَّهُ كَانَ فِرْعَوْنُ يُكَلِّفُهُمْ عَمَلِ الْبِنَاءِ وَ الطِّينِ- وَ يُخَافُ أَنْ يَهْرَبُوا عَنِ الْعَمَلِ، فَأَمَرَ بِتَقْيِيدِهِمْ فَكَانُوا يَنْقُلُونَ ذَلِكَ الطِّينَ عَلَى السَّلَالِيمِ إِلَى السُّطُوحِ، فَرُبَّمَا سَقَطَ الْوَاحِدُ مِنْهُمْ فَمَاتَ أَوْ زَمَنَ وَ لَا يَخْفَلُونَ بِهِمْ إِلَى أَنْ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع: قُلْ لَهُمْ: لَا يَبْتَدِئُونَ عَمَلًا- إِلَّا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيَخَفَ عَلَيْهِمْ.

He^{-asws} said: ‘And it was from their severe punishments, that Pharaoh^{-la} was encumbering upon them the construction work and the mud (bricks for the building), and he^{-la} feared that they might be fleeing from the work, so he^{-la} ordered with imprisoning them. So they used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and

⁴¹ الأماي 2: 105

⁴² مجمع البيان 6: 467

die or be crippled, and they would not be sympathising with him, until Allah^{-azwj} Mighty and Majestic Revealed unto Musa^{-as}: “Say to them that they should not begin work except with the *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, so it would be lightened upon them”. So they were doing that, and it was easier upon them.

فَكَانُوا يَفْعَلُونَ ذَلِكَ، فَيَخِفُّ عَلَيْهِمْ. وَ أَمَرَ كُلَّ مَنْ سَقَطَ وَ زَمَنَ - مِمَّنْ نَسِيَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - أَنْ يَتَوَكَّلَهَا عَلَى نَفْسِهِ إِنْ أَمَكْنَهُ - أَيْ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ أَوْ يَقَالَ عَلَيْهِ إِنْ لَمْ يُمْكِنَهُ، فَإِنَّهُ يَقُومُ وَ لَا يَضُرُّهُ ذَلِكَ فَفَعَلُوهَا فَسَلِمُوا.

“And instruct everyone who falls and is cripples, from the ones who forgot the *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, that he should be saying it upon himself, if he is able to – i.e., the *Salawat* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} – or it should be said upon him if he is not able to, for he would stand, and that (fall) would not harm him”. So, they did that, and were safe.

يَذَبِّحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ: أَنَّهُ يُولَدُ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَاكُكَ، وَ زَوَالُ مُلْكِكَ. فَأَمَرَ بِذَبْحِ أَبْنَائِهِمْ،

They were slaughtering your sons [14:6] – and that was due to what was said to Pharaoh^{-la}, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your^{-la} destruction and the decline of your^{-la} kingdom’. So he^{-la} ordered with the slaughter of your sons.

فَكَانَتِ الْوَاحِدَةُ [مِنْهُمْ] تُصَانِعُ الْقَوَائِلَ عَنْ نَفْسِهَا - لِأَلَّا يَنِمَ عَلَيْهَا [وَأَوْ يَنِمَ] حَتَّى تُلْقِي وَلَدَهَا فِي صَحْرَاءٍ أَوْ غَارٍ جَبَلٍ، أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، فَيَقْبِضُ اللَّهُ [لَهُ] مَلَكًا يُرِيَّتُهُ، وَ يُدِيرُ مِنْ إصْبَعٍ لَهُ لَبَنًا يَمُصُّهُ، وَ مِنْ إصْبَعٍ طَعَامًا [لِئِنَّا] يَتَغَدَّاهُ إِلَى أَنْ نَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلِيمٍ مِنْهُمْ وَ نَشَأَ أَكْثَرُ مِمَّنْ قُتِلَ.

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or a mountain cave, or a hidden place, and she would be saying upon him ten times, the *Salawat* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}. So Allah^{-azwj} would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

وَ يَسْتَحْيُونَ نِسَاءَكُمْ يُبْفِئُوهُنَّ وَ يَتَّخِذُوهُنَّ إِمَاءً، فَضَجُّوا إِلَى مُوسَى وَ قَالُوا: يَفْتَرِعُونَ بَنَاتِنَا وَ أَخَوَاتِنَا.

And letting your womenfolk live [14:6] – They were letting them remain and were taking them as maids. So they were vociferous to Musa^{-as} and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا زَاهَنَ رَبُّنَّ مِنْ ذَلِكَ - صَلَّيْنَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يُرِيْدُ عَنْهُنَّ أَوْلِيَاءَ الرِّجَالِ، إِمَّا بِشَعْلِ أَوْ مَرَضٍ أَوْ زَمَانَةٍ أَوْ لُطْفٍ مِنْ أَلْفَافِهِ فَلَمْ يَفْتَرِشْ مِنْهُنَّ امْرَأَةً، بَلْ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ عَنْهُنَّ - بِصَلَاتِهِنَّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Allah^{-azwj} Commanded those daughters that every time they were suspicious and doubting from that, they should be sending *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}. And it was so that Allah^{-azwj} Repelled those (Pharaoh's^{-la}) men from them by their sending *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ فِي ذَلِكَ أَيَّ فِي ذَلِكَ الْإِنجَاءِ - الَّذِي أَنْجَاكُمْ مِنْهُمْ رَبُّكُمْ بَلَاءَ نِعْمَةٍ مِنْ رَبِّكُمْ عَظِيمٍ كَبِيرٌ.

Then Allah^{-azwj} Mighty and Majestic Said: **And during that** – i.e., **during that** rescuing which your Lord^{-azwj} Rescued you all from the scourge, **a grievous Trial from your Lord [14:6].**⁴³

VERSES 7 & 8

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7}

And when your Lord Proclaimed: “If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

And Musa said: ‘Even if you and the ones in the earth altogether were to commit Kufr, surely Allah is Needless, Praised [14:8]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال: «من اعطى الشكر اعطى الزيادة، يقول الله عز و جل: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who give thanks would be Given the Increase. Allah^{-azwj} Mighty and Majestic is Saying: **And when your Lord Proclaimed: “If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7].**⁴⁴

سَهْلٌ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ ثَوْبَرٍ بَنِي أَبِي فَاحْتَجَّ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ غَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَأَدْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza^{-asws} with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah^{-azwj} to return that state to us’.

فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تُكُونُونَ مُلُوكًا أَمْ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْمَةٍ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهُ مَا يَسُرُّنِي أَنَّ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 120

⁴⁴ الكافي 2: 8 / 78

He^{-asws} said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah^{-azwj}, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, while I am upon the opposite to what I am upon at present (Al-Wilayah)'.

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَقَالَ سُبْحَانَهُ وَتَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرِينَ

He^{-asws} said; 'So the one who is contented among you, should be thankful to Allah^{-azwj}. Allah^{-azwj} is Saying: **"If you are grateful, I would Increase it for you [14:7].** And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13].**

وَأَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَمَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيُسِيرَ مِنَ الْعَمَلِ وَمَنْ رَضِيَ بِالْيُسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَقْوَنَتُهُ وَتَنَعَّمَ أَهْلُهُ وَبَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَدَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And think good with Allah^{-azwj}, for Abu Abdullah^{-asws} used to say; 'The one who thinks about Allah^{-azwj}, Allah^{-azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{-azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah^{-azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْتَنِعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَمَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَمَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكَفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{-asws} having said: 'The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient'.

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَقَالَ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَقَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{-asws} said: 'Did you recite the Book of Allah^{-azwj} Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]?**' And he^{-asws} said: **If you are grateful, I would Increase it for you [14:7].** And He^{-azwj} Said: **Supplicate to Me, I will Answer you [40:60]**'.⁴⁶

⁴⁵ Al Kafi – H 14993

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَعْنُ شُكْرْتُمْ لَأَزِيدَنَّكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who gives the thanks is Given the increase. Allah^{-azwj} Mighty and Majestic is Saying: **And when your Lord Proclaimed: "If you are grateful, I would Increase it for you [14:7]"**'.⁴⁷

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا حيان بن بشر أبو بشر الأسدي القاضي بالمصيصة، قال: حدثني خالي أبو عكرمة عامر بن عمران الضبي الكوفي، قال: حدثني محمد بن المفضل بن سلمة الضبي، عن أبيه المفضل بن سلمة، عن مالك بن أعين الجهني، قال: أوصي علي بن الحسين (عليه السلام) بعض ولده، فقال: «يا بني، اشكر الله لما أنعم عليك، و أنعم علي من شكرك، فإنه لا زوال للنعمة إذا شكرت، و لا بقاء لها إذا كفرت،

And from him who said, 'A group informed us, from Abu Al Mufazzal, from Hayan Bin Bashir Abu Bishr Al Asady the judge at Al Masaysa, from his uncle Ikrama Amir Bin Umran Al Zaby Al Kufy, from Muhammad Bin Al Mufazzal Bin Salma Al Zaby, from his father Al Mufazzal Bin Salma, from Malih Bin Ayn Al Jahny who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} bequeathed to one of his^{-asws} sons, so he^{-asws} said: 'O my^{-asws} son! Thank Allah^{-azwj} for what He^{-azwj} has Favoured upon you and Favoured upon me^{-asws} from your thanks, for there would be no decline of the Bounties when they are thanked for, and there would be no remaining for these when these are denied with.

و الشاكر بشكره أسعد منه بالنعمة التي وجب عليه الشكر بها» - و تلا- يعني علي ابن الحسين (عليه السلام) - قول الله تعالى: وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شُكِرْتُمْ لَأَزِيدَنَّكُمْ اِلَى آخِر الآية.

