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CHAPTER 19

MARYAM

(Mary)

(98 VERSES)

VERSES 51 - 98

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 51

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51}

And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet [19:51]

حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكان رسولا نبيا من الرسول من النبي قال هو الذي يرى في منامه ويعاين الملك قلت فيكون نبي غير رسول قال نعم هو الذي يرى في منامه ويسمع الصوت ولا يعاين

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajjal, from Tha'albat, from Zarara who said:

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **and he was a Rasool, a Prophet [19:51]**, who is a Rasool^{-as} and who is a Prophet^{-as}?' He^{-asws} said: 'He^{-as} is the one who sees in his^{-as} dream and he^{-as} sees the Angel with his^{-as} eyes'.

قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

I said, 'Is a Prophet^{-as} other than a Rasool^{-as}?' He^{-asws} said: 'Yes, he^{-as} is the one who^{-as} sees in his^{-as} dream and he^{-as} hears the voice, but does not see with his^{-as} eyes'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانَ رَسُولًا نَبِيًّا مَا الرَّسُولُ وَمَا النَّبِيُّ قَالَ النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ وَيَسْمَعُ الصَّوْتَ وَلَا يُعَايِنُ الْمَلَكَ وَالرَّسُولُ الَّذِي يَسْمَعُ الصَّوْتَ وَيَرَى فِي الْمَنَامِ وَيُعَايِنُ الْمَلَكَ

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Zurara who said,

¹ Basaaair Al Darajaat – P 8 Ch 1 H 8 (Extract)

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[19:51] and he was a Rasool, a Prophet**, 'What is the Rasool^{-as}, and what is the Prophet^{-as}?' He^{-asws} said: 'The Prophet^{-as} is the one who sees in his^{-as} dream, and hears the voice and does not see the Angel; and the Rasool^{-as} is the one who hears the voice, and sees in the dream, and see the Angel'.

فُلْتُ الْإِمَامَ مَا مَنَّلَهُ قَالَ يَسْمَعُ الصَّوْتَ وَ لَا يَرَى وَ لَا يُعَايِنُ الْمَلَكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ .

I said, 'The Imam^{-asws}, what is his^{-asws} status?' He^{-asws} said: 'He^{-asws} hears the voice, and does not see (in the dream) and does not see the Angel (while awake)'. Then he^{-asws} recited this Verse: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran).²

VERSES 52 & 53

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52}

And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52]

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

And We Gifted to him from Our Mercy, his brother Haroun, a Prophet

The Whispering of Allah^{-azwj} with Musa^{-as}

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

قَالَ إِنَّ مُوسَى (عليه السلام) نَاجَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى لَا يَطُولُ فِي الدُّنْيَا أَمْلَكَ فَيَقْسُو لَذَلِكَ قَلْبَكَ وَ قَاسِيَ الْقَلْبِ مَيِّ بَعِيدٌ

He^{-asws} said: '(Prophet) Musa^{-as} was whispering (Munajaat) to Allah^{-azwj} Blessed and Exalted. He^{-azwj} Said in His^{-azwj} Whispering: 'O Musa^{-as}! Do not have long hopes regarding the world. That would harden your^{-as} heart, and the hard-hearted one is remote from Me^{-azwj}.

يَا مُوسَى كُنْ كَمَسْرُوعِي فِيكَ فَإِنَّ مَسْرُوعِي أَنْ أَطَاعَ فَلَا أُعْصَى فَأَمِثْ قَلْبَكَ بِالْحَشْيَةِ وَ كُنْ خَلْقَ الْيَتَابِ جَدِيدَ الْقَلْبِ تُخْفَى عَلَى أَهْلِ الْأَرْضِ وَ تُعْرِفُ فِي أَهْلِ السَّمَاءِ جُلَسَ الْبُيُوتِ مُصْبَاحَ اللَّيْلِ وَ أَقْنُتْ بَيْنَ يَدَيَّ قُتُوتَ الصَّابِرِينَ وَ صَحَّ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِبَاخَ الْمُذْنِبِ الْهَارِبِ مِنْ عَذْوِهِ وَ اسْتَعْنِ بِي عَلَى ذَلِكَ فَإِنِّي نَعِمُ الْعَوْنُ وَ نَعِمُ الْمُسْتَعَانُ

² Al Kafi V 1 – The Book Of Divine Authority CH 3 H 1

O Musa-as! Turn yourself-as (to obedience) for the sake of My-azwj Pleasure, for if My-azwj Pleasure is obeyed, then I-azwj am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You-as will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Me-azwj with the pleading of the patient ones and wail to Me-azwj from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me-azwj for I-azwj am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى إِنِّي أَنَا اللَّهُ فَوْقَ الْعِبَادِ وَالْعِبَادُ دُونِي وَكُلُّ لِي دَاخِرُونَ فَأَتَّخِمْ نَفْسَكَ عَلَى نَفْسِكَ وَ لَا تَأْتِمِنَ وَلَدَكَ عَلَى دِينِكَ إِلَّا أَنْ يَكُونَ وَلَدُكَ مِنْكَ يُحِبُّ الصَّالِحِينَ

O Musa-as! I-azwj am Allah-azwj high above the servants, and the servants are below Me-azwj, and everyone is helpless before Me-azwj. Accuse yourself for having wronged yourself, and do not trust your-as son upon your-as Religion unless he becomes like you-as, loving the righteous ones.

يَا مُوسَى اغْسِلْ وَ اغْتَسِلْ وَ اقْتَرِبْ مِنْ عِبَادِي الصَّالِحِينَ

O Musa-as! Wash and bathe and be near to My-azwj righteous servants.

يَا مُوسَى كُنْ إِمَامَهُمْ فِي صَلَاتِهِمْ وَ إِمَامَهُمْ فِيمَا يَتَشَاخَرُونَ وَ اخْكُم بَيْنَهُمْ بِمَا أَنزَلْتُ عَلَيْكَ فَقَدْ أَنزَلْنَاهُ حُكْمًا بَيِّنًا وَ بُرْهَانًا نَبِيرًا وَ نُورًا يَنْطَلِقُ بِمَا كَانَ فِي الْأَوَّلِينَ وَ بِمَا هُوَ كَائِنٌ فِي الْآخِرِينَ

O Musa-as! Be their Imam in their Salats, and their Imam in what they squabble about, and judge between them by what I-azwj have Revealed unto you-as. I-azwj have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the latter ones.

أَوْصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بِابْنِ الْبَتُولِ عِيسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْثُوسِ وَ الزَّيْتِ وَ الزَّيْتُونِ وَ الْمِخْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجُمَلِ الْأَخَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيِّمٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخِرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزَلٌ وَ زَلْزَالٌ وَ قَتْلٌ وَ قَلَّةٌ مِنَ الْمَالِ

I-azwj Bequeath to you-as, O Musa-as, a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa-as son of Maryam-as, owner of the mule, and the hooded gown, and the oil and the olive, and the prayer niche. And from after him-saww, about the owner of the red camel, the food, and pure, the purified. His-saww example in your-as Book is that he-saww is a Momin, dominant over all the Books, and that he-saww is the Ruku performer, the Sajdah performer, a seeker, a monk, his-saww brothers will be the poor, and his-saww helpers will be another people, and there will occur in his-saww era hardships and earthquakes, killings, and shortages of the wealth.

اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثَلَاثَةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكِتَابِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوقَفَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ آدَاءَ الْعِبَادِ إِلَى سَيِّدِهِ نَافِلَتُهُ فِيهِ فَصَدَّقَ وَ مِنْهَا جَهْ فَاتَّبَعَ فَإِنَّهُ الْخَوَكُ

His^{-saww} name would be Ahmad^{-saww}, Muhammad^{-saww}, the trusted one from the remaining ones of the previous generations. He^{-saww} will believe in all the Books and ratify all the Messengers^{-as} and testify sincerely for all the Prophets^{-as}. His^{-saww} community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him^{-saww} and follow his^{-saww} path. So he^{-saww} is your^{-as} brother.

يَا مُوسَى إِنَّهُ أُمِّي وَ هُوَ عَبْدٌ صِدْقٌ يُبَارِكُ لَهُ فِيمَا وَضَعَ يَدُهُ عَلَيْهِ وَ يُبَارِكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ بِهِ أَفْتَحُ السَّاعَةَ وَ بِأَمْرِهِ أُخْتِمُ مَفَاتِيحَ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَجْذُلُوهُ وَ إِهْمُ لِقَاعِلُونَ

O Musa^{-as}! He^{-saww} is the 'Ummy' (born in Makkah), and he^{-saww} is a truthful servant. Whatever he^{-saww} places his^{-saww} hand upon, it becomes a Blessing for him^{-saww} and a Blessing for it. That is how it was in My^{-azwj} Knowledge and that is how I^{-azwj} Created him^{-saww} as. It is by him^{-saww} that I^{-azwj} will Open the Hour (Day of Judgement) and it is by his^{-saww} community I^{-azwj} shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his^{-saww} name, and not to abandon it, but they will be doing it.

وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ جَزِيهِ وَ هُوَ مِنْ جَزِيٍّ وَ جَزِيُّهُمْ الْغَالِبُونَ فَتَمَّتْ كَلِمَاتِي لِأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لَأُعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لَأُنَزَّلَنَّ عَلَيْهِ قُرْآنًا فُرْقَانًا شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفَثِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أَصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

And to love him^{-saww} is a good deed to Me^{-azwj}, for I^{-azwj} am with him^{-saww} and I^{-azwj} am from his^{-saww} group, and he^{-saww} is from My^{-azwj} Group, and their group shall overcome. So, I^{-azwj} have Completed My^{-azwj} Words and will Make his^{-saww} Religion to prevail over all the Religions, and I^{-azwj} will be worshipped in all places, and I^{-azwj} shall Reveal unto him^{-saww} the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan^{-la}. So send greetings to him^{-saww}, O son^{-as} of Imran^{-as}, for I^{-azwj} Send Greetings to him^{-saww} and so do My^{-azwj} Angels.

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ لَا تَسْتَدِلَّ الْفَقِيرَ الْفَقِيرَ وَ لَا تَغْطِطِ الْغَنَى بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعًا وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعًا وَ أَسْمِعْنِي لَذَاذَةَ التَّوَرَةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطْمَعْنِ عِنْدَ ذِكْرِي وَ ذَكِّرْ بِي مَنْ يَطْمَعُنِي إِلَيَّ وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئًا

O Musa^{-as}! You^{-as} are My^{-azwj} servant and I^{-azwj} am your^{-azwj} God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My^{-azwj} Remembrance and in it's (the Torah) Recitation ravenously by My^{-azwj} Mercy, and make Me^{-azwj} Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My^{-azwj} Remembrance, and mention Me^{-azwj} to the 'one' who is assured to Me^{-azwj}, and worship Me^{-azwj} and do not associate with Me^{-azwj} anything.

وَ تَحَرَّ مَسَرَّتِي إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ تُطْقَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلْقًا فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَرُولُ

And hurry to My^{-azwj} Pleasure, for I^{-azwj} and the Great Master^{-azwj}. I^{-azwj} Created you^{-as} from a seed of menial water from clay which I^{-azwj} Took out from a disgraceful mixture of dust. So it was a human being and I^{-azwj} carved it into a creature. So Blessed is My^{-azwj} Face, and Holy is

My^{-azwj} Craft. There is nothing like Me^{-azwj} and I^{-azwj} am the Eternal Living One who will not Decline.

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفًا مُشْفِقًا وَجَلًّا عَفْزَ وَجْهِكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ اقْنُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حِينَ تُنَاجِينِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجِلٍّ وَ احْيِ بِتُورَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجَهَّالَ تَحَامِيدِي وَ ذَكِّرْهُمْ آيَاتِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادُونَ فِي عَمِي مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

O Musa^{-as}! When you supplicate to Me^{-azwj}, be fearful, anxious and rub your^{-as} face in the dust to Me^{-azwj} and prostrate to Me^{-azwj} by the noble parts of your^{-as} body, and plead in front of Me^{-azwj} when standing, and whisper to Me^{-azwj} when you whisper with a humble heart anxiously, and revive My^{-azwj} Torah in the days of the life, and teach My^{-azwj} Praise to the ignorant ones, and remind them of My^{-azwj} Favours, and My^{-azwj} Bounties, and tell them not to persist in the transgression in which they are engulfed, for My^{-azwj} Hold is Painful and Intense.

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْخَفِيرِ الْفَقِيرِ دُمَّ نَفْسِكَ فَهِيَ أُولَى بِالذِّمِّ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَمَى بِهَذَا وَاعِظًا لِقُلُوبِكَ وَ مُنِيرًا وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلَّ وَ تَعَالَى

O Musa^{-as}! If I^{-azwj} Cut off your Rope from Me^{-azwj} you^{-as} will not (be able to) connect with the rope of others. So, worship Me^{-azwj}, and stand in front of Me^{-azwj} like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My^{-azwj} Book, for it is sufficient advice for your^{-as} heart and an enlightenment, and it is the Speech of the Lord^{-azwj} of the Worlds, Majestic and Exalted.

يَا مُوسَى مَتَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًّا وَ الْمَلَائِكَةُ مِنْ خِيفَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعًا وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرُونَ ثُمَّ عَلَيْنَاكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّمَا مِنِّي بِمَكَانٍ وَ لَهَا عِنْدِي عَهْدٌ وَثِيقٌ وَ الْحَقُّ بِهَا مَا هُوَ مِنْهَا

O Musa^{-as}! Whenever you supplicate to Me^{-azwj} and refer to Me^{-azwj}, I^{-azwj} shall Forgive you^{-as} what was from you^{-as}. The sky Glorifies to Me^{-azwj} My^{-azwj} Majesty, and the Angels are fearful of Me^{-azwj} and anxious, and the earth Glorifies to Me^{-azwj} ravenously, and all of the creation Glorifies Me^{-azwj} in humbleness. Then it is on you to pray Salat. The Salat has a place with Me^{-azwj} and for it has in My^{-azwj} Presence a firm Covenant and I^{-azwj} Attach to it what was from it.

رِزْقَةُ الْفُرْيَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ اقْرَأْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحْمُ أَنَا خَلَقْتُهَا فَضْلًا مِنْ رَحْمَتِي لِيَتَعَاطَفَ بَيْنَ الْعِبَادِ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعٌ مَنْ قَطَعَهَا وَ وَاصِلٌ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ صَبَّحَ أَمْرِي

Zakat is an offering in order to cleanse the wealth, and the food, for I^{-azwj} do not Accept except for the pure (and) My^{-azwj} Face is sought. And I^{-azwj} Joined with that the maintenance of relations, for I^{-azwj} am Allah^{-azwj}, the Beneficent, the Merciful, and as for the relationships, I^{-azwj} Created it Preferentially from My^{-azwj} Mercy for the servants to sympathise (with each other) by it, and for it, in My^{-azwj} Presence is an authorization in the return of the Hereafter,

and I^{-azwj} will Cut-off the one who cuts it off, and Connect with the one who keeps the connection. And that is how I^{-azwj} will Deal in My^{-azwj} Command.