And the thanking one with this thankfulness is more fortunate from it with the Bounty which Obligated upon him the gratefulness with it', and he^{-asws} – meaning Ali^{-asws} Bin Al-Husayn^{-asws} – the Words of Allah^{-azwj} Exalted: **And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7]** – up to the end of the Verse".⁴⁸

و عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): أ رأيت هذه النعمة الظاهرة علينا من الله، أ ليس ان شكرناه عليها و حمدناه زادنا، كما قال الله في كتابه: لَئِنْ شُكِرْتُمْ لَأَزِيدَنَّكُمْ؟

And from Abu Walad who said,

'I said to Abu Abdullah^{-asws}, 'What is your^{-asws} view of these apparent Bounties Favoured upon us from Allah^{-azwj}. Isn't it so that when we thank Him^{-azwj} upon these and we praise Him^{-azwj}, He^{-azwj} Increases for us, just as Allah^{-azwj} has Said in His^{-azwj} Book: **"If you are grateful, I would Increase it for you [14:7]"**?

فقال: «نعم، من حمد الله علي نعمه و شكره، و علم أن ذلك منه لا من غيره، زاد الله نعمه».

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

⁴⁸ الأمالي 2: 114.

He^{-asws} said: 'Yes. One who praises Allah^{-azwj} upon His^{-azwj} Bounties and thanks Him^{-azwj}, and knows that, that is from Him^{-azwj}, not from other than Him^{-azwj}, Allah^{-azwj} would Increase His^{-azwj} Bounties'.⁴⁹

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابنا، عن محمد بن هشام، عن ميسر، عن أبي عبد الله (عليه السلام) قال: «شكر النعمة: اجتناب المحارم، و تمام الشكر: قول الرجل: الحمد لله رب العالمين».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Maysar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The appreciation for the Favours – Keeping aside from the Prohibitions; and the Completion of the appreciation – The words of the man, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds'.⁵⁰

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن حماد بن عثمان، قال: خرج أبو عبد الله (عليه السلام) من المسجد، و قد ضاعت دابته، فقال: «لئن ردها الله علي لأشكرن الله حق شكره»

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Hamaad Bin Usmaan who said,

'Abu Abdullah^{-asws} came out from the Masjid, and his^{-asws} animal (ride) was lost. So he^{-asws} said: 'If Allah^{-azwj} were to Return it to me^{-asws}, I^{-asws} would thank Allah^{-azwj} as is His^{-azwj} Right to be Appreciated'.

قال: «فما لبث أن أتى بها، فقال: «الحمد لله» فقال قائل له: جعلت فداك، أ لست قلت: لأشكرن الله حق شكره؟! فقال أبو عبد الله (عليه السلام): «ألم تسمعني قلت: الحمد لله؟».

He (the narrator) said, 'It was not long before it was brought to him^{-asws}, so he^{-asws} said: 'The Praise is for Allah^{-azwj}!' So a speaker said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Did you^{-asws} not say: 'I^{-asws} would thank Allah^{-azwj} as is His^{-azwj} Right to be Appreciated?' So Abu Abdullah^{-asws} said: 'Did you not hear me^{-asws} say: 'The Praise is for Allah^{-azwj}?'⁵¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

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

'I said to Abu Abdullah^{-asws} ' (please) Inform me about the aspects of the Kufr in the Book of Allah^{-azwj} Mighty and Majestic'. He^{-asws} said: 'The Kufr, in the Book of Allah^{-azwj} Mighty and Majestic, is upon five aspects – So from it is the Kufr of the denial which itself is upon two

⁴⁹ تفسير العتاشي 2: 222 / 5.

⁵⁰ الكافي 2: 10 / 78.

⁵¹ الكافي 2: 18 / 79.

aspects; and the Kufr of disregarding what Allah^{-azwj} has Commanded for; and the Kufr of disavowing, and Kufr of the Favours.⁵²

For detailed Ahadeeth on gratefulness refer to Al Kafi V 2 – The Book Of Kufr and Eman Ch 48

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(3).pdf)

VERSES 9 - 11

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۖ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9}

Has there not come to you news of those before you – people of Noah, and Aad, and Samood, and those from after them whom none knows except Allah? Their Rasools came to them with the clear proofs, but they thrust their hands in their mouths and said, 'We disbelieve in what you have been Sent with, and we are in doubt from what you are calling us to, suspicious [14:9]

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ {10}

Their Rasools said: 'Is the doubt regarding Allah, Originator of the skies and the earth? He is Calling you to Forgive you of your sins and Respite you to a specified term'. They said, 'Surely you (Rasools) are only persons like us. You are wanting to block us from what our forefathers used to worship? Then come to us with a clear authorisation' [14:10]

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

Their Rasools said to them: 'Certainly we are persons like yourselves, but Allah Confers upon the one He so Desires to from His servants, and it was not for us that we should come to you with an authorisation except by the Permission of Allah, and upon Allah should the Momineen be relying' [14:11]

الكافي 2: 287 / 1⁵²

Rasools^{-as} are persons like us – in what way?

ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ: يَا مُحَمَّدُ فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يَعْنِي أَكُلُ الطَّعَامِ يُوحَى إِلَيَّ أَمَّا إِلَهُكُمْ إِلَهٌ وَاحِدٌ يَعْنِي قَالَ لَهُمْ: أَنَا فِي الْبَشَرِيَّةِ مِثْلَكُمْ، وَ لَكِن رَّبِّي خَصَّنِي بِالنُّبُوَّةِ دُونَكُمْ، كَمَا يَخْصُ بَعْضُ الْبَشَرِ بِالْعَنَاءِ - وَ الصِّحَّةِ وَ الْجَمَالِ دُونَ بَعْضٍ مِنَ الْبَشَرِ، فَلَا تُنْكِرُوا أَنَّ يَخْصَنِي أَيْضاً بِالنُّبُوَّةِ.

(Imam Hassan Al-Askari^{-asws} said): ‘Then Allah^{-azwj} the Exalted Revealed unto him^{-saww}: O Muhammad^{-saww}! **Say: ‘But rather, I am a person like you [18:110]** – meaning, ‘I^{-saww} eat the food’, **it is Revealed to me that your God is one God** – meaning, tell them, ‘I^{-saww} am, with regards to being a human being, am like you all, but my^{-saww} Lord^{-azwj} Specialised me^{-saww} with the Prophet-hood besides you all, just as He^{-azwj} Specialised some of the human beings with the riches, and the good health, and the beauty besides the other from the humans. Therefore, you should not be denying that He^{-azwj} can Specialise me^{-saww} with the Prophet-hood as well’.⁵³

VERSE 12

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {12}

And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12]

ابن بابويه في (الفضيلة) مرسلا عن الصادق (عليه السلام) في قوله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ. قال: «الزاعون».

Ibn Babuwayh in Al Faqeeh, with an unbroken chain

(It has been narrated) from Al-Sadiq^{-asws} regarding the Mighty and Majestic: **and upon Allah should the relying ones be relying [14:12]**. He^{-asws} said: ‘The farmers’.⁵⁴

VERSES 13 & 14

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ {13}

And those who committed Kufr said to their Rasools, ‘We will expel you from our land or else you return to be in our religion’. So their Lord Revealed unto them: “We will Destroy the unjust ones!” [14:13]

⁵³ Tafseer Imam Hassan Al Askari^{asws} – S 314

⁵⁴ من لا يحضره الفقيه 3: 703 / 160

وَلَنُصَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

And We will Settle you in the land after them. That is for one who fears My Status and fears My Threat [14:14]

علي بن ابراهيم، قال: حدثني أبي رفعه الي النبي (صلى الله عليه و آله) قال: «من آذى جاره طمعا في مسكنه ورثه الله داره، و هو قوله: وَ قَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ- الي قوله- فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَ لَنُصَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ».

Ali Bin Ibrahim said, 'My father narrated to me, raising it to

(It has been narrated) the Holy Prophet^{-saww} having said: 'The one who hurts his neighbour in the greed regarding his house and that Allah^{-azwj} would Make him (neighbour) inherit his house. And these are the His^{-azwj} Words: **And those who committed Kufr said to their Rasools [14:13]** - up to His^{-azwj} Words: **So their Lord Revealed unto them: "We will Destroy the unjust ones!" [14:13] And We will Settle you in the land after them [14:14]**'.⁵⁵

تحف العقول: عن الإمام علي بن الحسين (عليه السلام) أنه قال- في حديث طويل-: «فخافوا الله أيها المؤمنون من البيات خوف أهل التقوى، فإن الله يقول: ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ فَاحْذَرُوا زهرة الحياة الدنيا و غرورها و شرورها، و تذكروا ضرر عاقبة الميل إليها، فإن زيتها فتنة، و حبها خطيئة».

Tohfah Al Uqool,

(It has been narrated) from the Imam Ali^{-asws} Bin Al-Husayn^{-asws} having said – in a lengthy Hadeeth: 'So be fearing Allah^{-azwj}, O you Momineen from the infantrymen, the fear of the people of piety, for Allah^{-azwj} is Saying: **That is for one who fears My Status and fears My Threat [14:14]**. Therefore, be cautioned from the blossoms of the life of the world, and its deceptions, and its evils, and remember the damage of the consequences of inclining towards it, for its adornments are a Trial, and the love for it is a sin'.⁵⁶

في كتاب جعفر بن محمد الدورستى و في خبر آخر عن ابن مسعود قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ» تَلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَصْحَابِهِ فَخَرَّ فَتَّى مَغْشِيّاً عَلَيْهِ،

In the book of Ja'far Bin Muhammad Al Dowrosty, and in another Hadeeth from Ibn Madoud, he said, '

When this Verse was Revealed: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6]**, Rasool-Allah^{-saww} recited it to his^{-saww} companions, and a youth fell down due to fainting upon him.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَدَهُ عَلَى قُودِهِ فَوَجَدَهُ يَكَادُ يُخْرُجُ مِنْ مَكَانِهِ، فَقَالَ: يَا فَتَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ، فَتَحَرَّكَ الْفَتَى فَقَالَهَا، فَبَشَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْجَنَّةِ،

⁵⁵ تفسير القمى 1: 368.

⁵⁶ تحف العقول: 273

The Prophet^{-saww} placed his^{-saww} hand upon his heart, and found it to have almost come out from its place, so he^{-saww} said: 'O young man! Say, 'There is no god except Allah^{-azwj}!' The youth moved and said it, and the Prophet^{-saww} gave him the glad tidings of the Paradise.

فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّهِ مِنْ بَيْنِنَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا سَمِعْتُمْ اللَّهَ تَعَالَى يَقُولُ: ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِي.

The people said, 'O Rasool-Allah^{-saww}! From among us?' So the Prophet^{-saww} said: 'Have you not heard Allah^{-azwj} the Exalted Saying: ***That is for one who fears My Status and fears My Threat [14:14]***?'⁵⁷

VERSE 15

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَلَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفٌ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَا مِنَ النَّاسِ إِلَّا أَخَذُوا الثُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

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

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

قَالَ فَغَضِبَ الْأَعْرَابِيُّانَ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ

He^{-asws} said: 'Two bedouins became angered along with Al-Mugheira Bin Sho'bat as well a number from the Quraysh among them. So they said, 'He^{-saww} was not happy until he^{-saww} struck an example for the son^{-asws} of his^{-saww} uncle^{-as} with Isa^{-as} Bin Maryam^{-as}'.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلْهِنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ بَعْنِي مِنْ بَنِي هَارِثٍ مَلَأْنِيكَ فِي الْأَرْضِ يَخْلَفُونَ

So Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww} Saying: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not attacking him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and***

35 H تفسير نور الثقلين، ج2، ص: 531 57

Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you – Meaning the clan of Hashim^{-asws}, Angels in the earth succeeding (each other) [43:59].

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

He^{-asws} said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, **'O Allah! In case this is the Truth from Your Presence** - that the Clan of Hashim^{-asws} will be inheriting from Heraclius and after Heraclius, **then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**. So Allah^{-azwj} Revealed (upon) the words of Al-Haaris and this Verse Came down: **And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33]**.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا يَمَّا فِي يَدَيْكَ فَقَدْ دَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَ الْعَجَمِ

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

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قُلِّي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْجِلُ عَنْكَ فِدْعًا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جُنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

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

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةٍ عَلَيَّ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Then Revelation Came to the Prophet^{-saww} Saying: **A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3]**.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُنْبِتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, we do not read it like this'. He^{-asws} said: 'By Allah^{-azwj}! This is how Jibraeel^{-as} Descended with it upon Muhammad^{-saww}, and by Allah^{-azwj}, this is how it is recorded in the Parchment (Mus'haf) of Fatima^{-asws}'.

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

Rasool Allah^{-saww} said to those who were around him^{-saww} from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah^{-azwj} Mighty and Majestic Said: ***And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]***.⁵⁸

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «العنيد: المعرض عن الحق».

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The stubborn – the one who turns away from the Truth'.⁵⁹

في التوحيد عن النبي صلى الله عليه وآله وسلم: يعني من أبي أن يقول لا إله إلا الله.

In (the book) Al Tawheed,

'From the Prophet^{-saww}: 'It (***stubborn tyrant [14:15]***) means one who refuses to say, 'There is no god except Allah^{-azwj}'.⁶⁰

VERSES 16 & 17

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ {16}

Ahead of him is Hell and he would be Quenched from a watery pus [14:16]

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ {17}

He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying, and ahead of him would be harsh Punishment [14:17]

الطبرسي: عن أبي عبد الله (عليه السلام): «أي و يسقي مما يسيل من الدم و القيح من فروج الزواني في النار».

Al Tabarsy,

(It has been narrated) from Abu Abdullah^{-asws}: 'Yes, and he would be quenched from what flows from the blood and the pus from the genitals of the prostitutes, in the Fire'.⁶¹

⁵⁸ 18 / 57 : 8 الكافي 14466

⁵⁹ تفسير القمي 1: 368.

⁶⁰ تفسير الصافي، ج3، ص: 83

⁶¹ مجمع البيان 6: 474.

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام): ان أهل النار لما غلي الزقوم و الضريع في بطونهم كغلي الحميم سألو الشراب، فاتوا بشراب غساق و صديد

Al-Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir-Al-Momineen^{-asws} said: 'When Al-Zaqoom and Al-Zari'e (plants of Hell) boil in the bellies of the people of Hell, like the boiling of scalding water, they would ask for the drink. So they would be brought bodily excretions and pus.

يَجْرَعُهُ وَ لَا يَكَادُ يُسَبِّغُهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ وَ مِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ وَ حَمِيمٌ تَغْلِي بِهِ جَهَنَّمُ مِنْذُ خُلِقَتْ، كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَقًا.

He would sip it and would hardly be able to swallow it, and the death would come to him from every place and he would not be dying, and ahead of him would be harsh Punishment [14:17], and the water has been boiled by the Hell since it was Created, like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29].⁶²

VERSE 18

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {18}

An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]

عنه، عن محمد بن علي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر عليه السلام يقول: ان أئمة الجور وأتباعهم لمعزولون عن دين الله والحق، قد ضلوا بأعمالهم التي يعملونها "كرماد اشتدت به الريح في يوم عاصف لا يقدر على شيء مما كسبوا ذلك هو الضلال البعيد".

From him, from Muhammad Bin Ali, from Al Hassan Bin Mahoun, from Al A'ala in Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'The unjust imams and their followers are isolated ones from the Religion of Allah^{-azwj} and the Truth, having strayed due to their deeds which they had done, **are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18].⁶³**

و قَوْلُهُ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ - كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ قَالَ مَنْ لَمْ يُقَرَّرْ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع بَطَلَ عَمَلُهُ - مِثْلُ الرَّمَادِ الَّذِي يَجِيءُ الرِّيحُ فَتَحْمِلُهُ

⁶² تفسير العياشي 2: 223 / 7.

⁶³ Al Mahaasin – V 1 Bk 3 H 48

(Ali Bin Ibrahim) said,

‘And His^{-azwj} Words: **An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day [14:18]**, he^{-asws} said: ‘One who does not accept the Wilayah of Amir Al-Momineen^{-asws}, his deeds would be invalidated, like the dust to which the wind comes to on a stormy day’.⁶⁴

The far straying

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ كُلُّ مَنْ دَانَ اللَّهَ عَزَّ وَ جَلَّ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيَهُ غَيْرُ مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Everyone who makes it a Religion of Allah^{-azwj} Mighty and Majestic by worship, fighting against his own self, and there is no Imam^{-asws} for him from Allah^{-azwj}, so his striving would be without Acceptance and he would stray confused and Allah^{-azwj} would Hate his deeds.

وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْبِضِهَا فَلَمَّا أَنَّ سَاقَ الرَّاعِي قَطِيعَهُ أَتَتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَ قَطِيعِكَ فَأَنْتِ تَأْتِيهِ مُتَحَيِّرَةً عَنْ رَاعِيكَ وَ قَطِيعِكَ

And his example is like the example of a sheep who has strayed from its shepherd and its herd. It wanders going and coming during its day. When the night shields it, it sees a herd of sheep with their shepherd. It goes over to them and departs with them and spends the night along with them in their pens. The shepherd shouts at it, ‘Go and join your own shepherd and your herd, for you are wandering confused from your shepherd and your herd!’

فَهَجَمَتْ دَعِرَةً مُتَحَيِّرَةً تَأْتِيهِ لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرْدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ اللَّيْلُ ضَيْعَتَهَا فَأَكَلَهَا

It runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

وَ كَذَلِكَ وَ اللَّهُ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالًّا تَائِهًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أُمَّةَ الْجَوْرِ وَ أَتْبَاعَهُمْ لَمَعْرُؤُونَ عَنْ دِينِ اللَّهِ قَدْ ضَلُّوا وَ أَضَلُّوا فَأَعْمَاهُمْ إِلَهِي يَعْمَلُونَهَا كَرَمًا اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ بِمَا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّالُّ الْبَعِيدُ .

And similar to that, by Allah^{-azwj} O Muhammad, is the one from this community who wakes up in the morning with no Imam^{-asws} for him from Allah^{-azwj} Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the

⁶⁴ تفسير القمي، ج1، ص: 369

tyrannous imams and their followers are isolated from the Religion of Allah^{-azwj}. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying'.⁶⁵

VERSES 19 - 21

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19}

Do you not see that Allah Created the skies and the earth with the Truth? If He so Desires to, He can Eliminate you all and Come with a new people [14:19]

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20}

And this is not a big thing for Allah [14:20]

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَخِصٍ {21}

And they shall come forth to Allah altogether, so the weak ones would say to those who had been arrogant, 'We used to be your followers, so can you avert anything from the Punishment of Allah from us?' They would say, 'If Allah has Guided us, we would have guided you. It is the same upon us whether we panic or are patient, there is no escape for us' [14:21]

فِي مِصْبَاحِ شَيْخِ الطَّائِفَةِ قُدِّسَ سِرُّهُ خُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خُطِبَ بِهَا يَوْمَ الْعَدِيرِ وَ فِيهَا يَقُولُ عَلَيْهِ السَّلَامُ: وَ تَقَرَّبُوا إِلَى اللَّهِ بِتَوْحِيدِهِ وَ طَاعَةِ مَنْ أَمَرَكُمْ أَنْ تُطِيعُوهُ وَ لَا تُنْسِكُوا بِعَصَمِ الْكَوَافِرِ وَ لَا يَخْلُجْ بِكُمْ أَلْعَى فَتَضِلُّوا عَنْ سَبِيلِ الرَّشَادِ بِاتِّبَاعِ أُولَئِكَ الَّذِينَ ضَلُّوا وَ أَضَلُّوا،

In (the book) Misbah of Sheikh Al Taifa –

'There is a sermon of Amir Al-Momineen^{-asws} he^{-asws} had addressed with on the day of Al-Ghadeer, and in it he^{-asws} is saying: 'And you should draw closer to Allah^{-azwj} by His^{-azwj} Tawheed and obedience to the one^{-asws} you have been Commanded to obey him^{-asws}, and do not be attached to the ropes of the apparent nor let the errors play with your minds, for you will stray from the righty way by following them, those who are straying and leading others astray.

قَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ فِي طَائِفَةٍ ذَكَرَهُمْ بِالذِّمِّ فِي كِتَابِهِ: «إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبْرَاءَنَا» إِلَى قَوْلِهِ عَلَيْهِ السَّلَامُ وَ قَالَ اللَّهُ تَعَالَى: وَ إِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 8

Allah^{-azwj} Mighty and Majestic Said, of a speaker in a group Mentioning them with the Condemnation in His^{-azwj} Book: ***We obeyed our chiefs and our great ones [33:67]*** to his^{-asws} words. And Allah^{-azwj} the Exalted Said: when they would be arguing in the Fire: ***so the weak ones would say to those who had been arrogant, 'We used to be your followers, so can you avert anything from the Punishment of Allah from us?' They would say, 'If Allah has Guided us, we would have guided you [14:21].***

أَفْتَدْرُونَ الْإِسْتِكْبَارُ مَا هُوَ؟ هُوَ تَرْكُ الطَّاعَةِ لِمَنْ أُمِرُوا بِطَاعَتِهِ، وَ التَّرَفُّعُ عَلَى مَنْ يُدْبُوا إِلَى مُتَابَعَتِهِ، وَ الْقُرْآنُ يَنْطِقُ مِنْ هَذَا مِنْ كَثِيرٍ إِنَّ تَدَبُّرَهُ مُتَدَبِّرٌ زَجْرَهُ وَ وَعَظُهُ.

So, do you know 'the arrogance' what is it? It is the neglect of the obedience to the one^{-asws} the obedience to whom has been Commanded for, and the scorn upon the one who has been inclined to follow him^{-asws}. And the Quran Speaks a lot of this if the pondering ones were to ponder, His^{-azwj} Rebuke and His^{-azwj} Advice".⁶⁶

VERSE 22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22}

And the Satan will say when the matters are Decided, 'Surely Allah Promised you a Promise of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon you except that I called you, so you responded to me. Therefore, do not blame me, but blame your own selves. I am not going to cry out to you all for help and you should not cry out to me for help. I denied what you were associating from before. Surely the unjust, for them would be in a painful Punishment [14:22]

العياشي: عن حريز، عن ذكره، عن أبي جعفر (عليه السلام) في قول الله: وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ، قال: «هو الثاني، وليس في القرآن وَ قَالَ الشَّيْطَانُ الا و هو الثاني».

Al Ayyashi, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: ***And the Satan will say when the matters are Decided [14:22].*** He^{-asws} said: 'He is the second one (Umar), and there is nothing in the Quran 'And the Satan said', except that it is the second one (Umar)'.⁶⁷

⁶⁶ تفسير نور الثقلين، ج2، ص: 533

⁶⁷ تفسير العياشي 2: 223 / 8

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتي إبليس في سبعين غلا و سبعين كبلًا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعاً؟

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgement, they would come with Iblees^{-la} in seventy chains and seventy shackles, and he^{-la} would first look at Zafar (Umar) who would be in one hundred and twenty chains and one hundred and twenty shackles. So Iblees^{-la} would look and he^{-la} would be saying, 'Who is this for whom Allah^{-azwj} has Multiplied the Punishment for, and I^{-la} was the one who seduced these people in their entirety?'

فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغيه علي علي (عليه السلام).

It would be said, 'This is Zafar (Umar)'. So he^{-la} would say, 'Due to what is this Punishment for him?' It would be saying, 'Due to his rebellion against Ali^{-asws}'.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجبي الي ذلك و قال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

So, Iblees^{-la} would say to him (Umar), 'woe be unto you and perdition is for you! But, did you not know that Allah^{-azwj} had Commanded me^{-la} with the Sajdah to Adam^{-as}, but I^{-la} disobeyed Him^{-azwj}, and I^{-la} asked Him^{-azwj} that He^{-azwj} should Make an authority for me^{-la} upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household and his^{-saww} Shias, but He^{-azwj} did not Answer me^{-la} to that and Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them, except for the ones who follow you from the straying ones [15:42].**

و ما عرفتهم حين استثناهم، إذ قلت و لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

And did you not recognise them when He^{-azwj} Excluded them, when I^{-la} said, **and You will not Find most of them as thankful ones' [7:17]?** Then he^{-la} would say to him, 'What was that which was from you to Ali^{-asws} and to the people who followed you upon the opposition?' So the satan^{-la} - and he is Zafar (Umar) – would be saying to Iblees^{-la}, 'You^{-la} instructed me with that!'

فيقول له إبليس: فلم عصيت ربك و أطعني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَيَّ آخِرُ الْآيَةِ».

So, Iblees^{-la} would be saying to him, 'So why did you disobey your Lord^{-azwj} and obey me^{-la}?', Zafar (Umar) would reply to him what Allah^{-azwj} Said: **'Surely Allah Promised you a Promise**

of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon [14:22] – up to the end of the Verse’.⁶⁸

The Kufr of Iblees^{-la}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرِو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وَجْهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَالْجُحُودُ عَلَى وَجْهَيْنِ وَالْكَفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَكَفْرُ الْبِرَاءَةِ وَكَفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah^{-azwj} Mighty and Majestic’. He^{-asws} said: ‘The *Kufr* (disbelief) in the Book of Allah^{-azwj} is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah^{-azwj} Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

وَالْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ الْبِرَاءَةُ وَقَالَ يَذْكُرُ إِبْلِيسَ وَتَبَرَّطَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ.

And the fifth aspect from the *Kufr* (disbelief) is *Kufr* of the disavowing. And He^{-azwj} Said Mentioning Iblees^{-la} and his^{-la} disavowing from his^{-la} friends from the human beings on the Day of Judgment: ***I denied what you were associating from before [14:22]***.⁶⁹

See an additional Hadeeth in the interpretation of 14:22 in Appendix:

VERSE 23

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

And those who are believing and are doing righteous deeds would be entering Gardens beneath which the Rivers flow, being eternally in these by the Permission of their Lord. Their greeting therein would be, ‘Salaam!’ [14:23]

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوْلَى النَّاسِ بِاللَّهِ وَرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ .

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The closest of the people with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww} is the one who initiates the greeting (السَّلَام)’.⁷⁰

⁶⁸ تفسير العياشي 2: 223 / 9.

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانُ رَجُلَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It was so that Salman^{-as} was saying: 'Offer the Greeting (السَّلَامُ) of Allah^{-azwj} openly, as for the Greeting (السَّلَامُ) of Allah^{-azwj} cannot be attained by the unjust'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Loves the greeting (السَّلَامُ)' offered openly (loudly).⁷²

For detailed Ahadeeth on greetings, refer to Al Kafi V 2 – The book of social relationships Chapter 7 –

<https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSocialRelationships.pdf>

VERSES 24 & 25

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24}

Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25}

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى كشجرة طيبة اصلها ثابت وفرعها في السماء تؤتي اكلها كل حين باذن ربها

⁷⁰ Al Kafi V 2 – The Book Of Social Relationships CH 7 H 3

⁷¹ Al Kafi V 2 – The Book Of Social Relationships CH 7 H 4

⁷² Al Kafi V 2 – The Book Of Social Relationships CH 7 H 5

Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

‘I asked Abu Ja’far^{-asws} about the Words of Allah^{-saww} **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].**

فقال الشجرة رسول الله نسبه ثابت في بني هاشم وفرع الشجرة على وعنصر الشجرة فاطمة واغصانها الأئمة ورقها الشيعة وإن الرجل منهم ليموت فتسقط منها ورقة وإن المولد منهم ليولد فتورق ورقة

He^{-asws} said: ‘Rasool-Allah^{-saww} established it firmly it among the Clan of Hashim^{-as}, and the trunk of the Tree is Ali^{-asws}, and its component is Fatima^{-asws}, and its branches are the Imams^{-asws}, and its leaves are our^{-asws} Shias, and when a man from them dies, a leaf falls from it, and when there is a birth among them a leaf forms onto it.’

قال قلت له جعلت فداك قوله تعالى تؤتي أكلها كل حين بإذن ربها

He (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, (what about) the Words of the Exalted: **Yielding its fruit in every season by the permission of its Lord? [14:25]?’**

قال هو ما يخرج من الامام من الحلال والحرام في كل سنة إلى شيعته

He^{-asws} said: ‘It is what comes out from the Imam^{-asws} from the Permissible and the Prohibited during every year to his^{-asws} Shias.’⁷³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ قَالَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَصْلُهَا وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَرْعُهَا وَ الْأَئِمَّةُ مِنْ ذُرِّيَّتِهِمَا أَغْصَانُهَا وَ عِلْمُ الْأَئِمَّةِ ثَمَرُهَا وَ شِيعَتُهُمُ الْمُؤْمِنُونَ وَ رَقَّتْهَا هَلْ فِيهَا فَضْلٌ قَالَ قُلْتُ لَا وَ اللَّهُ قَالَ وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَيُولَدُ فَتَوَرَّقُ وَرَقَةً فِيهَا وَ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةً مِنْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father, from Amro Bin Hureys who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: **like a good tree, its roots are stable and its branches are in the sky [14:24].** So he^{-asws} said: ‘Rasool-Allah^{-saww} is its root and Amir Al-Momineen^{-asws} its branches are the Imams^{-asws} from their^{-asws} descendants, and the knowledge of the Imams^{-asws} is its fruits, and their^{-asws} Shias, the Momineen are its leaves. Is there any excess in this?’ I said, ‘No, by Allah^{-azwj}’. He^{-asws} said: ‘The *Momin* is born, so a leaf sprouts in it, and if the *Momin* dies, so a leaf falls from it’.⁷⁴

⁷³ Basaair Al Darajaat – P 2 Ch 2 H 2

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 80

و عنه: عن احمد بن محمد، عن الحسين بن سعيد، عن المفضل بن صالح، عن محمد الحلبي، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: **كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ**. قال: «النبى (صلى الله عليه و آله) و الأئمة هم الأصل الثابت، و الفرع: الولاية لمن دخل فيها».