يَا مُوسَى أَكْرِمِ السَّائِلَ إِذَا أَتَاكَ بِرِدِّ جَبِيلٍ أَوْ إِعْطَاءٍ يَسِيرٍ فَإِنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍّ مَلَائِكَةُ الرَّحْمَنِ يَبْلُغُونَكَ كَيْفَ أَنْتَ صَانِعٌ فِيمَا أَوْلَيْتُكَ وَ كَيْفَ مُوَاسِئُكَ فِيمَا خَوَّلْتُكَ وَ اخْشَعْ لِي بِالتَّضَرُّعِ وَ اهْتَفْ لِي بِوَلَوْلَةِ الْكِتَابِ وَ اعْلَمْ أَنِّي أَذْعُوكَ دُعَاءَ السَّيِّدِ مَمْلُوكُهُ لِيَبْلُغَ بِهِ شَرَفَ الْمَنَازِلِ وَ ذَلِكَ مِنْ فَضْلِي عَلَيْكَ وَ عَلَى آبَائِكَ الْأَوَّلِينَ

O Musa^{-as}! Be generous to the beggar when he comes to you^{-as} by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test you^{-as} to see how you^{-as} are in your^{-as} dealings in regard to what I^{-azwj} have Given to you^{-as}, and how consoling you^{-as} are regarding what I^{-azwj} have Authorised you^{-as} with. And be humble to Me^{-azwj} with the beseeching, and wail to Me^{-azwj} by lamentations from the Book. And know that I^{-azwj} Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My^{-azwj} Grace to you^{-as} and to your^{-as} forefathers of the former ones.

يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ خَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ أَمْوَالٍ فَإِنَّ نِسْيَانِي يُقْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ أَمْوَالٍ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبَحَارُ مُطِيعَةٌ وَ عِصْيَانِي شِقَاءُ الثَّقَلَيْنِ

O Musa^{-as}! Do not forget Me^{-azwj} in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me^{-azwj} hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me^{-azwj} are the unfortunate ones of Humans and the Jinns (Al-Saqalayn).

وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانُ كُلِّ زَمَانٍ آتِي بِالشَّدَّةِ بَعْدَ الرِّخَاءِ وَ بِالرِّخَاءِ بَعْدَ الشَّدَّةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ مَا مَنِي مُبْتَدِئُهُ وَ كَيْفَ لَا يَكُونُ هُمُكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

And I^{-azwj} am the Beneficent, the Merciful. I^{-azwj} am Beneficent in every era. I^{-azwj} Give hardship after ease, and ease after hardship, and kings after kings, whereas My^{-azwj} Kingdom is permanently based and will never cease. And there is not hidden from Me^{-azwj} anything in the earth, nor in the sky, and how can it be hidden from Me^{-azwj} and from Me^{-azwj} is its beginning, and how come you are not fearful regarding what is in My^{-azwj} possession, and to Me^{-azwj} you^{-as} will inevitably return.

يَا مُوسَى اجْعَلْنِي حِزْرَكَ وَ صَعْ عِنْدِي كَنْزَكَ مِنَ الصَّالِحَاتِ وَ خَفْنِي وَ لَا تَخَفْ غَيْرِي إِلَيَّ الْمَصِيرُ

O Musa^{-as}! Make Me^{-azwj} to be your^{-as} Protector, and place in My^{-azwj} possession your treasure for the good deeds, and fear Me^{-azwj} and do not fear others. To Me^{-azwj} is the destination.

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسُدْ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

O Musa^{-as}! Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you^{-as}, for the jealousy consumes the good deeds just like the fire consumes the firewood.

يَا مُوسَى إِنَّ ابْنَيْ آدَمَ تَوَاضَعَا فِي مَنْزِلَةٍ لِنَنَا لَهَا مِنْ فَضْلِي وَ رَحْمَتِي فَقَرَّبَا قُرْبَانًا وَ لَا أَقْبَلُ إِلَّا مِنَ الْمُتَّقِينَ فَكَانَ مِنْ شَأْنِهِمَا مَا قَدْ عَلِمْتَ فَكَيْفَ تَتَّقِي
بِالصَّاحِبِ بَعْدَ الْأَخِ وَ الْوَزِيرِ

O Musa^{-as}! The two sons of Adam^{-as} wanted to express humbleness at a stage so that they could win My^{-azwj} Grace and My^{-azwj} Mercy. So they offered offerings, and I^{-azwj} do not Accept except from the pious ones. So their affair was what you^{-as} know, so, after this, how can you^{-as} (select) a trustworthy companion, the brother and the Vizier (but by Me^{-azwj})?

يَا مُوسَى ضَعِ الْكِبْرَ وَ دَعِ الْفَخْرَ وَ ادْكُرْ أَنَّكَ سَاكِنُ الْقَبْرِ فَلْيَمْنَعَكَ ذَلِكَ مِنَ الشَّهَوَاتِ

O Musa^{-as}! Put aside the arrogance and leave the pride, and remember that you^{-as} will be dwelling in the grave, and that should prevent you^{-as} from the lustful desires.

يَا مُوسَى عَجِّلِ التَّوْبَةَ وَ أَخْرِ الدَّنْبَ وَ تَأَنَّ فِي الْمَكْثِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ عَيْرِي اخْلُذْنِي جَنَّةً لِلشَّيْدَائِدِ وَ حِصْنًا لِلْمَلِمَاتِ الْأُمُورِ

O Musa^{-as}! Hasten to the repentance, and delay the sins, and deliberate in your^{-as} staying in front of Me^{-azwj} during the Prayer, and do not place hope in others. Take Me^{-azwj} to be your^{-as} shield in the difficulties, and as a fortress in disastrous circumstances.

يَا مُوسَى كَيْفَ تَخْشَعُ لِي خَلِيقَةً لَا تَعْرِفُ فَضْلِي عَلَيْهَا وَ كَيْفَ تَعْرِفُ فَضْلِي عَلَيْهَا وَ هِيَ لَا تَنْظُرُ فِيهِ وَ كَيْفَ تَنْظُرُ فِيهِ وَ هِيَ لَا تُؤْمِنُ بِهِ وَ كَيْفَ
تُؤْمِنُ بِهِ وَ هِيَ لَا تَرْجُو ثَوَابًا وَ كَيْفَ تَرْجُو ثَوَابًا وَ هِيَ قَدْ فَبَعَتْ بِالْدُّنْيَا وَ اخْتَذَتْهَا مَأْوًى وَ رَكَنَتْ إِلَيْهَا رُكُونَ الظَّالِمِينَ

O Musa^{-as}! How can a creature humble itself to Me^{-azwj} without being aware of My^{-azwj} Mercy, and how can one recognise My^{-azwj} Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ فَإِنَّ الْخَيْرَ كَاسِمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ

O Musa^{-as}! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءَ قَلْبِكَ تَسْلَمَ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ نَعْتَمَ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارُ

O Musa^{-as}! Keep your^{-as} tongue behind your^{-as} heart and you^{-as} will be safe, and Remember Me^{-azwj} abundantly during the night and the day and you will gain, and do not follow the sins (errors) but you^{-as} will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِيبِ الْكَلَامَ لِأَهْلِ التَّوَكُّلِ لِلدُّنُوبِ وَ كُنْ هُمْ جَلِيسًا وَ اخْلُذْهُمْ لِعَيْنِكَ إِخْوَانًا وَ جِدَّ مَعَهُمْ يَجِدُونَ مَعَكَ

O Musa^{-as}! Speak good to the people who have left the sins and be in their company, and take them as your^{-as} brother in your^{-as} absence, and strive along with them and let them strive with you^{-as}.

يَا مُوسَى الْمَوْتُ يَأْتِيكَ لَا مَحَالَةَ فَتَرَوُذْ رَادٌّ مَنْ هُوَ عَلَى مَا يَتَرَوُذْ وَارِدٌ عَلَى الْيَقِينِ

O Musa^{-as}! The death will inevitably come to you^{-as}. So make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

يَا مُوسَى مَا أُرِيدُ بِهِ وَجْهِي فَكَثِيرٌ قَلِيلُهُ وَمَا أُرِيدُ بِهِ غَيْرِي فَقَلِيلٌ كَثِيرُهُ وَإِنْ أَصْلَحَ أَيَّامَكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيُّ يَوْمٍ هُوَ فَأَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مُؤَفَّفٌ وَ مُسْتَوْفٍ وَ لَخَذَ مَوْعِظَتَكَ مِنَ الدَّهْرِ وَ أَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلُهُ قَصِيرٌ وَ قَصِيرُهُ طَوِيلٌ وَ كُلُّ شَيْءٍ فَإِنْ

O Musa^{-as}! What you^{-as} intend with by for My^{-azwj} Face, even a little (submission) is a lot, and what you^{-as} intend with by for other than Me^{-azwj}, even a lot (of effort to please him) is little (worthless). And reform your^{-as} days which are in front of you^{-as}, and to realize the day in front of you and prepare to benefit from it, as for you^{-as} will be Paused and Questioned. Take your^{-as} lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction.

فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ لَا مَحَالَةَ فَإِنَّ مَا بَقِيَ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى بَصِيرَةٍ وَ مِثَالٍ فَكُنْ مُرْتَاداً لِنَفْسِكَ يَا ابْنَ عِمْرَانَ لَعَلَّكَ تَفُوزُ غَدَاً يَوْمَ السُّؤَالِ فَهَذَا لِكَ يَحْسُرُ الْمُبْطِلُونَ

Therefore, act as if you^{-as} can see the Reward for your^{-as} deeds in order for it to be an inevitable greed for you^{-as} regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples. So return to yourself^{-as}, O son^{-as} of Imran^{-as}, perhaps you^{-as} will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

يَا مُوسَى أَلَيْ كَفَيْكَ ذُلًّا بَيْنَ يَدَيَّ كَفَعَلَ الْعَبْدُ الْمُسْتَضْرَحُ إِلَى سَيِّدِهِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ رُحِمْتَ وَ أَنَا أَكْرَمُ الْقَادِرِينَ

O Musa^{-as}! Throw out your^{-as} hand in front of Me^{-azwj} like the act of the slave calling out to his master, for if you^{-as} were to do that, you^{-as} will be the recipient of Mercy for I^{-azwj} am the Most Generous of the Powerful ones.

يَا مُوسَى سَلْنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُمَا بِيَدِي لَا يَمْلِكُهُمَا أَحَدٌ غَيْرِي وَ انْظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغْبَتِكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ جَزَاءٌ وَ قَدْ يُجْزَى الْكُفُورُ بِمَا سَعَى

O Musa^{-as}! Ask Me^{-azwj} from My^{-azwj} Grace, and My^{-azwj} Mercy, for these two are in My^{-azwj} Hands, none other is their owner, and look when you^{-as} ask Me^{-azwj} how your^{-as} wish is with what is in My^{-azwj} Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.

يَا مُوسَى طِبَّ نَفْساً عَنِ الدُّنْيَا وَ انْظُرْ عَنْهَا فَإِنَّهَا لَيْسَتْ لَكَ وَ لَسَتْ لَهَا مَا لَكَ وَ لِذَا رِ الظَّالِمِينَ إِلَّا لِعَامِلٍ فِيهَا بِالْحَقِّ فَإِنَّهَا لَهُ نِعَمُ الدَّارِ

O Musa^{-as}! Do not concern yourself^{-as} with the world and seclude from it, for it is not for you^{-as}, and you^{-as} are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.

يَا مُوسَى مَا أَمُرُكَ بِهِ فَاسْمَعْ وَ مَهْمَا أَرَاهُ فَاصْنَعْ خُذْ حَقَائِقَ التَّوْرَةِ إِلَى صَدْرِكَ وَ تَيْقِظْ بِهَا فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ لَا تُمَكِّنْ أُنْبَاءَ الدُّنْيَا مِنْ صَدْرِكَ
فَيَجْعَلُونَهُ وَكْرًا كَوَكْرِ الطَّيْرِ

O Musa^{-as}! What I^{-azwj} have Commanded you^{-as} to, so listen and keep quiet at whatever you^{-as} see. Take the realities of the Torah to your^{-as} chest, and keep vigil by it in the hours of the night and the day, and do not let the sons of the world to make your^{-as} chest to be a nest like the nest of the birds.

يَا مُوسَى أُنْبَاءَ الدُّنْيَا وَ أَهْلِهَا فَإِنَّ بَعْضَهُمْ لَيَغْضِبُ فِكْلُ مُرْتَبٍ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ رَزِيَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتُرُ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَذْلَجَتْهُ بِالْأَسْحَارِ كَفَعَلَ الرَّكَّابِ السَّائِقِ إِلَى غَايَتِهِ يَظُلُّ كَبِيْبًا وَ يُمَسِّي حَزِينًا فَطَوَى لَهُ لَوْ قَدْ كُشِفَ الْغِطَاءُ مَا ذَا يُعَايِنُ مِنَ السُّرُورِ

O Musa^{-as}! The sons of the world and its people are a trial for some of them to the others. So, each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. So he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening. So good news would be for him, and the curtain is Lifted, what he will see would delight his eyes.

يَا مُوسَى الدُّنْيَا نُطْفَةٌ لَيْسَتْ بِثَوَابٍ لِلْمُؤْمِنِ وَ لَا نِقَمَةٍ مِنْ فَاجِرٍ فَالْوَيْلُ الطَّوِيلُ لِمَنْ بَاعَ ثَوَابَ مَعَادِهِ بِلَعْفَةٍ لَمْ تَبْقَ وَ بِلَعْسَةٍ لَمْ تَدُمْ وَ كَذَلِكَ فُكِّنَ كَمَا أَمَرْتُكَ وَ كُلُّ أَمْرِي رَشَادٌ

O Musa^{-as}! The world is a seed. It is not of any benefit for the Momin, nor is it a penalty for the one who is sinful. So, a lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. So be as I^{-azwj} have Commanded you^{-as} to be, and every Command of Mine^{-azwj} is Guidance.