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{-asws} said: 'The Prophet^{-saww} and the Imams^{-asws}, they^{-asws} are the firm roots; and the branches – the Wilayah for the one who enters into it'.⁷⁵

عن عبد الرحمن بن سالم الأشل، عن أبيه، عن أبي عبد الله (عليه السلام) ضَرْبَ اللَّهِ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الْآيَاتُ، قال: «هذا مثل ضرب به الله لأهل بيت نبيه، و لمن عاداهم هو مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ».

From Abdul Rahman Bin Saalim Al Ashal, from his father,

(It has been narrated) from Abu Abdullah^{-asws} regarding: **Allah Strikes an example of a good word as being like a good tree [14:24]** – the two Verses, he^{-asws} said: 'This is an example which Allah^{-azwj} has Struck for the People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}. And for their enemies it is: **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]**'.⁷⁶

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين قال: حدثنا فضيل بن الزبير، عن أبي حمزة، عن علي بن حسين * (كلمة طيبة) * قال: لا إله إلا الله.

Yahya Al Shajary said, 'And by the chain, said, 'Haseyn, from Fazeyl Bin Al Zubeyr, from Abu Hamza,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws}: **a good word [14:24]**, said: 'There is no god except for Allah^{-azwj}'.⁷⁷

The apparent interpretation of the Verses

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ زَمَانًا قَالَ الزَّمَانُ خَمْسَةُ أَشْهُرٍ وَ الْحَيْنُ سِتَّةُ أَشْهُرٍ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ تُؤْنِي أَكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} that Ali^{-asws} said regarding a man who vowed that he would be Fasting for a time: 'The 'time' is five months, and the

⁷⁵ بصائر الدرجات: 1 / 80

⁷⁶ تفسير العياشي 2: 15 / 225

⁷⁷ Tafseer Abu Hamza Al Sumaly - H 165

‘season’ is of six months because Allah^{-azwj} Mighty and Majestic is Saying: ***Yielding its fruit in every season by the permission of its Lord [14:25]***.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَالَ لِلَّهِ عَلَيَّ أَنْ أَصُومَ حِينًا وَ ذَلِكَ فِي شُكْرِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَدْ أُتِيَ عَلَيَّ (عليه السلام) فِي مِثْلِ هَذَا فَقَالَ صُمْ سِتَّةَ أَشْهُرٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ تُوْفِّي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا يَعْنِي سِتَّةَ أَشْهُرٍ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabi'e,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about a man who said, ‘By Allah^{-azwj}! It is upon me that I Fast for a season’, and that is regarding appreciation. So Abu Abdullah^{-asws} said: ‘Someone had come to Ali^{-asws} with the like of this, so he^{-asws} said: ‘Fast for six months, for Allah^{-azwj} Mighty and Majestic is Saying: ***Yielding its fruit in every season by the permission of its Lord [14:25]*** – Meaning six months’.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ تَقُولُ إِذَا غَرَسْتَ أَوْ زَرَعْتَ وَ مِثْلُ كَلِمَةِ طَبِيبَةٍ كَشَجَرَةٍ طَبِيبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُوْفِّي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا .

Muhammad Bin Yahya, raising it,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: ‘You should be saying, whenever you plant or sow, ***Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]*** ***Yielding its fruit in every season by the permission of its Lord? [14:25]***’.⁸⁰

VERSE 26

وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]

The wicked word

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «كذلك الكافرون لا تصعد اعمالهم الى السماء، و بنو امية لا يذكرون الله في مجلس و لا في مسجد، و لا تصعد اعمالهم الى السماء الا قليل منهم».

Then he (Al Tabarsy) said, ‘And in a report of Abu Al Jaroud,

⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 58 H 5

⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 58 H 6

⁸⁰ Al Kafi – V 5 – The Book of Subsistence Ch 125 H 6

'From Abu Ja'far^{-asws} having said: 'Like that are the Kafirs. Their deeds do not ascend to the sky. And the clan of Umayya. Allah^{-azwj} is not (letting them) be mentioned in a gathering nor in a Masjid, nor do their deeds ascend to the sky except for a few of them'.⁸¹

الطبرسي، قال: روى ابو الجارود، عن أبي جعفر (عليه السلام): «ان هذا مثل بني امية».

Al Tabarsy said, 'Abu Al Jaroud reported,

'From Abu Ja'far^{-asws}: 'This is an example of the clan of Umayya''.⁸²

VERSE 27

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ {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 [14:27]

The Firm Word

و من طريق المخالفين: ما رواه النطنزي، عن ابن عباس، في قوله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ، قال: بولاية علي بن أبي طالب (عليه السلام).

And from Tareeq Al Mukhalifeen, what has been reported by Al Natanzy,

(It has been narrated) from Ibn Abbas, regarding His^{-azwj} Words: **Allah Affirms those who believe with the firm Word [14:27]**, said, 'By the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.⁸³

At the time of death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي جَبَلَةَ مَفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ غَقْلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مُثِلٌ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيُلْتَفَتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَجِيحاً فَمَا لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

⁸¹ تفسير القمي 1: 369.

⁸² مجمع البيان 6: 481

⁸³ شواهد التنزيل 1: 434 / 314

'Amir Al-Momineen^{-asws} said: 'The son of Adam^{-as}, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah^{-azwj}! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

قَالَ فَيَلْتَفِتُ إِلَى وَلَدِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ لَكُمْ مُحِبًّا وَإِنِّي كُنْتُ عَلَيْكُمْ مُحَامِيًّا فَمَا ذَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤْذِيكَ إِلَى حُفْرَتِكَ نُؤَارِيكَ فِيهَا

He^{-asws} said: 'So he turns towards his children, and he is saying, 'By Allah^{-azwj}! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ فِيكَ لَزَاهِدًا وَإِنِّي كُنْتُ عَلَيْكَ لَقَوِيلًا فَمَا ذَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرِكَ حَتَّى أُغْرَضَ أَنَا وَ أَنْتَ عَلَى رَبِّكَ

He^{-asws} said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord^{-azwj}'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيًّا أَتَاهُ أَطْيَبُ النَّاسِ رِيحًا وَ أَحْسَنُهُمْ مَنْظَرًا وَ أَحْسَنُهُمْ رِيَاشًا فَقَالَ أَنْبِئْ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ مُقَدَّمِكَ خَيْرٌ مُقَدَّمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ ازْتَحَلَّ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He^{-asws} said: 'So if he was a friend of Allah^{-azwj}, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him, 'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَامِلَهُ أَنْ يُعَجِّلَهُ فَإِذَا أُدْخِلَ قَبْرَهُ أَتَاهُ مَلَكَا الْقَبْرِ يَجْرَانِ أَشْعَارُهُمَا وَ يَخْدَانِ الْأَرْضَ بِأَقْدَامِهِمَا أَصَوَاهُمَا كَالرَّعْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ وَ نَبِيِّي مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولَانِ لَهُ تَبَنَّاكَ اللَّهُ فِيمَا نَحْبُ وَ تَرْضَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

And he recognises the one who washes him, and calls upon his bearers to hasten him. So when he enters into his grave, two Angels of the grave comes over to him, their hair flowing and piercing the ground with their feet, their voices being like the echoing thunder, and their eyes being like the rapid lightning. So they are saying to him: 'Who is your Lord^{-azwj}, and what is your Religion, and who is your Prophet^{-as}?' So he is saying, 'Allah^{-azwj} is my Lord^{-azwj}, and my Religion is Islam, and my Prophet^{-saww} is Muhammad^{-saww}'. So they are saying to him, 'May Allah^{-azwj} Affirm your feet in what you love and are pleased with', and these are the Words of Allah^{-azwj} Mighty and Majestic: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27].**

ثُمَّ يَفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى الْجَنَّةِ ثُمَّ يَقُولَانِ لَهُ تَمَّ قَوْرُ الْعَيْنِ نَوْمَ الشَّابِّ النَّاعِمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا

Then they are expanding for him in his grave to the extent of his vision. Then they are opening for him a door to the Paradise, then they are saying to him: 'Sleep with delighted eyes, the sleep of the sleeping youth, for Allah^{-azwj} Mighty and Majestic is Saying: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***'.⁸⁴

العياشي: عن صفوان بن مهران، عن أبي عبد الله (عليه السلام) قال: «ان الشيطان ليأتي الرجل من أوليائنا فيأتيه عند موته، يأتيه عن يمينه و عن يساره ليصده عما هو عليه، فيأبي الله له ذلك، و كذلك قال الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

Al Ayyashi, from Safwan Bin Mahran,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Surely Satan^{-la} comes to the man from our^{-asws} friends. So he^{-la} comes to him during his death from his right, and from his left, to dislodge him from what he is upon. But, Allah^{-azwj} Refuses (to Allow) him^{-la} to do that. And thus, Allah^{-azwj} Says: ***Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27]***'.⁸⁵

Questioning in the grave

حدثنا الحسين بن سعيد قال: حدثنا النضر بن سويد عن عاصم بن حميد عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إذا وضع الرجل في قبره أتاه ملكان ملك عن يمينه وملك عن شماله وأقيم الشيطان بين يديه عيناه مثل النحاس فيقال له: كيف تقول في هذا الرجل الذي كان بين أظهركم؟

Al Husayn Bin Saeed narrated to us saying, 'Al Nazar Bin Suweyd narrated to us, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'When a man is placed in his grave, two Angels come to him – an Angel on his right and an angel on his left, and the Satan^{-la} stands in front of him, his^{-la} eyes being like the brass (orange). Then it is said to him (the deceased): 'How are you saying regarding this man (Rasool Allah^{-saww}) who used to be before you apparently?'

قال: فيفزع له فرعة (فليفزع لذلك فرعا عظيما) فيقول إذا كان مؤمنا: (أ) عن محمد رسول الله صلى الله عليه وآله تسألاني؟ فيقولان له: نعم نومة لا حلم فيها ويفسح له في قبره (تسع) تسعة أذرع ثم يرى مقعده في الجنة وهو قول الله عز وجل: (يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة)

He^{-asws} said: 'So there would be a panic for him (and he would panic due to that with a great panic), and he would be saying, if he were a Momin, 'Is it about Muhammad^{-saww}, Rasool-Allah^{-saww} that you are asking me?' They would both say to him: 'Yes. (Go to) sleep, there being no dreams in it'. And it would be opened up in his grave (space of) nine by nine cubits. Then he would see his seat in the Paradise, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27]***.

⁸⁴ Al Kafi V 3 – The Book Of Funerals CH 85 H 1 (Extract)

⁸⁵ تفسير العياشي 2: 16 / 225.

فإذا (وإذا) كان كافرا يقولان له: (ما من هذا الرجل الذي خرج بين ظهرائكم؟ فيقول: لا أدري فيخيلان بينه وبين الشيطان

So, if he were a Kafir, they both would be saying to him: 'What (have you got) from this man (Rasool Allah^{-saww}) who came out from between you apparently?' He would be saying, 'I don't know'. So they would both be leaving him along between him and the Satan^{-la'}.⁸⁶

عن أبي بصير، عن أبي عبد الله (عليه السلام): «ان الميت إذا اخرج من بيته شيعة الملائكة الى قبره يترحمون عليه، حتى إذا انتهى به الى قبره، قالت الأرض له: مرحبا بك و أهلا و سهلا، و الله لقد كنت أحب ان يمشي علي مثلك، لا جرم لترى ما اصنع بك، فيوسع له مد بصره، و يدخل عليه في قبره قعيدا القبر منكرو و نكير، فيلقيان فيه الروح الى حقويه،

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the dead body is taken out from his house, the Angels accompany him to his grave Obtaining Mercy for him, until they end up with him to his grave. The ground says to him: 'Welcome to you, and hello. By Allah^{-azwj}! It was always beloved to me that the likes of you would walk upon me. Undoubtedly you will see what I shall be doing with you'. So it extends itself for him for as far as the eye can see. And they enter him in his grave, and Munkar and Nakeer get seated in the grave. They cast into him the spirit into his loins.

فيقعدانه فيسألانه، فيقولان له: من ربك؟ فيقول: الله. فيقولان: و ما دينك؟ فيقول: الإسلام. فيقولان: و من نبيك؟ فيقول: محمد (صلى الله عليه و آله). فيقولان: و من امامك؟ فيقول: علي.

So, they both seat themselves besides him, questioning him, saying to him: 'Who is your Lord^{-azwj}?' So he would be saying, 'Allah^{-azwj}'. So they would both say: 'And what is your Religion?' So he would be saying, 'Al-Islam'. So they would both say: 'And who is your Prophet^{-saww}?' So he would be saying, 'Muhammad^{-saww}?' So they would both say: 'And who is your Imam^{-asws}?' So he would be saying, 'Ali^{-asws}'.

فينادي مناد من السماء: صدق عبدی، افرشوا له في القبر من الجنة، و البسوه من ثياب الجنة، و افتحوا له في قبره بابا الى الجنة، حتى يأتيها و ما عندنا خير له. ثم يقولان له: نم نومة العروس، نم نومة لا حلم فيها.

Then a Caller would Call out from the sky: 'My^{-azwj} servant has spoken the truth! Spread out for him in the grave from the Paradise, and clothe him in the clothing of the Paradise, and open for him in his grave, Gates to the Paradise until he comes to Us^{-azwj}. And what is in Our Presence with better for him'. Then they both say to him: 'Sleep, the sleep of a bride. Sleep, the sleep in which there are no dreams'.

و ان كان كافرا، أخرجت له ملائكة يشيعونه الى قبره يلعنونه، حتى إذا انتهى الى الأرض، قالت الأرض: لا مرحبا بك و لا أهلا، اما و الله لقد كنت ابغض ان يمشي علي مثلك، لا جرم لترين ما اصنع بك اليوم، فتضايق عليه حتى تلتقي جوائحه. و يدخل عليه ملكا القبر، و هما قعيدا القبر منكرو و نكير -

And if he is a Kafir, the Angels come out with him accompanying him to his grave, cursing him, until they end up to the ground. The ground says, 'Neither there is welcome for you,

⁸⁶ Kitab Al Zohad – Ch 16 H 231

nor hello. But, by Allah^{-azwj}, it was always hateful that the likes of you would walk upon me. Undoubtedly, you will see what I would be doing with you today'. So it constricts itself to him until his ribs meet each other. And two Angels enter upon on him in the grave, and they seat themselves in the grave – Munkar and Nakeer.

قال: قلت له: جعلت فداك، يدخلان علي المؤمن و الكافر في صورة واحدة؟ فقال: «لا». فيقعدانه فيقولان له: من ربك؟ فيقول: سمعت الناس يقولون، [فيقولان: لا دريت، فما دينك؟ فيقول: سمعت الناس يقولون.] و يتلجلج لسانه. فيقولان: لا دريت، فمن نبيك؟ فيقول: سمعت الناس يقولون، و يتلجلج لسانه. فيقولان: لا دريت.

He (the narrator) said: 'May I be sacrificed for you^{-asws}! They both enter upon the Momin as well as the Kafir in one (and the same) image?' So he^{-asws} said: 'No! They both sit him up and say to him: 'Who is your Lord^{-azwj}?' So he would be saying, 'I heard the people saying'. So they would both say, 'You don't know. So what is your Religion?' He would be saying, 'I heard the people saying'. And his tongue would hesitate. They would both say: 'You don't know, So who is your Prophet^{-saww}?' He would be saying, 'I heard the people saying', and his tongue would hesitate. They would both say: 'You don't know'.

فينادي مناد. من السماء: كذب عبدي، افرشوا له في قبره من النار، و البسوه من ثياب النار، و افتحوا له بابا الي النار، حتى يأتيها و ما له عندنا شر له

Then a Caller would Call out from the sky: 'My^{-azwj} servant has lied! Spread out for him in his grave, from the Fire, and clothe him in the clothing of the Fire, and open for him a Gate to the Fire, until he comes to Us^{-azwj}, and what is for him in Our Presence is evil for him'.

- قال - ثم يضربانه بمرزبة معهما ثلاث ضربات ليس منها ضربة الا تطاير قبره نارا، و لو ضربت تلك الضربة علي جبال تامة، لكانت رميما».

He^{-asws} said: 'They would both strike him with a sledgehammer which would be with them both, with three strikes. There is no strike from it except that his grave would be filled with the Fire. And if that strike were to be struck upon a mountain it would crumble, as if it was decayed'.

قال ابو عبد الله (عليه السلام): «و يسلط الله عليه في قبره الحيات و العقارب تنهشه نخشا، و الشياطين تغمه غما، يسمع عذابه من خلق الله الا الجن و الإنس، و انه ليسمع خفق نعالهم، و نفض أيديهم، و هو قول الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا - قال - عند موته و في الآخرة - قال - في قبره وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ».

Abu Abdullah^{-asws} said: 'And Allah^{-azwj} would make emerge in his grave, the snakes, and the scorpions who ravage him with a ravaging, and the devils grieve him with a grief. His Punishment would be heard by all the creatures except for the Jinn and the human beings, and they hear the beating of their shoes, and the shaking of their hands. And these are the Words of Allah^{-azwj}: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27], - in his grave and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]**'.⁸⁷

تفسير العياشي 2: 18 / 225 ⁸⁷

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين، عن أبي حمزة، عن علي بن حسين وأبي جعفر و زيد بن علي (عليهم السلام): * (يثبت الله الذين ءامنوا بالقول الثابت) * قال: عند المسألة في القبر.

Yahya Al Shajary said, 'And by the chain, said, 'Haseyn narrated to us, from Abu Hamza,

(It has been narrated) from Ali^{-asws} Bin Husayn^{-asws} and Abu Ja'far^{-asws}, and Zayd son of Ali^{-asws}: **Allah Affirms those who believe with the firm Word [14:27]**, said: 'During the questioning in the grave'.⁸⁸

Rasool-Allah^{-saww} at the grave of Fatima^{-asws} Bint Asad^{-asws}

قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الرَّزَّاقِيُّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ الْأَسَدِيِّ عَنْ أَبِي الْحُسَيْنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِ عَنْ عُبَايَةَ بْنِ رِئَعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

He said, 'It was narrated to us by Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Khalaf Bin Hammad Al Asady, from Abu Al Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabi'e, from Abdullah Bin Abbas who said,

أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَ دَاتِ يَوْمٍ إِلَى النَّبِيِّ ص بَاكِئاً وَهُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ لَهُ رَسُولُ اللَّهِ مَهْ يَا عَلِيُّ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا أَتَتْ أُمِّي فَاطِمَةُ بِنْتُ أَسَدٍ

'One day Ali^{-asws} Bin Abu Talib^{-asws} came crying to the Prophet^{-saww} and he^{-asws} was saying: **'We are for Allah and we are returning to Him [2:156]'**. So Rasool-Allah^{-saww} said to him^{-asws}: 'Muh! O Ali^{-asws}!' Ali^{-asws} said: 'O Rasool-Allah^{-saww}! My^{-asws} mother^{-as} Fatima Bint Asad^{-as} passed away'.