يَا مُوسَى إِذَا رَأَيْتَ الْغِنَى مُثْبَلًا فَقُلْ ذَنْبٌ عَجَلْتُ لِي عُقُوبَتُهُ وَ إِذَا رَأَيْتَ الْفَقْرَ مُثْبَلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَ لَا تَكُنْ جَبَّارًا ظَلُومًا وَ لَا تَكُنْ لِلظَّالِمِينَ قَرِينًا

O Musa^{-as}! When you^{-as} see the richness coming to you^{-as}, so say: 'It is a sin which is hastening the punishment for me^{-as}'. And when you^{-as} see the poverty coming to you^{-as}, so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not join up with the unjust ones.

يَا مُوسَى مَا عُمُرٌ وَ إِنْ طَالَ يُدْمُ آخِرُهُ وَ مَا ضَرَّكَ مَا رُوِيَ عَنْكَ إِذَا حُمِدَتْ مَعْبَتُهُ

O Musa^{-as}! What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you^{-as} does not adversely affect you^{-as} if you^{-as} were to praise its result.

يَا مُوسَى صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاحًا بِمَا أَنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْقُدُ عَلَى هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَذَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْعَقْلَةِ وَ الْإِتْبَاعِ لِلشَّقْوَةِ وَ التَّتَابُعِ لِلشَّهْوَةِ وَ مِنْ دُونِ هَذَا يَجْزَعُ الصَّادِقُونَ

O Musa^{-as}! The Book has Screamed out to you^{-as} a loud Scream with what you^{-as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the

life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

يَا مُوسَىٰ مُزِّ عِبَادِي يَدْعُونِي عَلَىٰ مَا كَانَ بَعْدَ أَنْ يُقَرُّوا لِي أَنِّي أَرْحَمُ الرَّاحِمِينَ مُجِيبُ الْمُضْطَرِّينَ وَ أَكْثِيفُ السُّوءِ وَأُبَدِّلُ الزَّمَانَ وَ آتِي بِالرَّخَاءِ وَ أَشْكُرُ الْبَاسِيرَ وَ أَثِيبُ الْكَثِيرَ وَ أَغْنِي الْفَقِيرَ وَ أَنَا الدَّائِمُ الْعَزِيزُ الْقَدِيرُ

O Musa-as! Order My-azwj servants to supplicate to Me-azwj in whatever situation they may be in after having accepted that I-azwj am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and Enricher of the poor, and I-azwj am the Eternally Mighty and Powerful.

فَمَنْ لَجَأَ إِلَيْكَ وَ انْصَوَىٰ إِلَيْكَ مِنَ الْخَاطِئِينَ فَقُلْ أَهْلًا وَ سَهْلًا يَا رَحِبَ الْفَنَاءِ بِفَنَاءِ رَبِّ الْعَالَمِينَ وَ اسْتَغْفِرْ لَهُمْ وَ كُنْ لَهُمْ كَآخِرِهِمْ وَ لَا تَسْتَطِلْ عَلَيْهِمْ بِمَا أَنَا أَعْطَيْتُكَ فَضْلَهُ وَ قُلْ لَهُمْ فَلْيَسْأَلُونِي مِنْ فَضْلِي وَ رَحْمِي فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ طُوبَىٰ لَكَ

The one who comes to you-as and joined up with you-as from the sinful ones, so say: 'Welcome to the courtyard of the Lord-azwj of the Worlds', and seek Forgiveness for them, and be kind to them like one of other, and do not dominate them by what I-azwj have Given to you-as of the preference over them, and tell them to ask from Me-azwj from (and) My-azwj Grace, and My-azwj Mercy, for no one else is the owner of these, and I-azwj am of the Great Grace, beatitude be for you.

يَا مُوسَىٰ كَهْفُ الْخَاطِئِينَ وَ جَلِيسُ الْمُضْطَرِّينَ وَ مُسْتَغْفِرُ الْمُنْذَرِينَ إِنَّكَ مَعِيَ بِالْمَكَانِ الرَّضِيِّ فَادْعُنِي بِالْقَلْبِ النَّقِيِّ وَ الْبَلْسَانَ الصَّادِقِ وَ كُنْ كَمَا أَمَرْتُكَ أَطْعِ أَمْرِي وَ لَا تَسْتَطِلْ عَلَىٰ عِبَادِي بِمَا لَيْسَ مِنْكَ مُبْتَدَاهُ وَ تَقَرَّبْ إِلَيَّ فَإِنِّي مِنْكَ قَرِيبٌ فَإِنِّي لَمْ أَسْأَلْكَ مَا يُؤْذِيكَ نَقْلُهُ وَ لَا حَمْلُهُ

O Musa-as! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You-as are from Me-azwj at the status of the Pleasure, so supplicate to Me-azwj with the pure heart, and the truthful tongue, and be as I-azwj have Commanded you-as to be. Be obedient to My-azwj Command and do not dominate over My-azwj servants by what is not begun from you-as. And come nearer to Me-azwj, for I-azwj am very near to you-as, for I-azwj will never Ask you-as what injures you-as by its weight nor to carry it (burden).

إِنَّمَا سَأَلْتُكَ أَنْ تَدْعُونِي فَأُجِيبَكَ وَ أَنْ تَسْأَلَنِي فَأُعْطِيكَ وَ أَنْ تَتَقَرَّبَ إِلَيَّ بِمَا مَعِيَ أَخَذْتُ تَأْوِيلَهُ وَ عَلَيَّ تَمَامُ تَنْزِيلِهِ

But rather, I-azwj Ask you-as that you-as should supplicate to Me-azwj so I-azwj will Answer you-as, and that Ask from Me-azwj so I-azwj shall Give it to you-as, and that to come near to Me-azwj by what you-as have taken from Me-azwj of its interpretation, and to Me-azwj is the completion of its Revelation.

يَا مُوسَىٰ انْظُرْ إِلَى الْأَرْضِ فَإِنَّهَا عَنْ قَرِيبٍ قَبْرُكَ وَ ارْزُقْ عَيْنَيْكَ إِلَى السَّمَاءِ فَإِنَّ فَوْقَكَ فِيهَا مَلِكًا عَظِيمًا وَ إِنَّا عَلَىٰ نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ نَحْوَفِ الْعُطْبِ وَالْمَهَالِكِ وَ لَا تَغْرُبْ زِينَةَ الدُّنْيَا وَ زَهْرَتَهَا وَ لَا تَرْضَ بِالظُّلْمِ وَ لَا تَكُنْ ظَالِمًا فَإِنِّي لِلظَّالِمِ رَصِيدٌ حَتَّىٰ أُدِيلَ مِنْهُ الْمَظْلُومَ

O Musa-as! Look towards the earth, for very soon it shall be your-as grave, and raise your-as eyes towards the sky for it is above you-as and in it are great Angels, and weep upon yourself-as for as long as you-as are in the world, and fear the perishable and the destruction,

and do not be deceived by the adornments of the world and its flowers, and do not be pleased with the injustice, and do not become an unjust one for I^{-azwj} Hold the oppressor to Account until I^{-azwj} Get justice from him for the oppressed one.

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشْرَةُ أَضْعَافٍ وَمِنَ السَّيِّئَةِ الْوَاحِدَةُ الْهَلَاكُ لَا تُشْرِكُ بِي لَا يَحِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبٌ وَ سَدِيدٌ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّغْبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمْتَ يَدَاكَ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتُسَوِّدُهَا .

O Musa^{-as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me^{-azwj}, it is not Permissible for you that you^{-as} should Associate with Me^{-azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My^{-azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)'.³

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «جاء إبليس (لعنه الله) إلى موسى (عليه السلام)، و هو يناجي ربه، فقال له ملك من الملائكة: ويلك، ما ترجو منه، و هو على هذه الحالة، يناجي ربه؟ فقال: أرجو منه ما رجوت من أبيه آدم و هو في الجنة.

Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Gayas,

'From Abu Abdullah^{-asws} having said: 'Iblees^{-la} came to Musa^{-as}, while he^{-as} was whispering to his^{-as} Lord^{-azwj}, so an Angel from the Angels said to him^{-la}: 'Woe be unto you^{-la}! What are you^{-la} hoping from him^{-as}, and he^{-as} is upon this state, whispering to his^{-as} Lord^{-azwj}? He^{-la} said, 'I^{-la} am hoping from him^{-as} what I^{-as} hoped for from his^{-as} father^{-as} Adam^{-as}, while he^{-as} was in the Paradise'.

و كان مما ناجى الله موسى (عليه السلام): يا موسى، إني لا أقبل الصلاة إلا من تواضع لعظمتي، و ألزم قلبه خوئي، و قطع نهاره بذكري، و لم يبت مصرا على الخطيئة، و عرف حق أوليائي و أحبائي.

And it was from what Allah^{-azwj} Whispered to Musa^{-as}: "O Musa^{-as}! I^{-azwj} do not Accept the Salat except from the one who is humble to My^{-azwj} Magnificence, and necessitates his heart to My^{-azwj} fear, and spends his day in My^{-azwj} mention, and does not spend the night persisting upon the sin, and recognises the right of My^{-azwj} Guardians and My^{-azwj} Beloved ones!"

فقال موسى (عليه السلام): يا رب، تعني بأوليائك و أحبائك، إبراهيم و إسحاق و يعقوب؟

Musa^{-as} said: 'O Lord^{-azwj}! Do You^{-azwj} Mean by Your^{-azwj} Guardians and Your^{-azwj} Beloved ones, Ibrahim^{-as} and Is'haq^{-as} and Yaquub^{-as}?'

³ Al Kafi – H 14456

قال: هو كذلك، إلا أنني أردت بذلك من من أجله خلقت آدم و حواء، و من أجله خلقت الجنة و النار.

He^{-azwj} Said: "It is like that, except I^{-azwj} Intended with that from the ones I^{-azwj} Made him to be Caliph of Adam^{-as} and Hawwa^{-as}, and from his reason I^{-azwj} Created the Paradise and the Fire!"

فقال: و من هو يا رب؟

Musa^{-as} said: 'And who is he, O Lord^{-azwj}?'

قال: محمد، أحمد، شققت اسمه من اسمي، لأنني أنا المحمد، و هو محمد.

He^{-azwj} Said: "Muhammad^{-saww}, Ahamad^{-saww}. I^{-azwj} Derived his^{-saww} name from My^{-azwj} Name, because I^{-azwj} am the most Praised One (Mahmoud), and he^{-saww} is Muhammad^{-saww} (the praised one)!"

فقال موسى (عليه السلام): يا رب، اجعلني من أمته.

Musa^{-as} said: 'O Lord^{-azwj}! Make me^{-as} to be from his^{-saww} community'.

فقال له: يا موسى، أنت من أمته إذا عرفته، و عرفت منزلته، و منزلة أهل بيته، إن مثله و مثل أهل بيته فيمن خلقت كمثال الفردوس في الجنان، لا ينشر ورقها، و لا يتغير طعمها، فمن عرفهم، و عرف حقهم جعلت له عند الجهل علما، و عند الظلمة نورا، أجيبه قبل أن يدعوني، و أعطيه قبل أن يسألني.

He^{-azwj} Said to him^{-as}: "O Musa^{-as}! You^{-as} are from his^{-saww} community when you^{-as} recognise him^{-saww}, and recognise his^{-saww} status, and status of the People^{-asws} of his^{-saww} Household. His^{-saww} example and an example of the People^{-asws} of his^{-saww} Household among the ones I^{-azwj} Created, is like an example of Al-Fordows among the Gardens (of the Paradise). Neither do its leaves scatter, nor does its taste alter. So the one who recognises them^{-asws}, and recognises their^{-asws} rights, I^{-azwj} will Make knowledge to be for him during the ignorance, and a light during the darkness, and I^{-azwj} will Answer him before he even supplicates to Me^{-azwj}, and Give him before he even asks Me^{-azwj} (for it).

يا موسى، إذا رأيت الفقر مقبلا، فقل: مرحبا بشعار الصالحين، و إذا رأيت الغنى مقبلا، فقل: ذنب تعجلت عقوبته.

O Musa^{-as}! Whenever you^{-as} see the poverty facing you^{-as}, then say: 'Welcome with the awareness of the righteous ones!' And whenever you^{-as} see the richness facing you^{-as}, then say: 'A sin, the punishment of which is hastened'.

يا موسى، إن الدنيا دار عقوبة، عاقبت فيها آدم، عند خطيئته، و جعلتها ملعونة بمن فيها، إلا ما كان فيها لي،

O Musa^{-as}! The world is a house of punishment. Adam^{-as} was punished in it, during his^{-as} mistake. And I^{-azwj} Made it to be Accursed with the ones in it, except whatever was (done) in it for Me^{-azwj}.

يا موسى، إن عبادي الصالحين زهدوا فيها بقدر علمهم بها، و سائرهم من خلقي رغبوا فيها بقدر جهلهم، و ما من خلقي أحد عظمها فقرت عينه فيها، و لم يحقرها أحد إلا تمتع بها».

O Musa^{-as}! My^{-azwj} righteous servants are ascetic in it by a measurement of their knowledge with it, and the rest of them from My^{-azwj} creatures are desirous in it by a measurement of their ignorance. And there is no one from My^{-azwj} creatures who magnified it, so I^{-azwj} Delighted his eyes in it, and did anyone belittle it except I^{-azwj} Made him enjoy with it!"

ثم قال أبو عبد الله (عليه السلام): «إن قدرتم أن لا تعرفوا فافعلوا، و ما عليك إن لم يثن عليك الناس، و ما عليك أن تكون مذموما عند الناس، و كنت عند الله محمودا،

Then Abu Abdullah^{-asws} said: 'If you are able upon not being recognised, then do so, and what is upon you if the people do not praise upon you? And what is upon you if you happen to be condemned in the presence of the people, while you are being praiseworthy in the Presence of Allah^{-azwj}?

إن أمير المؤمنين (عليه السلام) كان يقول: لا خير في الدنيا إلا لأحد رجلين: رجل يزداد كل يوم إحسانا، و رجل يتدارك منيته بالتوبة، و أنى له بالتوبة؟ و الله لو سجد حتى ينقطع عنقه، ما قبل الله منه إلا بولائنا أهل البيت،

Amir Al-Momineen^{-asws} was saying: 'There is no goodness in the world except for one of the two men – A man who increases in good deeds every day, and a man who comes across his death with the repentance. And what is for him with the repentance? By Allah^{-azwj}! If he were to perform Sajdahs until his neck is cut off, Allah^{-azwj} will not Accept from him except with our^{-asws} Wilayah of the People^{-asws} of the Household!

ألا و من عرف حقنا و رجا الثواب فينا، رضي بقوته نصف مد كل يوم، و ما يستر عورته و ما أكن رأسه، و هم في ذلك خائفون وجلون».

Indeed! And the one who recognises our^{-asws} rights and hopes for the Rewards in us^{-asws}, is pleased with his daily subsistence with half a *Mudd* (approx. 687 gms.) every day, and what he can cover his nakedness with, and what he can cover his head with, and they, during that, are fearful, apprehensive".⁴

VERSES 54 & 55

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54}

And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

تفسير القمي 1: 242⁴

And he enjoined his family with the Salat and the Zakat, and he was well Pleased with in the Presence of his Lord [19:55]

المفيد في (أماليه) قال: أخبرني أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد ابن محمد بن سعيد، قال: حدثنا يحيى بن زكريا، قال: حدثنا عثمان بن عيسى، عن أحمد بن سليمان، و عمران بن مروان، عن سماعة بن مهران، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الذي قال الله في كتابه: وَ أَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا سلط عليه قومه، فكشطوا وجهه و فروة رأسه،

Al Mufeed, in his Amaali, said, 'Abu Bakr Muhammad Bin Umar Al Ja'alby informed me, from Abu Al Abbas Ahmad Ibn Muhammad Bin Saeed, from Yahya Bin Zakariyya, from Usman Bin Isa, from Ahmad Bin Suleyman and Umran Bin Marwan, from Sama'at Bin Mahran who said,

'I heard Abu Abdullah^{-asws} saying: 'The one about whom Allah^{-azwj} has Spoken of in His^{-azwj} Book: ***And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]***, his^{-as} people overcame him^{-as}, scraped his^{-as} face and scalped his^{-as} head.

فبعث الله إليه ملكا، فقال له: إن رب العالمين يقرئك السلام: و يقول: قد رأيت ما صنع بك قومك، فسلي ما شئت، فقال: يا رب العالمين، لي بالحسين بن علي بن أبي طالب (عليهما السلام) أسوة».

Allah^{-azwj} Sent an Angel to him^{-as} who said to him^{-as}: 'The Lord^{-azwj} of the Worlds Conveys His^{-azwj} Greetings to you^{-as} and is Saying: 'I^{-azwj} have Seen what your^{-as} people have done to you^{-as}, therefore ask Me^{-azwj} whatsoever you^{-as} desire to'. So he^{-as} said: 'O Lord^{-azwj} of the Worlds! For me^{-as}, with Al-Husayn Bin Ali^{-asws} is an example'.

قال أبو عبد الله (عليه السلام): «و ليس هو إسماعيل بن إبراهيم، (على نبينا و عليهما السلام)».

Abu Abdullah^{-asws} said: 'And he^{-as} was not Ismail^{-as} Bin Ibrahim^{-as}'⁵.

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين بن أبي الخطاب، و أحمد بن الحسن بن علي بن فضال، عن أبيه، عن مروان بن مسلم، عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن إسماعيل الذي ذكره الله في كتابه، حيث يقول: وَ أَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا أكان إسماعيل بن إبراهيم (عليهما السلام)، فإن الناس يزعمون أنه إسماعيل بن إبراهيم (عليهما السلام)؟

And from him who said, 'Muhammad Bin Ja'far Al Razaz narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Ahmad Bin Al Hassan Bin Ali Bin Fazal, from his father, from Marwan Bin Muslim, from Bureyd Bin Muawiya Al Ajaly who said,

'I said to Abu Abdullah^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about Ismail^{-as} whom Allah^{-azwj} has Mentioned in His^{-azwj} Book, where He^{-azwj} is Saying: ***And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]***, was it Ismail Bin Ibrahim^{-as}, for the people are claiming that he^{-as} is Ismail^{-as} Bin Ibrahim^{-as}?'

فقال (عليه السلام): «إسماعيل مات قبل إبراهيم، و إن إبراهيم كان حجة لله قائما، صاحب شريعة، فإلى من أرسل إسماعيل إذن». فقلت: جعلت فداك، فمن كان؟

He^{-asws} said: 'Ismail^{-as} passed away before Ibrahim^{-as}, and that Ibrahim^{-as} was the standing Divine Authority of Allah^{-azwj}, the Master of the Law, besides the one to whom Ismail^{-as} was Sent. So I said, 'May I be sacrificed for you^{-asws}! So who was he^{-as}?'

فقال (عليه السلام): «ذاك إسماعيل بن حزقيل النبي بعثه الله إلى قومه، فكذبوه و قتلوه و سلخوا وجهه، فغضب الله عليهم، فوجه إليه سطا طائيل ملك العذاب، فقال له: يا إسماعيل: أنا سطا طائيل ملك العذاب، وجهني إليك رب العزة لأعذب قومك بأنواع العذاب إن شئت. فقال له إسماعيل: لا حاجة لي في ذلك يا سطا طائيل

He^{-asws} said: 'That was Ismail Bin Hizkeel^{-as}, the Prophet^{-as} Allah^{-azwj} Sent to his^{-as} people. So they belied him^{-as} and murdered him^{-as} scraped (the skin) off his^{-as} face. Thus Allah^{-azwj} was Angered against them, and Directed Satatail, an Angel of Punishment, to him^{-as}. So he said to him^{-as}: 'O Ismail^{-as}! I am Satatail, Angel of Punishment. The Lord^{-azwj} of Might has Directed me to Punish your^{-as} people with whichever type of Punishment you^{-as} like'. So Ismail^{-as} said to him: 'There is no need for myself^{-as} with regards to that, O Satatail'.

فأوحى الله إليه: فما حاجتك يا إسماعيل؟ فقال إسماعيل: يا رب، إنك أخذت الميثاق لنفسك بالربوبية، و لمحمد بالنبوة، و لوصيه بالولاية، و أخبرت خير خلقك بما تفعل أمته بالحسين بن علي (عليهما السلام) بعد نبياها، و إنك وعدت الحسين (عليه السلام) أن تكره إلى الدنيا، حتى ينتقم بنفسه من فعل ذلك به،

Allah^{-azwj} Revealed to him^{-as}: "So what is your^{-as} need, O Ismail^{-as}?" Ismail^{-as} said: 'O Lord^{-azwj}! You^{-azwj} have Taken the Covenant for Yourself^{-azwj} for the Lordship, and for Muhammad^{-saww} for the Prophet-hood, and for his^{-saww} successor for the Wilayah, and Informed the best of Your^{-azwj} creatures for what his^{-saww} community would do with Al-Husayn^{-asws} Bin Ali^{-asws} after its Prophet^{-saww}, and You^{-azwj} have Promised Al-Husayn^{-asws} that You^{-azwj} will Return him^{-as} to the world, until he^{-asws} avenges by himself^{-asws} from the ones who did that to him^{-asws}.

فحاجتي إليك- يا رب- أن تكرني إلى الدنيا، حتى أنتقم ممن فعل ذلك بي كما تكر الحسين (عليه السلام). فوعده الله إسماعيل بن حزقيل ذلك، فهو يكر مع الحسين بن علي (صلوات الله عليهما)».

Thus, my^{-as} need to You^{-azwj} – O Lord^{-azwj}! – that You^{-azwj} should Return me^{-as} to the world, until I^{-as} take Revenge from the ones who did that with me^{-as}, just as You^{-azwj} would be Returning Al-Husayn^{-asws}. Thus, Allah^{-azwj} Promised that to Ismail Bin Hizkeel^{-as}, and so he^{-as} will be returning along with Al-Husayn Bin Ali^{-asws}.⁶

صاحب (الأربعين) عن (الأربعين)، بإسناده عن أنس بن مالك، عن رسول الله (صلى الله عليه و آله)- في حديث- قال (صلى الله عليه و آله) فيه: «يا أنس، من أراد أن ينظر إلى إسماعيل في صدقه- هو إسماعيل بن حزقيل، و هو الذي ذكره الله في القرآن: وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ- فليُنظر إلى علي بن أبي طالب».

The author of Al Arbaeen, from Al Arbaeen, from Anas Bin Malik,

(It has been narrated) from Rasool-Allah^{-saww} – in a Hadeeth – having said: 'O Anas! The one who intends that he should look at Ismail^{-as} in his truthfulness – and he is Ismail Bin Hizkeel'

كامل الزيارات: 3/ 65. 6

^{as}, and he^{-as} is the one whom Allah^{-azwj} has Mentioned in the Quran **And mention Ismail in the Book [19:54]** – so he should look at Ali^{-asws} Bin Abu Talib^{-asws}.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا ائْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray *Salāt*, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**’.⁸

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن علي بن أحمد بن أشيم، عن سليمان الجعفري، عن أبي الحسن الرضا (عليه السلام)، قال: أ تدري لم سمي إسماعيل صادق الوعد؟ قال: قلت: لا أدري

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ali Bin Ahmad Bin Asheyam, from Suleyman Al Ja’fari,

‘From Abu Al Hassan Al Reza^{-asws} having said: ‘Do you know why Ismail^{-as} was Called **truthful of the promise [19:54]**?’ He (the narrator) said, ‘I don’t know’.

قال: «وعد رجلا، فجلس له حولا ينتظره».

He^{-asws} said: ‘He^{-as} promised a man, so he^{-as} sat awaiting him for a year’.⁹

VERSES 56 & 57

وَادْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56}

And mention Idrees in the Book. He was truthful, a Prophet [19:56]

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

And We Elevated him to a high place [19:57]

⁷ الأربعة عن الأربعة للخزاعي: 27 / 27

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

⁹ علل الشرائع: 1 / 77

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه وآله) في حديث الإسراء، قال (صلى الله عليه وآله): «ثم صعدت إلى السماء الرابعة، وإذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws}, from Rasool-Allah^{-saww}, in a Hadeeth of the Ascension (Mi'raj), having said; 'Then I^{-saww} ascended to the fourth sky, and therein was a man. So I^{-saww} said: 'Who is this one, O Jibraeel^{-as}?' He^{-as} said: 'This is Idrees^{-as}. Allah^{-azwj} has Elevated him^{-as} to a high status. So I^{-saww} greeted him^{-as} and he^{-as} greeted me^{-saww}. And I^{-saww} sought Forgiveness for him^{-as}, and he^{-as} sought Forgiveness for me^{-saww}'.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن حدثه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى غضب على ملك من الملائكة، فقطع جناحه، و ألقاه في جزيرة من جزائر البحر، فبقي ما شاء الله في ذلك البحر، فلما بعث الله إدريس (عليه السلام)، جاء ذلك الملك إليه، فقال: يا نبي الله، ادع الله لي أن يرضى عني، و يرد علي جناحي».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from the one who narrated it to him,

'Abu Abdullah^{-asws} has said: 'Allah^{-azwj} Blessed and Exalted was Angered upon an Angel from the Angels, so He^{-azwj} Cut-off his wings, and Cast him in as island from islands of the sea. So he remained in that sea for as long as Allah^{-azwj} so Desired it. So when Allah^{-azwj} Sent Idrees^{-as}, that Angel came to him and said: 'O Prophet^{-as} of Allah^{-azwj}! Supplicate for me that He^{-azwj} should be Pleased with me and Return my wings back to me'.

قال: نعم فدعا له إدريس (عليه السلام)، فرد عليه جناحه، و رضي عنه.

He^{-as} said: 'Yes'. So Idrees^{-as} supplicated for him, and his wings were Returned back to him, and Allah^{-azwj} was Pleased with him'.

فقال الملك لإدريس: أ لك إلي حاجة؟ قال: نعم، أحب أن ترفعي إلى السماء، حتى أنظر إلى ملك الموت، فإنه لا عيش لي مع ذكره، فأخذه الملك على جناحه، حتى انتهى به إلى السماء الرابعة، فإذا ملك الموت يحرك رأسه تعجبا، فسلم إدريس على ملك الموت، و قال له: مالك تحرك رأسك؟

The Angel said to Idrees^{-as}: 'Do you have any need from me?' He^{-as} said: 'Yes. I^{-as} would like you to raise me^{-as} up to the sky until I^{-as} look at the Angel of death, for there is no life for me along with his remembrance'. So the Angel took him^{-as} upon his wings, until he ended up with him^{-as} at the fourth sky, and there was the Angel of death shaking his head in astonishment. Idrees^{-as} greeted the Angel of death and said to him: 'Why are you shaking your head?'

قال: إن رب العزة أمرني أن أقبض روحك بين السماء الرابعة و الخامسة فقلت: يا رب، وكيف هذا، و غلط السماء الرابعة مسيرة خمسمائة عام، و من السماء الرابعة إلى السماء الثالثة مسيرة خمسمائة عام، و غلط السماء الثالثة خمسمائة عام، و من السماء الثالثة إلى السماء الثانية مسيرة خمسمائة عام، و كل سماء و ما بينهما كذلك، فكيف يكون هذا؟

He said: 'The Lord^{-azwj} of Honour Commanded me that I should capture your^{-as} soul in between the fourth and the fifth sky. So I said to Him^{-azwj}: 'O Lord^{-azwj}! And how can this be, and the thickness of the fourth sky is of the travel distance of five hundred years, and from the fourth sky to the third sky is the travel distance of five hundred years, and the thickness of the third sky is of five hundred years, and from the third sky to the second sky is the travel distance of five hundred years, and every sky and what is between it and the other is like that. So how is this going to happen?'

ثم قبض روحه بين السماء الرابعة و الخامسة، و هو قوله: وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا».

Then, he captured his^{-as} soul between the fourth and the fifth sky, and these are His^{-azwj} Words: **And We Elevated him to a high place [19:57]**.

قال: «و سمي إدريس لكثرة دراسته للكتب».

He^{-asws} said: 'And Idrees^{-as} has been named as such due to the frequency of his^{-as} studying (Daraasat) of the Books (of Ahadeeth)'.¹¹

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُقْصِلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَخْبَرَنِي جَبْرِئِيلُ (عليه السلام) أَنَّ مَلَكًا مِنْ مَلَائِكَةِ اللَّهِ كَانَتْ لَهُ عِنْدَ اللَّهِ عِزٌّ وَ جَلٌّ مُنْزِلَةٌ عَظِيمَةٌ فَتُعْتَبَرُ عَلَيْهِ فَأُهْبِطُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَأَتِي إِدْرِيسَ (عليه السلام) فَقَالَ إِنَّ لَكَ مِنَ اللَّهِ مُنْزِلَةٌ فَاشْفَعْ لِي عِنْدَ رَبِّكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} informed me that an Angel from the Angels of Allah^{-azwj} who would have for him a great status in the Presence of Allah^{-azwj}, but it transgressed, so he was descended from the sky to the earth. He went to Idrees^{-as} and said: 'For you^{-as} is a status from Allah^{-azwj}, therefore intercede for me in the Presence of your^{-as} Lord^{-azwj}'.