قَالَ فَبَكَى النَّبِيُّ ثُمَّ قَالَ رَجَمَ اللَّهُ أُمَّكَ يَا عَلِيُّ أَمَا إِنَّمَا كَانَتْ لِي أُمًّا خُذْ عِمَامَتِي هَذِهِ وَ خُذْ ثَوْبِي هَذَيْنِ وَ كَفِّنْهَا فِيهِمَا وَ مَرِّ النَّسَاءَ فَلْيُحْسِنِ غُسْلَهَا وَ لَا تَخْرِجْهَا حَتَّى أَجِيءَ فَلِإِيَّ أَمْرُهَا

(Ibn Abbas) said, 'So the Prophet^{-saww} wept, then said: 'May Allah^{-azwj} have Mercy on your^{-asws} mother^{-as}, O Ali^{-asws}! But, she^{-as} was a mother^{-as} to me^{-saww} (as well). However, take this turban of mine^{-saww}, and take these two clothes of mine^{-saww} and enshroud her^{-as} in these two and instruct the women to be excellent in washing her^{-as} and not to bring her^{-as} out (for *Salat*) until I^{-saww} come over, for her^{-as} matter is for me^{-saww} (to perform)'.

قَالَ وَ أَقْبَلَ النَّبِيُّ ص بَعْدَ سَاعَةٍ وَ أُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ ع فَصَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ الْقَبْرَ فَتَمَدَّدَ فِيهِ فَلَمْ يُسْمَعْ لَهُ أُنْيٌ وَ لَا حَرَكَةٌ

He (the narrator) said, 'And the Prophet^{-saww} came after a while and brought out Fatima^{-as}, mother^{-as} of Ali^{-asws}. So the Prophet^{-saww} prayed such a *Salat* over her^{-as} he^{-saww} had not prayed upon anyone before her^{-as} similar to that *Salat*. Then he^{-saww} exclaimed *Takbeer* upon her^{-as} with forty *Takbeers*. Then he^{-saww} entered the grave and extended (lied down) in it, and neither a sigh nor movement was heard from him^{-saww}.

⁸⁸ Tafseer Abu Hamza Al Sumaly - H 167

ثُمَّ قَالَ يَا عَلِيُّ ادْخُلْ يَا حَسَنُ ادْخُلْ فَدَخَلَا الْقَبْرَ فَلَمَّا فَرَعَا بَمَا احتَاجَ إِلَيْهِ قَالَ يَا عَلِيُّ اخْرُجْ يَا حَسَنُ اخْرُجْ فَخَرَجَا ثُمَّ رَحَفَ النَّبِيُّ ص حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ أَنَا مُحَمَّدٌ سَيِّدُ وَلَدِ آدَمَ وَ لَا فَخْرَ فَإِنْ أَتَاكَ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكَ مَنْ رَبُّكَ فَقُولِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ أَنَا وَلِيِّي

Then he^{-saww} said: 'O Ali^{-asws}, enter! O Hassan^{-asws}, enter!' So they^{-asws} both entered the grave. So, when they^{-asws} were free from whatever they^{-asws} were needed for, he^{-saww} said: 'O Ali^{-asws}, come out! O Hassan^{-asws}, come out!' So they^{-asws} both came out. Then the Prophet^{-saww} crawled until he^{-saww} came to be by her^{-as} head, then said: 'O Fatima^{-as}! I^{-saww} am Muhammad^{-saww}, chief of the children of Adam^{-as}, and there is no pride. If Munkar and Nakeer come to you^{-as} and they ask you^{-as}, 'Who is your^{-as} Lord^{-azwj}?', so you^{-as} should be saying, 'Allah^{-azwj} is my^{-as} Lord^{-azwj}, and Muhammad^{-saww} is my^{-saww} Prophet^{-saww}, and Islam is my^{-as} Religion, and the Quran is my^{-as} Book, and my^{-as} son^{-asws} is my^{-as} Guardian^{-asws}'.

ثُمَّ قَالَ اللَّهُمَّ تَبَّتْ فَاطِمَةُ بِالْقَوْلِ الثَّابِتِ ثُمَّ خَرَجَ وَ حَتَا عَلَيْهَا حَتَيَاتٍ ثُمَّ ضَرَبَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى فَتَنَفَضَهُمَا ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ سَبَعْتُ فَاطِمَةَ تَصْفِيقَ يَمِينِي عَلَى شِمَالِي

Then he^{-saww} said: 'O Allah^{-azwj}!' Affirm Fatima^{-as}: **with the firm Word [14:27] (Al Wilayah)**. Then he^{-saww} came out and pushed handfuls of soil upon her. Then he^{-saww} hit his^{-saww} right hand upon the left and shook them, then said: 'By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! Fatima^{-as} has heard the hitting of my^{-saww} right hand upon my^{-saww} left hand'.

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ لَقَدْ صَلَّيْتُ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ؟ قَالَ يَا أَبَا الْيَقْظَانِ وَ هَلْ ذَلِكَ هِيَ مَنِّي لَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وَلَدٌ كَثِيرٌ وَ لَقَدْ كَانَ خَيْرُهُمْ كَثِيرًا وَ خَيْرَنَا قَلِيلًا فَكَأَنَّتْ تُشْبِعُنِي وَ تُجِيعُهُمْ وَ تُكْسُونِي وَ تُعْرِيبُهُمْ وَ تُدْهِنُنِي وَ تُشَعِّبُهُمْ

Ammar Bin Yasser stood up to him^{-saww} and he said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! (Why did) you^{-saww} pray upon her^{-as} with such a *Salat* you^{-saww} did not pray upon anyone before her^{-as} similar to that *Salat*?' He^{-saww} said: 'O Abu Al-Yaqzan! And that is because she^{-as} is from me^{-saww}. It was so that she^{-as} had a lot of children from Abu Talib^{-as}, and it was so that their goodness was a lot and our goodness was little, so she^{-as} used to satiate me^{-saww} and keep them hungry, and would clothe me and keep them bare, and would oil (massage) me^{-saww} and keep them dishevelled'.

قَالَ فَلِمَ كَثُرَتْ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ؟ قَالَ نَعَمْ يَا عَمَّارُ التَّنْتُ إِلَى يَمِينِي وَ نَظَرْتُ إِلَى أَرْبَعِينَ صَفًّا مِنَ الْمَلَائِكَةِ فَكَثُرَتْ لِكُلِّ صَفٍّ تَكْبِيرَةٌ

He said, 'So why did you^{-saww} exclaim forty *Takbeers*, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes, O Ammar! I^{-saww} turned to my^{-saww} right and I^{-saww} looked at forty rows of Angels, so I^{-saww} exclaimed one *Takbeer* for each row'.

قَالَ فَتَمَدَّدَتْ فِي الْقَبْرِ وَ لَمْ يُسْمَعْ لَكَ أُنْثَى وَ لَا حَرَكَةٌ؟ قَالَ إِنَّ النَّاسَ يُخْشَرُونَ يَوْمَ الْقِيَامَةِ غُرَاءَ فَلَمْ أَزَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَ جَلَّ أَنْ يَبْعَثَهَا سَيِّرَةً وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مُصْبَاحِينَ مِنْ نُورٍ عِنْدَ رَأْسِهَا وَ مُصْبَاحِينَ مِنْ نُورٍ عِنْدَ رِجْلِهَا وَ مَلَائِكَةً الْمُؤَكَّلِينَ بِقَبْرِهَا يَسْتَعْفِرُونَ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

He said, 'You lied down in the grave and neither was a sigh heard from you^{-saww} nor a movement?' He^{-saww} said: 'The people would be Resurrected bare on the Day of Judgment, so I^{-saww} did not cease seeking to my^{-saww} Lord^{-azwj} Mighty and Majestic that He^{-azwj} Resurrect her veiled. By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! I^{-saww} did not come out from her^{-as} grave until I^{-saww} saw two lamps of light by her^{-as} head, and two lamps of light by her^{-as} feet, and her^{-as} Angels Allocated with her^{-as} grave would be seeking Forgiveness on behalf of her^{-as} (Shias) until the Establishment of the Hour'.⁸⁹

Appendix: Interpretation of Holy Verse 14:22

القطان، عن ابن زكريا، عن ابن حبيب، عن أحمد بن يعقوب بن مطر، عن محمد بن الحسن بن عبد العزيز، عن طلحة بن يزيد، عن عبيد الله بن عبيد، عن أبي معمر السعداني، عن أمير المؤمنين عليه السلام أنه قال في جواب من ادعى التناقض بين آيات القرآن فقال: وأجد الله يقول: " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا "

Al Qataan, from Ibn Zakariyya, from Ibn Habeeb, from Ahmad Bin Yaquoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz, from Talha Bin Yazeed, from Ubeydullah Bin Ubeyd, from Abu ma'mar Al Sa'dany,

'From Amir Al-Momineen^{-asws} having said in answer to one claimed contradiction between the Verses of the Quran, and he said: 'And I find Allah^{-azwj} Saying: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**'.