فَصَلَّى ثَلَاثَ لَيَالٍ لَا يَفْطُرُ وَ صَامَ أَيَّامَهَا لَا يُفْطِرُ ثُمَّ طَلَبَ إِلَى اللَّهِ تَعَالَى فِي السَّحَرِ فِي الْمَلِكِ فَقَالَ الْمَلِكُ إِنَّكَ قَدْ أُعْطِيتَ سُؤْلَكَ وَ قَدْ أُطْلِقَ لِي جَنَاحِي وَ أَنَا أُجِبُ أَنْ أَكْفِيكَ فَاطْلُبْ إِلَيَّ حَاجَةً

He^{-as} prayed *Salat* for three nights unwavering, and Fasted its days, not breaking a Fast. Then he sought to Allah^{-azwj} the Exalted during the pre-dawn with regards to the (fallen) Angel. So the Angel said: 'You^{-as} have been Granted your request, and my wings have been released for me, and I would love to suffice you^{-as}, therefore seek a need to me'.

فَقَالَ تُرِينِي مَلَكَ الْمَوْتِ لَعَلِّي آتِسُ بِهِ فَإِنَّهُ لَيْسَ يَهْنِئُنِي مَعَ ذِكْرِهِ شَيْءٌ فَبَسَطَ جَنَاحَهُ ثُمَّ قَالَ ارْكَبْ فَصَعِدَ بِهِ يَطْلُبُ مَلَكَ الْمَوْتِ فِي السَّمَاءِ الدُّنْيَا

He^{-as} said: 'Show me the Angel of death, perhaps I^{-as} derive comfort with it, for nothing seems welcoming along with his mention'. So he spread his wings, then said: 'Ride!' So he^{-as} ascended upon him seeking the Angel of death in the sky of the world.

تفسير القمي 2: 51. 11

فَقِيلَ لَهُ اصْعَدْ فَاسْتَقْبَلَهُ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَقَالَ الْمَلَكُ يَا مَلَكُ الْمَوْتِ مَا لِي أَرَاكَ قَاطِبًا قَالَ الْعَجَبُ إِنِّي تَحْتَ ظِلِّ الْعَرْشِ حَيْثُ أُمِرْتُ أَنْ أَقْبِضَ رُوحَ آدَمَ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَسَمِعَ إِدْرِيسُ (عليه السلام) فَاِمْتَعَصَ فَخَرَّ مِنْ جَنَاحِ الْمَلَكِ فَقَبِضَ رُوحَهُ مَكَانَهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا .

It was said to him: 'Ascend'. So he came across him in between the fourth and the fifth sky. So He said: 'O Angel of death! What is the matter I see you frowning?' He said: 'Strange. I was beneath the shade of the Throne where I was Commanded to capture the soul of a human being between the fourth and the fifth sky. So Idrees^{-as} heard and resented, and he^{-as} fell down from the wing of the Angel, and his soul was captured at that spot; and Allah^{-azwj} Mighty and Majestic Said: ***And We Elevated him to a high place [19:57]***'.¹²

VERSES 58 - 63

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝ {58}

They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝ {59}

Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝ {60}

Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝ {61}

The Gardens of Eden which the Beneficent has Promised to His servants, in the unseen. Surely, His Promise would always be coming (to fulfilment) [19:61]

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝ {62}

¹² Al Kafi V 3 – The Book Of Funerals CH 93 H 26

They shall not be hearing vanities therein except 'سَلَامًا' (Peace), and for them would be their sustenance therein morning and evening [19:62]

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا {63}

That is the Paradise, which We shall Offer to those of Our servants to inherit, who were pious [19:63]

محمد بن العباس، قال: حدثنا جعفر بن محمد الرازي، عن محمد بن الحسين، عن محمد بن أبي عمير، عن عمر بن أذينة، عن بريد بن معاوية، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان علي بن الحسين (عليهما السلام) يسجد في سورة مريم، حين يقول: وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا وَ يقول: نحن عبيدنا، و نحن أهل الهدى و الصفة».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Razy, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azinat, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to do Sajdah in *Surah Maryam* where Allah^{-azwj} is Saying: **and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]**, and he^{-asws} was saying: 'It is us^{-asws} who are Meant, and we^{-asws} are the people^{-asws} of Guidance and the elites'.¹³

و عنه، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَ إِسْرَائِيلَ وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا.

And from him, from Muhammad Bin Hamam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]**.

قال: «نحن ذرية إبراهيم، و نحن المحمولون مع نوح، و نحن صفوة الله، و أما قوله: وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا فهم- و الله- شيعتنا الذين هداهم الله لمودتنا و اجتباهم لديننا، فحيوا عليه، و ماتوا عليه، و وصفهم الله بالعبادة، و الخشوع، و رقة القلب، فقال: إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا،

He^{-asws} said: 'We^{-asws} are the offspring of Ibrahim^{-as}, and we^{-asws} are the ones carried with Noah^{-as}, and we^{-asws} are the elites of Allah^{-azwj}. And as for His^{-azwj} Words: **and of those whom We Guided and Chose**, so they, by Allah^{-azwj}, are our^{-asws} Shias whom Allah^{-azwj} Guided to our^{-asws} cordiality, and Chose them for our^{-asws} Religion. So they live upon it, and die upon it, and

تأويل الآيات 1: 305 / 11. 13

Allah^{-azwj} Described them with the worship, and the humbleness, and the tender-heartedness, so He^{-azwj} Said: ***When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].***

ثم قال عز و جل: فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا. و هو جبل من صفر يدور في جهنم،

Then the Mighty and Majestic Said: ***Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]*** - and it is a revolving yellow (sulphuric) mountain in Hell.

ثم قال عز و جل: إِلَّا مَنْ تَابَ مِنْ غَشِ آلِ مُحَمَّدٍ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا إِلَى قَوْلِهِ: كَانَ تَقِيًّا.

Then the Mighty and Majestic Said: ***Except for the one who repents [19:60]*** - from having cheated the Progeny^{-asws} of Muhammad^{-saww}, ***and believes and does righteous deeds, so they would be entering the Paradise, and they will not be wronged of anything [19:60]*** - up to His^{-azwj} Words: ***ones who were pious [19:63]***.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ فَزْدَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا تَابِتًا وَ لَا يَسْ إِذْ عَجَلْتَ قَلِيلًا أَوْ أَخَّرْتَ قَلِيلًا بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْإِضَاعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِقَوْمٍ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{-asws}, 'The Words of the Exalted: ***Surely, the Salat was always a timed Ordinance for the Momineen [4:103].*** He^{-asws} said: 'An affirmed Prescription, and it cannot be hastened a little nor delayed a little by which it would harm you for as long as you do not waste these with a wasting (not praying Salat), for Allah^{-azwj} Mighty and Majestic is Saying to a people who wasted the *Salāt*: ***Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]*** (a revolving yellow (sulphuric) mountain in Hell)'.¹⁵

عنه، عن النضر بن سويد، عن علي بن صامت، عن ابن أخي شهاب بن عبد - ربه قال: شكوت إلى أبي عبد الله (ع) ما ألقى من الاوجاع والتخيم، فقال: تغد وتعيش ولا تأكل بينهما شيئاً فان فيه فساد البدن، أما سمعت الله عزوجل يقول: " لهم رزقهم فيها بكرة وعشيا " .

From him, from Al Nazar Bin Suweyd, from Ali Bin Saamit, from a cousin of Shahaad Bin Abd Rabih who said,

'I complained to Abu Abdullah^{-asws} what I faced from the pains and the over-eating, so he^{-asws} said: 'Have breakfast and the dinner and do not eat anything in between these two, for therein is the spoiling of the body. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: ***and for them would be their sustenance therein morning and evening [19:62]***'.¹⁶

تأويل الآيات 1: 305 / 12. 14

15 Al Kafi V 3 – The Book of Salāt CH 2 H 13

16 Al Mahaasin – V 2 Bk 3 H 196

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن عثمان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن أرواح المؤمنين. فقال: «في حجرات في الجنة، يأكلون من طعامها، و يشربون من شربها، و يقولون: ربنا أقم لنا الساعة، و أنجز لنا ما وعدتنا، و ألحق آخرنا بأولنا».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Muhammad Bin Usman, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about the souls of the Momineen, so he^{-asws} said: ‘In the chambers in the Paradise, eating from its foods, and drinking from its drinks, and they would be saying, ‘Our Lord^{-azwj}! Establish the Hour for us, and Recompense us what You^{-azwj} have Promised us, and the meeting of our later ones with our former ones’.¹⁷

VERSES 64 & 65

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا
{64}

And we (Angels) do not descend except by the Command of your Lord; for Him is what is in front of us and what is behind us and whatever is between that; and your Lord was not forgetful [19:64]

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

The Lord of the skies and the earth and whatever is between the two. Therefore, worship Him and persevere in His worship. Do you know for him a (similar) Name? [19:65]

In another Hadith, Amir Al-Momineen^{-asws} explains:

فَقَالَ ع وَ أَمَّا قَوْلُهُ هَلْ تَعْلَمُ لَهُ سَمِيًّا فَإِنَّ تَأْوِيلَهُ هَلْ تَعْلَمُ لَهُ أَحَدًا اسْمُهُ اللَّهُ غَيْرَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِنَّكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ

He^{-asws} said: ‘And as for His^{-azwj} Words: ***Do you know for Him a (similar) Name? [19:65]***. Its interpretation is, ‘Do you know of anyone whose name is ‘Allah’ apart from Allah^{-azwj} Blessed and Exalted?’ Therefore, beware of interpreting the Quran by your opinions until you understanding it from the Scholars^{-asws}!

فَإِنَّهُ رَبُّ تَنْزِيلٍ يُشَبِّهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشَبِّهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشَبِّهُهُ كَذَلِكَ لَا يُشَبِّهُ فِعْلُهُ تَعَالَى شَيْئاً مِنْ أَفْعَالِ الْبَشَرِ وَ لَا يُشَبِّهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Sometimes the Revelation resembles with speech of the ‘الْبَشَرِ’ people, but it is Speech of Allah^{-azwj}, and its interpretation does not resemble speech of the people, just as there isn’t anything from His^{-azwj} creation resembling Him^{-azwj}, like nothing from Actions of the Exalted

resembles actions of the people, nor does anything from His^{-azwj} Speech resembles with speech of the people. (An extract)¹⁸

ابن بابويه: بإسناده عن أمير المؤمنين (عليه السلام) - في حديثه في جواب الشاك - قال: «و أما قوله: وَ مَا كَانَ رَبُّكَ نَسِيًّا، فَإِنْ رَبَّنَا تَبَارَكَ وَ تَعَالَى عَلَوا كبيرا ليس بالذي ينسى، و لا يغفل، بل هو الحفيظ العليم،

Ibn babuwayh, by his chain,

(It has been narrated) from Amir-ul-Momineen^{-asws} – in a Hadeeth regarding the answer to the doubt – said: ‘And as for His^{-azwj} Words: **and your Lord was not forgetful [19:64]**, so our Lord^{-azwj} Blessed and Exalted is Higher and Greater, is not One with the forgetfulness, nor negligence, but He^{-azwj} is the Knowledgeable Protector.

و قد يقول العرب في باب النسيان: قد نسينا فلان فلا يذكرنا أي إنه لا يأمر لنا بخير، و لا يذكرنا به».

And the Arabs are saying with regards to the matter of the forgetfulness, ‘So and so has forgotten us, so he does not remember us’ - i.e., he does not order for us with any good, nor does he remember us by it’.¹⁹

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaquub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

‘I asked Al-Reza Ali^{-asws} Bin Musa^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted neither forgets nor does He^{-azwj} err, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?’

و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَأَلْيَوْمَ نُنَسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَي بتركهم الاستعداد للقاء يومهم هذا».

But rather, He^{-azwj} Recompenses the one who forgets Him^{-azwj} and forgets his meeting Him^{-azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19]**, and the Words of the Mighty and

¹⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

¹⁹ التوحيد: 260.

Majestic: ***So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]***.²⁰

VERSE 66

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا {66}

And the human being is saying: 'What! When I am dead I shall soon be Brought forth alive?' [19:66]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'

²¹

VERSE 67

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

Or does not the human being remember that We Created him before, and he was nothing? [19:67]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسيني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا، فقال: «لا مقدر و لا مكون».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah^{-asws} the Words of the Exalted: ***Or does not the human being remember that We Created him before, and he was nothing? [19:67]***. So he^{-asws} said: 'Neither Measured nor Configured'.

قال: و سألته عن قوله تعالى: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا، فقال: «كان مقدر غير مذكور».

²⁰ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

²¹ الكافي 3: 28 / 258

And I asked him^{-asws} about the Words of the Exalted: ***Didn't there come upon the human being, a period of time, when he did not happen to be a mentionable thing? [76:1]***, so he^{-asws} said: 'He was of a measurement not worth mentioning'.²²

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمran، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَّذْكُوراً، فقال: «كان شيئاً ولم يكن مذكوراً».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Didn't there come upon the human being, a period of time, when he did not happen to be a mentionable thing? [76:1]***, so he^{-asws} said: 'He was a thing, but was not being mentioned'.

قلت: فقوله: أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُنْ شَيْئاً قَالَ: «لم يكن شيئاً في كتاب ولا علم».

I said, '(What about) His^{-azwj} Words: ***Or does not the human being remember that We Created him before, and he was nothing? [19:67]***. He^{-asws} said: 'He had not become a (mentionable) thing, neither in the Book nor in the Knowledge'.²³

VERSES 68 - 72

فَوَرِّبَكَ لَنَحْشُرَهُمُ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68}

So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا {69}

Then We will Remove from every sect, whichever of them was the most intensely rebellious against the Beneficent [19:69]

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70}

Then We are more Knowing with those who are the foremost with it of being burnt [19:70]

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا {71}

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]

²² (Extract) الكافي 1: 114 / 5.

²³ المحاسن: 234 / 243.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا {72}

Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثني أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، في قوله: وَ إِنَّ مِنْكُمْ إِلَّا وَاِرْدَهَا. قال: «أما تسمع الرجل يقول: وردنا ماء بني فلان، فهو الورد، و لم يدخله».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And there is not one of you but shall pass over it [19:71]***. He^{-asws} said: 'Have you not heard the man saying, 'We passed by the water of the clan of so and so?' So it is the passing by, and not entering inside it'.²⁴

في المجمع عن النبي صلى الله عليه و آله قال: يرد الناس النار ثم يصعدون بأعمالهم فأولهم كلع البرق ثم كمر الريح ثم كحضر الفرس ثم كالراكب ثم كشدة الرحل ثم كمشيه.

In (the book) Al Majma'a (Al Bayan of Al Tabarsy),

'From the Prophet^{-saww} having said: 'The people would be brought to the Fire, then they would be crossing over with their deeds. So the first of them would be like the bolt of lightning, then like the gust of wind, then like the gallop of the horse, then like the rider, then like the runner, then like walking'.²⁵

روي في بعض الأخبار: ان الله لا يدخل أحدا الجنة حتى يطلع على النار و ما فيها من العذاب ليعلم تمام فضل الله عليه و كمال لطفه و إحسانه إليه فيزداد لذلك فرحاً و سروراً بالجنة و نعيمها

It is reported from some of the Ahadeeth that Allah^{-azwj} will not Enter anyone into the Paradise until He^{-azwj} Notifies him upon the Fire and whatever is therein from the Punishments, in order for him to know the complete Grace of Allah^{-azwj} upon him, and the perfection of His^{-azwj} Kindness and His^{-azwj} Favour to him. So, he would be increased in joy and cheerfulness due to that, with the Paradise and its Bounties.

و لا يدخل أحد النار حتى يطلع على الجنة و ما فيها من أنواع النعيم و الثواب ليكون ذلك زيادة عقوبة له و حسرة على ما فاتته من الجنة و نعيمها

And He^{-azwj} would not Enter anyone into the Fire until He^{-azwj} Notifies him upon the Paradise and whatever is therein from the varieties of the Bounties and the Rewards, in order for that to become an increase in Punishment to him and regret upon what he lost from the Paradise and its Bounties.

²⁴ تفسير القمي 2: 52.

²⁵ تفسير الصافي، ج3، ص: 290

و روي: أنّ رسول الله صلى الله عليه وآله عاد مريضاً فقال ابشر أنّ الله عزّ وجلّ يقول هي ناري اسلّطها على عبدي المؤمن في الدنيا ليكون حظه من النار.

And it is reported that Rasool-Allah^{-saww} consoled a sick person, and he^{-saww} said: 'Receive glad tidings that Allah^{-azwj} Mighty and Majestic is Saying: "It (fever) is My^{-azwj} Fire. I^{-azwj} Cause it to overcome upon My^{-azwj} Momin servant in the world in order for it to become his share from the Fire (of Hell)!"'

و عنه عليه السلام قال قال رسول الله صلى الله عليه وآله: الحمى رائد الموت و سجن الله تعالى في ارضه و فورها من جهنم و هي حظ كل مؤمن من النار

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The fever is a guideline of death, and a prison of Allah^{-azwj} the Exalted in His^{-azwj} earth, and its outburst is from Hell, and it is a share of every Momin, from the Fire (of Hell)''²⁶

VERSES 73 - 75

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا {73}

And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, 'Which of the two groups is better in position and best in assembly?' [19:73]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاً وَرِثِيًّا {74}

And how many of the generations have We Destroyed before them? They were better equipped and in appearance [19:74]

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا {75}

Say: 'One who was in the straying, so let the Beneficent Extend his term for him, until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position and of a weaker army' [19:75]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسن بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا. قال: «كان رسول الله (صلى الله عليه وآله) دعا قريشا إلى ولايتنا، فنفروا و أنكروا،

²⁶ تفسير الصافي، ج3، ص: 289

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Hassan Bin Abdul Rahman, from Ali Bin Aby Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, 'Which of the two groups is better in position and best in assembly?' [19:73].*** He^{-asws} said: 'Rasool-Allah^{-saww} had called the Quraysh to our^{-asws} Wilayah, but they turned away and denied it

قَالَ الَّذِينَ كَفَرُوا مِنْ قُرَيْشٍ لِلَّذِينَ آمَنُوا الَّذِينَ أَقْرَأُوا لَأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) و لَنَا أَهْلُ الْبَيْتِ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا، تَعْيِيرًا مِنْهُمْ،

(And) ***those who commit Kufr*** – from the Quraysh, ***say to those who believe*** – those who accept the Wilayah of Amir Al-Momineen^{-asws} and of our^{-asws}, the People^{-asws} of the Household, ***'Which of the two groups is better in position and best in assembly?'*** [19:73] – being a taunt from them.

فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ: وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الْأُمَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَثَاثًا وَ رِيًّا.

Allah^{-azwj} Said in Rebuttal against them: ***And how many of the generations*** – from the communities of the past, ***have We Destroyed before them? They were better equipped and in appearance [19:74]'***.

قلت: قوله: قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا؟

I said, '(What about) His^{-azwj} Words: ***'One who was in the straying, so let the Beneficent Extend his term for him [19:75]'***?

قال: «كلهم كانوا في الضلالة لا يؤمنون بولاية أمير المؤمنين (عليه السلام)، و لا بولايتنا، فكانوا ضالين مضلين، فيمد لهم في ضلالتهم و طغيانهم حتى يموتوا، فيصيرهم شرا مكانا و أضعف جندا».

He^{-asws} said: 'All of them were in the straying, not believing in the Wilayah of Amir-Al-Momineen^{-asws}, nor in our^{-asws} Wilayah. So they were (leading others) astray and straying (themselves), so they were prolonged in their straying and their insolence until they died. Thus they came to be in an evil place and a weaker army'.

قلت: قوله: حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَ أضعفُ جُنْدًا؟ قال: «أما قوله حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فهو خروج القائم (عليه السلام)، و الساعة، فسيعلمون ذلك اليوم، و ما نزل بهم من الله على يدي وليه، فذلك قوله: مَنْ هُوَ شَرٌّ مَكَانًا يعني عند القائم (عليه السلام) وَ أضعفُ جُنْدًا».

I said, '(What about) His^{-azwj} Words: ***until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position and of a weaker army' [19:75]'*** He^{-asws} said: 'As for His^{-azwj} Words: ***until when they see what they are being Threatened with [19:75]***, so it is the rising of Al-Qaim^{-asws}, and the Hour. Thus they will come to know on that Day, and what has Descended upon them from Allah^{-azwj} upon the hands of His^{-azwj} Guardian^{-asws}. So these are His^{-azwj} Words:

who was in a more evil position - Meaning, in the presence of Al-Qaim^{-asws}, **and of a weaker army'** [19:75].²⁷

VERSE 76

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا {76}

And Allah would Increase in Guidance those who (seek) Guidance; and the everlasting righteous works are better with your Lord in Recompense and better in yield [19:76]

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لَا يَجْحَدُونَهُ وَ لَا يُنْكِرُونَهُ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And Allah would Increase in Guidance those who (seek) Guidance [19:76]**. He^{-asws} said: 'He^{-azwj} would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim^{-asws}, when they will neither be rejecting him^{-asws} nor denying him^{-asws}'.²⁸

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام)، قال: وَ الْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ مَرَدًّا قال: الباقيات الصالحات، و هو قول المؤمن: سبحان الله، و الحمد لله و لا إله إلا الله، و الله أكبر.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{-asws} having said: **and the everlasting righteous works are better with your Lord in Recompense and better in yield [19:76]**, he^{-asws} said: 'The everlasting righteous works, and this is the speech of the Momin, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except for Allah^{-azwj}, and Allah^{-azwj} is the Greatest (سبحان الله، و الحمد لله و لا إله إلا الله، و الله أكبر)'.²⁹

وعنه، عن علي بن سيف، عن أخيه الحسين بن سيف بن عميرة، عن ملك بن عطية، عن ضريس الكناسي، عن أبي جعفر عليه السلام، قال: قال: ان رسول الله صلى الله عليه وآله مر برجل يغرس غرسا في حائط له فوقف عليه فقال له: ألا أدلك على شئ أثبت أصلا وأسرع ينعا وأطيب ثمرا وأبقى؟ - قال: قال: بلى يا رسول الله،

And from him, from Ali Bin Sayf, from his brother Al Husayn Bin Sayf Bin Umeyra, from Malik Bin Atiya, from Zareys Al Kanasy,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} passed by a man who was planting a plant in a garden of his. So he^{-saww} paused at him and said to him: 'Shall I^{-saww} direct you to something the roots of which are firm, and it grows easily, and its fruit are fragrant and more lasting?' He said, 'Yes, O Rasool-Allah^{-saww}'.

²⁷ Extract 1) الكافي 1: 357/ 90

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90 (Extract)

²⁹ (Extract) تفسير القمي 2: 52.

قال: إذا أصبحت وأمسيت فقل: سبحان الله والحمد لله، ولا إله إلا الله، والله أكبر، فإن لك بكل تسبيحة شجرات في الجنة من أنواع الفاكهة وهي الباقيات الصالحات.

He^{-saww} said: 'When it is the morning and the evening, so say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except for Allah^{-azwj}, and Allah^{-azwj} is the Greatest', so there would be for you, for each Glorification, trees in the Paradise from different fruits, and these are: **the everlasting righteous works [19:76]**'.³⁰

VERSES 77 - 80

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا {77}

Do you see the one who commits Kufr with Our Signs and says, 'I will be Given wealth and children' [19:77]

أَطَّلَعَ الْغَيْبِ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {78}

Has he been Notified of the unseen, or taken a Pact with the Beneficent? [19:78]

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79}

Never! We shall Record what he is saying and We will Extend for him a term of the Punishment [19:79]

وَنَرْتُهُمَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

And We shall Inherit what they are saying, and they would come to Us individually [19:80]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا. قال: «و ذلك أن العاص بن وائل القرشي ثم السهمي، و هو أحد المستهزئين، و كان لخباب بن الأرت على العاص بن وائل حق، فأتاه يتقاضاه،

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

'From Abu Ja'far^{-asws}, regarding the Words of the Exalted: **Do you see the one who commits Kufr with Our Signs and says, 'I will be Given wealth and children' [19:77]**. He^{-asws} said: 'And that is, Al-A'as Bin Wa'il Al-Qarshy, then Al-Sahmy, and he was one of the mocking ones, and there was for Khabab Bin al Arat a right upon Al-A'as Bin Wa'il, so he came over to him, demanding it.

³⁰ Al Mahaasin – V 1 Bk 2 H38

فقال له العاص: أستم تزعمون أن في الجنة الذهب و الفضة و الحرير؟ قال: بلى، قال: فموعد ما بيني و بينك الجنة، فوالله لأوتين فيها خيرا مما أوتيت في الدنيا:

Al-A'as said to him, 'Aren't you alleging that in the Paradise there is gold, and silver, and the silk?' He said, 'Yes'. He said, 'So there is an appointment (now) of what is between me and you, the Paradise. By Allah^{-azwj}! I shall give you therein better than what I can give you in the world'.

يقول الله أَطْلَعَ الْعَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا كَلَّا سَنَكْتُبُ مَا يَقُولُ وَ نَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

Allah^{-azwj} Said: ***Has he been Notified of the unseen, or taken a Pact with the Beneficent? [19:78] Never! We shall Record what he is saying and We will Extend for him a term of the Punishment [19:79]***.³¹

VERSES 81 - 82

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81}

And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81]

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82}

Never! They will be denying their worshipping them and would become adversaries against them [19:82]

قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، قال: حدثنا الحسن ابن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا. قال: «يوم القيامة، أي يكون هؤلاء الذين اتخذوهم آلهة من دون الله عليهم ضدا يوم القيامة، و يتبرءون منهم، و من عبادتهم إلى يوم القيامة».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Ibn Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81] Never! They will be denying their worshipping them and would become adversaries against them [19:82].*** He^{-asws} said: 'On the Day of Judgement, all those whom they had taken as gods, apart from Allah^{-azwj}, would go against them on the Day of Judgement, and disavow from them, and the ones who would be worshipping them up to the Day of Judgement'.

ثم قال: «ليست العبادة هي الركوع و السجود، و إنما هي طاعة الرجال، من أطاع مخلوقا في معصية الخالق فقد عبده».

تفسير القمّي 2: 54. (2) في المصدر: يقتصر³¹

Then he^{-asws} said: 'This is not the worship of the performance of Rukus and the Sajdahs, but rather, it is the obedience to the men. The one who obeys the creatures in disobedience to the Creator, so he has worshipped him'.³²

VERSES 83 & 84

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا {83}

Do you not see that We have Sent the Satans upon the Kafirs, inciting them by an incitement? [19:83]

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا {84}

Therefore do not be hasty against them, but rather We only Number out a number to them [19:84]

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مُهْرَبَارٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا قَالَ مَا هُوَ عِنْدَكَ قُلْتُ عَدَدُ الْأَيَّامِ قَالَ إِنَّ الْأَبَاءَ وَالْأُمَّهَاتِ يُحْصُونَ ذَلِكَ لَا وَ لَكِنَّهُ عَدَدُ الْأَنْفَاسِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A'ala a slave of the family of Saam who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} Mighty and Majestic ***but rather We only Number out a number to them [19:84]***?' He^{-asws} said: 'What is it (meaning) with you?' I said, 'The number of the days'. He^{-asws} said: 'The fathers and the mother are counting that. No, but it is the number of the breaths'.³³

علي بن إبراهيم: قوله تعالى أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا. قال: لما طغوا فيها و في فتنتها، و في طاعتهم، مد لهم في طغيانهم و ضلالهم، و أرسل عليهم شياطين الإنس و الجن: تَؤْزُهُمْ أَزًّا أي تحثهم حثا، و تحضهم على طاعتهم و عبادتهم، فقال الله: فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا أي في طغيانهم، و فتنتهم، و كفرهم.

Ali Bin Ibrahim –

'(Regarding) the Words of the Exalted: ***We have Sent the Satans upon the Kafirs, inciting them by an incitement? [19:83]***. He said, 'When they rebelled therein and were in their Fitna, and in their obedience, it was Extended for them to be in their rebellion and their straying, and He^{-azwj} Sent upon them Satans^{-la} of the humans and the Jinn, ***inciting them by an incitement? [19:83]*** – i.e., urging them with an urge, and prompt them upon obeying them and worshipping them. So Allah^{-azwj} Said: ***Therefore do not be hasty against them, but***

³² تفسير القمّي 2: 55

³³ Al Kafi V 3 – The Book Of Funerals CH 93 H 33

rather We only Number out a number to them [19:84] – i.e. in their rebellion, and their Fitna, and their Kufr'.³⁴

VERSE 85

يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا {85}

On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]

عن يعقوب بن يزيد، عن ابن أبي عمير، عن حماد بن عثمان وغيره، عن أبي عبد الله عليه السلام في قول الله عزوجل: " يوم نخشر المتقين إلى الرحمن وفدا " قال: يحشرون على النجائب.