وقال: واستنطقوا، فقالوا: " والله ربنا ما كنا مشركين " وقال: " ويوم القيمة يكفر بعضكم ببعض ويلعن بعضكم بعضا " وقال: " إن ذلك لحق تخاصم أهل النار " وقال: " لا تختصموا لدي وقد قدمت إليكم بالوعيد "

And he said, 'They would be speaking, and they would be saying: **'By Allah, our Lord! We were not associators' [6:23]**; and Said: **Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25]**; and Said: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]: He will Say: "Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**;

وقال: " اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون " فمرة يخبر أنهم لا يتكلمون إلا من أذن له الرحمن وقال صوابا، ومرة يخبر أن الخلق ينطقون، ويقول عن مقاتلتهم: " والله ربنا ما كنا مشركين " ومرة يخبر أنهم يختصمون.

And Said: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**. So, at times He^{-azwj} Informs that they would not be speaking except the one whom the Beneficent Permits and he says the correct thing, and at times He^{-azwj} Informs that the people would be speaking and He^{-azwj} is Saying regarding their talk: **'By Allah, our Lord! We were not associators' [6:23]**, and at time He^{-azwj} Informs that they would be disputing'.

⁸⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 8

فأجاب عليه السلام بأن ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة، يجمع الله عز وجل الخلائق يومئذ في مواطن يتفرقون ويكلم بعضهم بعضا، ويستغفر بعضهم لبعض، أولئك الذين كان منهم الطاعة في دار الدنيا من الرؤساء والاتباع،

He^{-asws} answered: 'That would be in more than one place. That is a Day the measurement of which would be of fifty thousand days. Allah^{-azwj} Mighty and Majestic would Gather the creatures on the Day in separate places, and some of them would speak to the others, and some of them would seek Forgiveness of others. They are those from whom were acts of obedience in the house of the world, from the leaders and the followers.

ويلعن أهل المعاصي الذين بدت منهم البغضاء وتعاونوا على الظلم و العدوان في دار الدنيا

And the disobedient people would curse, those from was manifested the hatred (for each other), and they assisted each other upon the injustices and the enmity in the house of the world.

المستكبرين والمستضعفين يكفر بعضهم ببعض، ويلعن بعضهم بعضا، و الكفر في هذه الآية: البراءة، يقول: فيتبرء بعضهم من بعض، ونظيرها في سورة إبراهيم قول الشيطان: " إني كفرت بما أشركتمون من قبل " وقول إبراهيم خليل الرحمن: " كفرنا بكم " يعني تبرأنا منكم،

The arrogant ones and the weak ones would deny each other, and curse each other, and the denial in this Verse is the disavowing. He^{-azwj} is Saying that they would be disavowing each other, and its match is in Surah Ibrahim^{-as}, the words of Satan^{-la}: ***I denied what you were associating from before. [14:22]***, and the words of Ibrahim^{-as} the Friend of the Beneficent: ***We deny you [60:4]*** – meaning, disavow from you.

ثم يجتمعون في مواطن آخر، فيستنطقون فيه، ويبكون فيه، فلو أن تلك الاصوات بدت لاهل الدنيا لاذهلت جميع الخلق من معائشهم، ولتصدعت قلوبهم إلا ما شاء الله، فلا يزالون يبكون الدم،

Then they would be Gathered in another place, and they would be speaking in it, and they would be wailing in it. If those voices were to appear to the inhabitants of the world, these would startle the entirety of the creatures from their livelihood, and would crack their hearts, except what Allah^{-azwj} so Desires. They will not cease to be crying blood.

ثم يجتمعون في موطن آخر فيستنطقون فيه فيقولون: " والله ربنا ما كنا مشركين " فيختم الله تبارك وتعالى على أفواههم، و يستنطق الايدي والارجل والجلود، فتشهد بكل معصية كانت منهم، ثم يرفع عن ألسنتهم الختم، فيقولون لجلودهم: " لم شهدتم علينا قالوا أنطقنا الله الذي أنطق كل شيء "

Then they would be gathered in another place, and they would be speaking in it and they would be saying: '**By Allah, our Lord! We were not associators**' [6:23]. So, Allah^{-azwj} Blessed and Exalted would Seal upon their mouths, while their hands and feet and skins would be speaking and testify with every act of disobedience which had happened from them. Then

the Seal would be lifted from their tongues, **And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, [41:21].**

ويجتمعون في موطن آخر فيستنطقون، فيفر بعضهم من بعض، فذلك قوله عز و جل: " يوم يفر المرء من أخيه وامه وأبيه وصاحبه وبنيه " فيستنطقون فلا يتكلمون إلا من أذن له الرحمن وقال صوابا، فنقوم الرسل - صلى الله عليهم - فيشهدون في هذا الموطن، فذلك قوله تعالى: " فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا "

And they would be gathering in another place and they would be speaking, so some of them would flee from the others, and these are the Words of the Mighty and Majestic: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36].** They would be speaking, but they would **not speak except one the Beneficent Permits for him, and speaks the correct thing [78:38].** We^{-asws} would make the Rasools^{-as} to stand, and they^{-as} would be testifying in this place, and these are the Words of the Exalted: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].**

ثم يجمعون في موطن آخر يكون فيه مقام محمد صلى الله عليه وآله وهو المقام المحمود، فيثني على الله تبارك وتعالى بما لم يثن عليه أحد قبله، ثم يثني على الملائكة كلهم، فلا يبقى ملك إلا أثني عليه محمد صلى الله عليه وآله،

Then they would be gathering in another place wherein would happen to be the place of Muhammad^{-saww}, and it is the Place of the Most Praise One (Maqaam Al-Mahmoud), he^{-saww} would extol upon Allah^{-azwj} Blessed and Exalted with no one had ever extolled upon Him^{-azwj}, before him^{-saww}. Then he^{-saww} would extol upon His^{-azwj} Angels, all of them, so there will not remain any Angel except Muhammad^{-saww} would extol upon him.

ثم يثني على الرسل بما لم يثن عليهم أحد مثله، ثم يثني على كل مؤمن ومؤمنة، يبدأ بالصدقين والشهداء ثم بالصالحين، فيحمده أهل السماوات وأهل الارض، وذلك قوله عزوجل: " عسى أن يبعثك ربك مقاما محمودا " فطوبى لمن كان له في ذلك المقام حظ ونصيب، وويل لمن لم يكن له في ذلك المقام حظ ولا نصيب،

Then he^{-saww} would extol upon the Rasools^{-as} with what no one had extolled upon them^{-as} like it. Then he^{-saww} would extol upon every Momin and Momina, beginning with the Truthful, and the martyrs, then with the righteous. So, inhabitants of the skies and the inhabitants of the earth would praise him^{-saww}, and these are the Words of the Mighty and Majestic: **perhaps your Lord will Raise you to a Praiseworthy position [17:79].** Therefore, beatitude be to the one who has a portion for him in that place and a share, and woe be unto the one who neither has a portion for him in that place nor a share.

ثم يجمعون في موطن آخر فيدان بعضهم من بعض، وهذا كله قبل الحساب، فإذا اخذا في الحساب شغل كل إنسان بما لديه، نسأل الله بركة ذلك اليوم،

Then they would be gathering in another place and they would condemn each other, and all this would be before the Reckoning. So, when they are seized regarding the Reckoning,

every human being would be busy with what is in front of him. We ask Allah^{-azwj} of the Blessings of that Day’.

قال: فرجت عني فرج الله عنك يا أمير المؤمنين.

He said, ‘You^{-asws} have relieved me, may Allah^{-azwj} Relieve you^{-asws}!’.

وساق الحديث إلى أن قال: فأما قوله: " وجوه يومئذ ناضرة إلى ربها ناظرة " وقوله: " لا تدركه الابصار وهو يدرك الابصار " فإن ذلك في موضع ينتهي فيه أولياء الله عزوجل بعد ما يفرغ من الحساب إلى نحر يسمى الحيوان فيغتسلون فيه ويشربون منه، فتتنضر وجوههم إشراقاً، فيذهب عنهم كل قذى ووعث، ثم يؤمرون بدخول الجنة،

And he drove the Hadeeth, up to he^{-asws} said: ‘As for His^{-azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**, and His^{-azwj} Words: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**, so that would in a place wherein would end up the friends of Allah^{-azwj} Mighty and Majestic after being free from the Reckoning, to a river names as Al-Haywaan. They would be washing in it and drinking from it, and you will see their faces as bright, and every mote and speck would be removed from the, and they would be Commanded with entering the Paradise.

فمن هذا المقام ينظرون إلى ربهم كيف يثيبهم، ومنه يدخلون الجنة، فذلك قول الله عزوجل في تسليم الملائكة عليهم: " سلام عليكم طبتم فادخلوها خالدين " فعند ذلك أيقنوا بدخول الجنة، والنظر إلى ما وعدهم ربهم، فذلك قوله: " إلى ربها ناظرة " وإنما يعني بالنظر إليه النظر إلى ثوابه تبارك وتعالى،

From this place, they would be looking at how their Lord^{-azwj} has Rewarded them, and from it they would be entering the Paradise, and these are the Words of Allah^{-azwj} Mighty and Majestic regarding the greetings of the Angels: **‘Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**. During that, they would be certain with the entry into the Paradise, and the looking at what their Lord^{-azwj} has Promised them. These are His^{-azwj} Words: **Looking at their Lord [75:23]**, and rather, it means by the looking, the looking at the Rewards of the Blessed and Exalted.

وأما قوله: " لا تدركه الابصار و هو يدرك الابصار " فهو كما قال لا تدركه الابصار ولا تحيط به الاوهام، وهو يدرك الابصار يعني يحيط بها.

And as for His^{-azwj} Words: **‘Visions cannot comprehend Him, and He Comprehends the visions [6:103]**, so it is just as He^{-azwj} Said, neither can the visions realise Him^{-azwj}, nor can the imaginations encompass Him^{-azwj}, while He^{-azwj} Realises the sights, meaning Encompasses with these”.⁹⁰

⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 55