From Yaqoub Bin Yazeed, from Albn Abu Umeyr, from hamaad Bin Usman and someone else,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**. They would be Gathered upon carriages'.³⁵

Then entry of the Royal delegation into the Paradise

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أُولَئِكَ رِجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمُ اللَّهُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far^{-asws} having said that: 'The Rasool^{-saww} of Allah^{-azwj} was asked about the Words of Allah^{-azwj}: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**, so he^{-saww} said: 'O Ali^{-asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{-azwj}, so Allah^{-azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِيَّاهُمْ لِيَخْرِجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رِجَالُ الدَّهَبِ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطَمُهَا جَذَلُ الْأَرْجَوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he^{-saww} said to him^{-asws}: 'O Ali^{-asws}! By the One^{-azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

³⁴ تفسير القمي 2: 55.

³⁵ Al Mahaasin – V 1 Bk 4 – H 170

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يُزْفَوْنَهُمْ زَفَاً حَتَّى يَنْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرْقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفٌ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُرَكَّبَةٌ قَالَ فَيَسْقَوْنَ مِنْهَا شَرِبَةً فَيُطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He^{-saww} said: 'They will quench themselves with a drink from it, so Allah^{-azwj} will Purify their hearts by it from the envy, and their bodily hair will drop off, and that is in the Words of Allah^{-azwj}: **and their Lord would Quench them with a pure drink [76:21]**. It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْأَقَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَداً

He^{-saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He^{-saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

He^{-saww} said: 'Then the Subduer Majestic is His^{-azwj} Mention, , will Say to the Angels who will be with them: "Usher My^{-azwj} friends to the Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسْوِفُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْخُلُقَةَ ضَرْبَةً فَتَنْصَرُ صَرِيراً يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجَنَانِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْخُلُقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَائُ اللَّهِ فَيَفْتَحُ لَهُمُ الْبَابَ

He^{-saww} said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{-azwj} has Prepared for His^{-azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah^{-azwj} have come to us, so open the Door for them'.

فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْخَوَرِ الْعَيْنِ وَ الْأَدَمِيِّينَ فَيَقْلُنَ مَرْحَباً بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ هُنَّ أَوْلِيَائُ اللَّهِ مِثْلَ ذَلِكَ

They would be entering the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been

intensely eager in our desire to be with you', and the friends of Allah^{-azwj} will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيََتْ يَا رَسُولَ اللَّهِ

Ali^{-asws} said: 'O Rasool^{-saww} Allah^{-azwj}! Inform us about the Words of Allah^{-azwj}: **However, for those who fear their Lord, for them would be rooms built from above these rooms [39:20]**, O Rasool^{-saww} Allah^{-azwj}'.

فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالْذُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُفُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ حَشَوْهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٌ مَرْفُوعَةٌ

He^{-saww} said: 'O Ali^{-asws}! Those are mansions which Allah^{-azwj} has Built for His^{-azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is in the Words of Allah^{-azwj}: **And raised furnishings [56:34]**.

إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أُلْبِسَ حُلَّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدُّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.

قَالَ وَ أُلْبِسَ سَبْعِينَ حُلَّةً خَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ لِبَاسُهُمْ فِيهَا خَرِيرٌ

Rasool Allah^{-saww} said: 'And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah^{-azwj}: **They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]**.

فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحًا فَإِذَا اسْتَقَرَّ لَوِيٌّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجَنَانِهِ لِيَهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُذَا الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوَراءُ تَهَيَّأُ لَهُ فَاصْبِرْ لَوِيَّ اللَّهِ

When the Momin sits upon his bed, it will vibrate with joy. When the friend of Allah^{-azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{-azwj}, and they will come to him. So the servants of the Momin from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah^{-azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{-azwj}'.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْخُورَاءُ مِنْ خِيَمَةٍ لَهَا تَمَشِي مُقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ خُلَّةً مَنْسُوجَةً بِالْيَاقُوتِ وَ اللَّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكٍ وَ عُنْبُرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللَّؤْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرُ

Rasool Allah^{-saww} said: 'So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire.

فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمِلُّهَا وَ لَا تُمِلُّهُ

When she approaches the friend of Allah^{-azwj}, he would understand it and he would get up for her in desire, so she will say to him, 'O friend of Allah^{-azwj}, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me'.

قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمِلُّهَا وَ لَا تُمِلُّهُ

He^{-saww} said: 'So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضُ الْفُتُورِ مِنْ غَيْرِ مَلَائِكَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَانِدٌ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرٍ وَسَطُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْخُورَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

He^{-saww} said: 'So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, "You, O friend of Allah^{-azwj} are my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me"'.
 ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَيِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْخُورَاءِ قَالَ فَيَنْتَهَوْنَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَانِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُوَكَّلِ بِأَبْوَابِ جَنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ مُهَيَّئَةً فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِكُمْ

Then Allah^{-azwj} will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool Allah^{-saww} said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah^{-azwj}, for Allah^{-azwj} has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جَنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى يُهَيِّئُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيُعْظَمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْخُورَاءِ

Rasool Allah^{-saww} said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord^{-azwj} of the world, Blessed and High, to congratulate the friend of Allah^{-azwj} and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah^{-azwj} as he is with his Hourie wife'.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّاتٍ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أُرْسِلَهُمْ رَبُّ الْعِزَّةِ يُهَيِّئُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنَ هُمْ فَيَتَقَدَّمُ الْقَيْمُ إِلَى الْخِدَّامِ فَيَقُولُ هُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعُرْصَةِ وَ هُمْ أَلْفَ مَلَكٍ أُرْسِلَهُمْ اللَّهُ يُهَيِّئُونَ وَلِيَّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

Rasool Allah^{-saww} said: 'And in between the guard and the friend of Allah^{-azwj} are two Gardens'. He^{-saww} said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord^{-azwj} of Honour has Sent to congratulate the friend of Allah^{-azwj}, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah^{-azwj} has Sent to congratulate the friend of Allah^{-azwj}, so make their places known to him'.

قَالَ فَيُعْلِمُوهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْعُرْفَةِ وَ هَا أَلْفَ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتَفْتَحُ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَيْمُ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ

Rasool Allah^{-saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah^{-azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah^{-azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'.

قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

He^{-saww} said: 'So they would then convey the Message of the Compeller^{-azwj} Majestic and Mighty to him and that is in the Words of Allah^{-azwj}: **And the Angels would be entering from every door to (meet) them [13:23]**, from the doors of the Mansion, **Greetings be upon you [13:24]** - up to the end of the Verse'.

قَالَ وَ ذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا يَعْنِي بِذَلِكَ وَلِيُّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمُلْكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ ذِكْرُهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَلِذَلِكَ الْمُلْكُ الْعَظِيمُ الْكَبِيرُ

Rasool Allah^{-saww} said: 'And these are the Words of the Majestic and Mighty: **And when you see, then you will see Blessings and a great Kingdom [76:20]**, meaning by that the friend of Allah^{-azwj} and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah^{-azwj} Mighty is His^{-azwj} Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission, and that is the Magnificent and Great Kingdom'.

قَالَ وَالْأَنْهَارُ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَالْيَمَارُ دَانِيَةٌ مِنْهُمْ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ وَدَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلُّيلًا مِنْ فُرْجَاهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوعِ الَّذِي يَشْتَهِيهِ مِنَ الْيَمَارِ بَيْنَهُ وَهُوَ مُتَكَيٍّ وَإِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَقُلْنَ لَوْلِي اللَّهِ يَا وَلِيَّ اللَّهِ كُلَّنِي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

He^{-saww} said: 'And the rivers would flow from underneath his dwelling and that is the Statement of Allah^{-azwj}: **They, for them would be Gardens of Eden, the rivers flowing beneath these.** And the fruits would come near to them and it is in the Words of Mighty and Majestic: **And it shades would stoop unto them, and its selections would droop with humbleness [76:14].** The Momin would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah^{-azwj}, 'Eat me before you eat this one'.

قَالَ وَلَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٌ وَ غَيْرُ مَعْرُوشَاتٍ وَأَنْهَارٌ مِنْ حَمَرٍ وَأَنْهَارٌ مِنْ مَاءٍ وَأَنْهَارٌ مِنْ لَبَنٍ وَأَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغَدَائِهِ أَتَى بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْغَدَاءَ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ

He^{-saww} said: 'And there is none from the Momin in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah^{-azwj} calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'.

قَالَ ثُمَّ يَتَحَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

He^{-saww} said: 'Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that.

لِكُلِّ مُؤْمِنٍ سَبْعُونَ زَوْجَةً حَوْرَاءَ وَ أَرْبَعُ نِسْوَةٍ مِنَ الْأَدَمِيِّينَ وَ الْمُؤْمِنُ سَاعَةٌ مَعَ الْحَوْرَاءِ وَ سَاعَةٌ مَعَ الْأَدَمِيِّينَ وَ سَاعَةٌ يُحَلُّو بِنَفْسِهِ عَلَى الْأَرَائِكِ مُتَكَبِّئًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

For each Momin would be seventy wives from the Houries, and four women from the humans, and the Momin would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at others'.

وَ إِنَّ الْمُؤْمِنَ لَيَعْبُدُهُ شُعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكِتِهِ وَ يَقُولُ لِحُدَامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجَبَّارَ لَحَظَنِي فَيَقُولُ لَهُ خِدَامُهُ قُدُّوسٌ قُدُّوسٌ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءُ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدَ قَدْ أَشْرَفْتَ عَلَيْكَ مِنْ حَبِيبَتِهَا شَوْقًا إِلَيْكَ وَ قَدْ تَعَرَّضْتَ لَكَ وَ أَحَبَّتْ لِقَاءَكَ فَلَمَّا أَنَّ رَأَيْتَكَ مُتَكَبِّئًا عَلَى سَرِيرِكَ تَبَسَّمتْ نَحْوَكَ شَوْقًا إِلَيْكَ فَالْشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي غَشِيَكَ هُوَ مِنْ بَيَاضِ ثَعْرِهَا وَ صَفَائِهِ وَ نَقَائِهِ وَ رِقَّتِهِ

The Momin would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, 'What is this beam of light? Perhaps it is the Brilliance of the Compeller^{-azwj} Who has Observed me'. His servants would say to him, 'Holy is He^{-azwj}! Holy is He^{-azwj}! Majestic is His^{-azwj} Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you, and wants to present herself to you, and would love to meet with you. So

when she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness’.

قَالَ فَيَقُولُ وَلِيَّ اللَّهُ اذْنُؤَا لَهَا فَتَنْزِلُ إِلَيَّ فَيَبْتَدِرُ إِلَيْهَا أَلْفُ وَصِيفٍ وَ أَلْفُ وَصِيفَةٍ يُبَشِّرُوهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ حَيْمَتِهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ مُكَلَّلَةٌ بِالذُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صِبْغُهُنَّ الْمَسْكُ وَ الْعَنْبَرُ بِالْأَلْوَانِ مُخْتَلِفَةٍ يُرَى مِثْلُ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طَوَّلُهَا سَبْعُونَ ذِرَاعًا وَ عَرْضُ مَا بَيْنَ مَنْكِبَيْهَا عَشْرَةُ أَذْرُعٍ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ أَقْبَلَ الْحُدَّامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الدُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيُبَشِّرُوهَا عَلَيْهَا ثُمَّ يُعَانِفُهَا وَ تُعَانِفُهُ فَلَا يَمَلُّ وَ لَا تَمَلُّ

He^{-saww} said: ‘So the friend of Allah^{-azwj} would say, ‘Grant her permission’. So a thousand servants and a thousand maids would descend to her to give her the good news of that. And she would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits. So when she approaches the friend of Allah^{-azwj}, the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. So neither would he be weary nor would she be weary’.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَّا الْجَنَانُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّ جَنَّةَ عَدْنٍ وَ جَنَّةَ الْفِرْدَوْسِ وَ جَنَّةَ نَعِيمٍ وَ جَنَّةَ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جَنَّاتٍ خَفِيفَةً بَيْنَهُ الْجَنَانِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجَنَانِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهِ كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئًا أَوْ اشْتَهَى شَيْئًا دَعَا فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ

He the (narrator) said, ‘Then Abu Ja’far^{-asws} said: ‘But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma’wa*’. He^{-asws} said: ‘And Allah^{-azwj} has Surrounded these Gardens with other Gardens, and that the Momin would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Momin intends a thing, or covets it, he would call for it by saying, ‘Glory be to You^{-azwj}, O Allah^{-azwj}!’

فَإِذَا قَالَتْ تَبَادَرَتْ إِلَيْهِ الْحُدُمُ بِمَا اشْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلَبُهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ يَعْنِي الْحُدَّامُ

When he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah^{-azwj} Mighty and Majestic: ***Their call therein would be, ‘Glory is Yours, O Allah!’ And their greeting therein would be, ‘Peace’,*** meaning the servants’.

قَالَ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَذَائِهِمْ مِنَ الْجَمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فَرَاعَتِهِمْ

He^{-asws} said: ***and the last of their calls would be, ‘The Praise is for Allah, Lord of the worlds’ [10:10],*** meaning by that after their having had their enjoyment from the copulation, and

the food, and the drinks, they will be Praising Allah^{-azwj} Mighty and Majestic during their being free from that’.

وَأَمَّا قَوْلُهُ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ قَالَ يَعْلَمُهُ الْحَدَّامُ فَيَأْتُونَ بِهِ أَوْلِيَاءَ اللَّهِ قَبْلَ أَنْ يَسْأَلُوهُمْ إِنَاءَهُ

And as for His^{-azwj} Words: **They, for them is a known sustenance [37:41]**, he^{-asws} said: ‘The servants know of it, so they bring it to the friend of Allah^{-azwj} before he even asks them for it’.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ فَوَاكِهُ وَهُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئاً فِي الْجَنَّةِ إِلَّا أُكْرِمُوا بِهِ.

And as for the Words of the Mighty and Majestic: **Fruits, and they shall be Honoured [37:42]**, he^{-asws} said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.³⁶

VERSE 86

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا {86}

And We will Drive the criminals to Hell, thirsty [19:86]

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju’fy, who has narrated the following:

‘Abu Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: ‘The Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah’.³⁷

رواه علي بن ابراهيم (ره)، عن أبيه، عن عبد الله بن شريك العامري عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: يا علي يخرج يوم القيامة قوم من قبورهم بياض وجوههم كبياض الثلج، عليهم ثياب بياضها كبياض اللبن، عليهم نعال الذهب شراكها من لؤلؤ يتللا، فيؤتون بتوق من نور، عليها راحل الذهب مكللة بالدر والياقوت، فيركبون عليها حتى ينتهوا إلى [عرش] الرحمن، والناس في الحساب يهتمون ويغتمون، وهؤلاء يأكلون ويشربون فرحون.

Ali Bin Ibrahim reported it from his father, from Abdullah Bin Shareek Al Aamiry, from Abdullah Bin Sinan,

³⁶ Al Kafi – V 8 H 14517

³⁷ (Extract) تفسير القمي 2: 395.

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! A people would be coming out on the Day of Judgment, from their graves, their faces would be white like the whiteness of the snow. Upon them would be white clothes like the whiteness of the milk. Upon them would be slipper of gold, embedded from shining pearls, and they would be Given a collar of light. Over there would be rides of gold embedded with the gems and sapphire. So they would be riding upon these until they end up to the Throne of the Beneficent, while the people would be in the Reckoning, distressed and grieving, and they would be eating and drinking, being joyful'.

فقال أمير المؤمنين عليه السلام: من هؤلاء يا رسول الله ؟ فقال: يا علي هم شيعتك وأنت إمامهم، وهو قول الله عزوجل * (يوم نحشر المتقين إلى الرحمن وفداً - على الرحائل - ونسوق المجرمين إلى جهنم ورداً) * . وهم أعداؤك يساقون إلى النار بلا حساب.

Amir Al-Momineen-asws said: 'Who would they be, O Rasool-Allah-saww?' He-saww said: 'O Ali-asws! They are your-asws Shias, and you-asws are their Imam-asws, and it is in the Words of Allah-azwj Mighty and Majestic: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]** – upon the rides, **And We will Drive the criminals to Hell, thirsty [19:86]** – and they are your-asws enemies being Driven to Hell without Reckoning".³⁸

VERSE 87

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {87}

They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا قَالَ إِلَّا مَنْ دَانَ اللَّهُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic: **They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]**. He-asws said: 'Except the one who made it a Religion of Allah-azwj by the Wilayah of Amir Al-Momineen-asws and the Imams-asws from after him-asws, so it is the Pact with Allah-azwj'.³⁹

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا. قال: «لا يشفع ولا يشفع لهم، ولا يشفعون إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا إِلَّا مَنْ أَذِنَ لَهُ بِوَلَايَةِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ (عليهم السلام) مِنْ بَعْدِهِ، فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

³⁸ Taweel Al Ayaat Al Zaahira – P 308 H 14

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]***. He^{-asws} said: 'They will not (attain) intercession, nor would they be interceded for, nor would they be interceding (for anyone), ***except one who takes a Pact with the Beneficent [19:87]*** - except for the one for whom it is Permitted by the Wilayah of Amir-Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}. Thus, it is the Covenant with Allah^{-azwj}'.⁴⁰

VERSES 88 - 95

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا {88}

And they are saying: 'The Beneficent has Taken a son' [19:88]

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا {89}

You have come with an abominable thing [19:89]

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90}

The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90]

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا {91}

That they are ascribing a son to be for the Beneficent [19:91]

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا {92}

And it is not befitting for the Beneficent that He should Take a son [19:92]

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا {93}

Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93]

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94}

He has Counted them and has Counted them with a numbering [19:94]

تفسير القمي 2: 56 40

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95}

And every one of them would come to Him on the Day of Judgement individually [19:95]

بِ تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قُلْتُ: قَوْلُهُ: عَزَّ وَجَلَّ: وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا قَالَ هَذَا خَيْثُ قَالَتْ قُرَيْشٌ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ وَلَدًا، وَإِنَّ الْمَلَائِكَةَ إِنَاثٌ، فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى رَدًّا عَلَيْهِمْ: لَقَدْ جِئْتُمْ شَيْئًا إِذَا أَتَى عَظِيمًا

In Tafseer of Ali Bin Ibrahim – ‘It was narrated to us by Ja’far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘His^{azwj} Words of the Mighty and Majestic: ***And they are saying: ‘The Beneficent has Taken a son’ [19:88]***. He^{asws} said: ‘This is where the Quraysh said, ‘For Allah^{azwj} Mighty and Majestic there is a son, and that the Angels are females’. So Allah^{azwj} Blessed and Exalted Said in Rebuttal upon them: ***You have come with an abominable thing [19:89]*** – i.e., grievous.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ يَعْني بِمَا قَالُوهُ وَ بِمَا رَمَوْهُ بِهِ وَ «تَنْشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا» بِمَا قَالُوهُ وَ بِمَا رَمَوْهُ بِهِ «أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا»

The skies may almost be torn apart from it – meaning, from what they are saying and from what they are asserting with, ***and the earth be rent asundered, and the mountains fall down crumbling [19:90]*** – from what they are saying and from what they are asserting with ***That they are ascribing a son to be for the Beneficent [19:91]***.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: «وَمَا يُنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا لَقَدْ أَخْصَاهُمْ وَ عَدَّهُمْ عَدًّا وَ كُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا» وَاحِدًا وَاحِدًا.

Allah^{azwj} Blessed and Exalted Said: ***And it is not befitting for the Beneficent that He should Take a son [19:92] Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93] He has Counted them and has Counted them with a numbering [19:94] And every one of them would come to Him on the Day of Judgement individually [19:95]*** – one by one”⁴¹

VERSES 96 - 98

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا {97}

160 H – تفسير نور الثقلين، ج3، ص: 363 41

But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

And how many a generation have We Destroyed before them! Do you sense from any one of them or hear a sound of them? [19:98]

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ وَلَا يَهُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ تَعَالَى

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***. He^{-asws} said: 'Wilayah of Amir Al-Momineen^{-asws}, it is the cordiality which Allah^{-azwj} the Exalted Speaks of'.

قُلْتُ فَإِنَّمَا يَسِّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنذِرَ بِهِ قَوْمًا لُدًّا

I said, '***But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]***'.

قَالَ إِنَّمَا يَسِّرَهُ اللَّهُ عَلَى لِسَانِهِ حِينَ أَقَامَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) عَلِمًا فَبَشِّرَ بِهِ الْمُؤْمِنِينَ وَ أَنْذَرَ بِهِ الْكَافِرِينَ وَ هُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ لُدًّا أَيْ كُفَّارًا

He^{-asws} said: 'But rather, Allah^{-azwj} Made it to be easy upon his^{-saww} tongue when he^{-saww} established Amir Al-Momineen^{-asws} as a flag, so the Momineen were given glad tidings of it and the Kafirs were warned of it, and they are those whom Allah^{-azwj} Mentioned in His^{-azwj} Book as 'contentious', i.e., Kafirs'.⁴²

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن، عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا؟ قال: «ولاية أمير المؤمنين (عليه السلام) هي الود الذي ذكره الله». الله.

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, '(What about) ***[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them?***' He^{-asws} said: 'Wilayah of Amir-ul-Momineen^{-asws}, it is the cordiality which is Mentioned by Allah^{-azwj}'.⁴³

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

⁴³ تفسير القمي 2: 57

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن يعقوب بن جعفر بن سليمان، عن علي بن عبد الله بن العباس، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا، قال: «نزلت في علي (عليه السلام)، فما من مؤمن إلا و في قلبه حب لعلي (عليه السلام)».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Yaqoub Bin Ja'far Bin Suleyman, from Ali Bin Abdullah Bin Al Abbas,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***. He^{-asws} said: 'It was Revealed regarding Ali^{-asws}. So, there is none from the Momineen except that in his heart is the love for Ali^{-asws}'.⁴⁴

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «كان سبب نزول هذه الآية، أن أمير المؤمنين (عليه السلام) كان جالسا بين يدي رسول الله (صلى الله عليه و آله)، فقال له: قل - يا علي - اللهم اجعل لي في قلوب المؤمنين ودا، فأنزل الله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا».

Ali Bin Ibrahim said,

'Al-Sadiq^{-asws} said: 'The reason for the Revelation of this Verse was that Amir-Al-Momineen^{-asws} was seated in front of Rasool-Allah^{-saww}, so he^{-saww} said to him^{-asws}: 'Say, O Ali^{-as}! O Allah^{-azwj}! Make cordiality to be for me^{-asws} to be in the hearts of the Momineen'. (He^{-asws} did that), so Allah^{-azwj} Revealed: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***'.⁴⁵

شرف الدين النجفي: قال علي بن إبراهيم: روى فضالة بن أيوب، عن أبان بن عثمان، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قال: «آمنوا بأمر المؤمنين (عليه السلام)، و عملوا الصالحات بعد المعرفة».

Sharaf Al Deen Al Najafy, from Ali Bin Ibrahim, from Fazalat Bin Ayoub, from Abaan Bin Usmaan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***those who are believing and are doing righteous deeds [19:96]***. He^{-asws} said: 'Believe in Amir-Al-Momineen^{-asws} and do righteous deeds after the recognition (المعرفة)'.⁴⁶

محمد بن العباس، قال: حدثنا محمد بن عثمان بن أبي شيبة، عن عون بن سلام، عن بشر بن عمار الخثعمي، عن أبي روق، عن الضحاك، عن ابن عباس، قال: نزلت هذه الآية في علي (عليه السلام): إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا، قال: محبة في قلوب المؤمنين.

Muhammad in Al Abbas said, 'It has been narrated from Muhammad Bin Usman Bin Abay Shayba, from Awn Bin Salam, from Bishr Bin Amarat Al Khas'amy, from Abu Rowq, from Al Zahak, from Ibn Abbas who said,

'This Verse was Revealed regarding Ali^{-asws} ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]*** – love (for Ali^{-asws}) in the hearts of the Momineen''.⁴⁷

تأويل الآيات 1: 18 / 309 44

تفسير القمّي 2: 56 45

تأويل الآيات 1: 16 / 308 46

ابن الفارسي في (الروضة): قال الباقر (عليه السلام): قال رسول الله (صلى الله عليه و آله): إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا هُوَ عَلِي

Ibn Al Farsy, is Al Rowzat –

‘Al-Baqir^{-asws} said, ‘Rasool-Allah^{-saww} said: **‘Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]** - he^{-asws} is Ali^{-asws}.

فَإِنَّمَا يَسْتَرْزَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ قَالَ: هُوَ عَلِي وَ تُنذِرُ بِهِ قَوْمًا لُدًّا، قَالَ: بَنِي أُمِيَّة قَوْمًا ظَلَمَةً.

But rather We have Eased it by your tongue to give the glad tidings to the pious with it - he^{-asws} is Ali^{-asws}, and to warn by it a contentious people [19:97] – the clan of Umayyya are a people of darkness’.⁴⁸

ابن المغازلي في (المناقب): يرفعه إلى ابن عباس، قال: أخذ رسول الله (صلى الله عليه و آله) بيدي، و أخذ بيد علي، فصلّى أربع ركعات، ثم رفع يده إلى السماء، فقال: «اللهم سألَكَ موسى بن عمران، و أنا محمد أسألك أن تشرح لي صدري، و تيسر لي أمري، و تحلل عقدة من لساني يفقهوا قولي، و اجعل لي وزيراً من أهلي علياً، اشدد به أزرى، و أشركه في أمري».

Ibn Al Maghazily in (the book) Al Manaqib, raising it to Ibn Abbas who said,

‘Rasool-Allah^{-saww} grabbed my hand and grabbed the hand of Ali^{-asws}, and he^{-saww} prayed four Cycles of Salat, then he^{-saww} raised his^{-saww} hand towards the sky, and he^{-saww} said: ‘O Allah^{-azwj!} Musa Bin Imran^{-as} asked You^{-azwj}, and I^{-saww}, Muhammad^{-saww}, am asking You^{-azwj}, that You^{-azwj} Expand my^{-saww} chest for me^{-saww}, and Ease my^{-saww} matter for me^{-saww}, and Loosen the knots from my^{-saww} tongue so they can understand my^{-saww} speech, and Make Ali^{-asws} to be Vizier for me^{-saww} from my^{-saww} family, to strengthen my^{-saww} back with him^{-asws}, and associate him^{-asws} in my^{-saww} matters’.

قال ابن عباس: فسمعت منادياً ينادي: يا أحمد، قد أعطيت ما سألت، فقال النبي (صلى الله عليه و آله): «يا أبا الحسن، ارفع يديك إلى السماء و ادع ربك، و اسأله يعطك»

Ibn Abbas said, ‘Then I heard a Caller Calling out: ‘O Ahamad^{-saww}! You^{-saww} have been Given what you^{-saww} asked for!’ So the Prophet^{-saww} said: ‘O Abu Al-Hassan^{-asws}! Raise your^{-asws} hands towards the sky and supplicate to your^{-asws} Lord^{-azwj}, and ask Him^{-azwj}, He^{-azwj} will Give it to you^{-asws}’.

فرفع علي (عليه السلام) يده إلى السماء، و هو يقول: «اللهم اجعل لي عندك عهداً، و اجعل لي عندك وداً»

Ali^{-asws} raised his^{-asws} hand towards the sky, and he^{-asws} was saying: ‘O Allah^{-azwj!} Make a Pact to be for me^{-asws} in Your^{-azwj} Presence, and Make cordiality for me to be in Your^{-azwj} Presence!’

تأويل الآيات 1: 308 / 17، النور المشتعل: 129 / 34، شواهد التنزيل 1: 364 / 500 و 501، مجمع الزوائد 9: 125، الدر المنثور 5: 544.

روضة الواعظين: 106 48

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا، فَتَلَاهَا النَّبِيُّ (صلى الله عليه و آله) عَلَى أَصْحَابِهِ، فَعَجِبُوا مِنْ ذَلِكَ عَجَبًا شَدِيدًا،

Thus, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96].*** So, the Prophet^{-saww} recited it unto his^{-saww} companions, and they were astonished from that with intense astonishment.

فَقَالَ النَّبِيُّ (صلى الله عليه و آله) مِمَّ تَعْجَبُونَ؟! إِنَّ الْقُرْآنَ أَرْبَعَةٌ أَرْبَاعٍ: فَرِيعٌ فِينَا أَهْلَ الْبَيْتِ خَاصَّةً، وَ رِيعٌ حَلَالٌ، وَ رِيعٌ حَرَامٌ، وَ رِيعٌ فَضَائِلٌ وَ أَحْكَامٌ، وَ اللَّهُ أَنْزَلَ فِينَا كِرَامَ الْقُرْآنِ».

So the Prophet^{-saww} said: ‘Why are you astonished?’ The Quran is in quarters – so a quarter is regarding us^{-asws}, the People^{-asws} of the Household, and a quarter is the Permissible(s), and a quarter is the prohibitions, and a quarters is the merits (of the People^{-asws} of the Household, and the Ordinances; and Allah^{-azwj} Revealed us the prestige of the Quran”.⁴⁹