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CHAPTER 32

AL-SAJDAH

(Prostration - Worship)

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Sajdah (32):

Sura Al-Sajdah (30 verses) was revealed in Makkah.¹

In a Hadeeth of the atheist, the claimant of the contradictions in the Quran, Amir Al Momineen^{-asws} said regarding the Words of the Exalted: **Allah Takes away the souls when they die, [39:42]**, and His^{-azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11], Our messengers come to them causing them to die, [7:37], whom the Angels cause to die in a good state saying: [16:32], the Angels caused to die while they were unjust to themselves [16:28],**

'He^{-azwj}, the Blessed and Exalted is more Majestic and more Magnificent that to do that Himself^{-azwj}, and His^{-azwj} Messengers work, and His^{-azwj} Angels do it, because there are doing it by His^{-azwj} Command. So, Majestic is His^{-azwj} Mention, Chose Messengers from the Angels as Ambassadors to be between His^{-azwj} and His^{-azwj} creatures, and they are those for whom Allah^{-azwj} Said: **Allah Chooses messengers from among the Angels and from the people [22:75].**

The one who was from the obedient people, the Angels of Mercy would be in charge of the capture of his soul, and the one who was from the disobedient people, the Angels of Punishment would be in charge of the capture of his soul, and for the Angel of death there are assistants from the Angels of Mercy and the Punishment, implementing His^{-azwj} Command, and their deed is his (Angel of death's) deed, and everything what they would be doing would be attributed to him.

And when their deeds was a deed of the Angel of death, and the deed of the Angel of death would be the Deed of Allah^{-azwj}, because He^{-azwj} Causes for soul to die upon the hands of whoever He^{-azwj} so Desires, and He^{-azwj} Gives and Prevents, and Rewards and Punishes upon the hands of the ones He^{-azwj} so Desires, and that the deed of His^{-azwj} Trustee^{-asws} is His^{-azwj}

¹ تفسير القمي، ج2، ص: 167

deed, just as Allah^{-azwj} Said: ***And you (Imams) are not desiring except if Allah so Desires. Surely Allah was always Knowing, Wise [76:30]***’.²

Al-Sadiq^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic: ***Allah Takes away the souls when they die, [39:42]***, and about the Words of the Mighty and Majestic: ***Say: ‘The Angel of death who is Allocated to you shall cause you to die, [32:11]***, and about the Words of Allah^{-azwj} Mighty and Majestic: ***whom the Angels cause to die in a good state [16:32]***, and ***the Angels caused to die while they were unjust to themselves [16:28]***, and about the Words of the Mighty and Majestic: ***Our messengers cause him to die, [6:61]***, and about the Words of Allah^{-azwj} Mighty and Majestic: ***And if only you could see when the Angels cause to die those who commit Kufr. [8:50]***, and they have died in one moment in the entirety of the horizons what cannot be counted except by Allah^{-azwj} Mighty and Majestic, so how is this?

(He^{-asws} said): ‘Allah^{-azwj} Blessed and Exalted Made assistants from the angels to be for the Angel of death, capturing the souls, being at the status of the captain of the police having assistants from the people, he would be sending them in their requirements. So, the Angels are causing them to die, and the Angel of death is causing them to die from the Angels with what he himself captures, and Allah^{-azwj} Mighty and Majestic is Causing them to die, from the Angel of death’.³

‘From Abu Abdullah^{-asws} having said: ‘There is no good deed the servant does except and for it there is a Reward in the Quran, except for the Night *Salat*, for Allah^{-azwj} has not Manifest its Rewards due to the greatness of its significance in His^{-azwj} Presence, so He^{-azwj} Said: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope [32:16]*** – up to His^{-azwj} Words: ***they had been doing [32:17]***’.

The he^{-asws} said: ‘For Allah^{-azwj} there is a Benevolence regarding His^{-azwj} Momineen servants during every Friday. So, when it will be the Day of Judgment, Allah^{-azwj} would Send an Angel to the Momin with whom there would be a garment, and he would end up to the Door of the Paradise, and he would say: ‘Permit for me regarding so and so!’

It would be said to him: ‘This is Rasool^{-saww} of your Lord^{-azwj} at the Door’. He^{-saww} will say to his^{-saww} wives: ‘Which thing do you view as best upon me^{-saww}?’ They will say, ‘O our chief! By the One^{-azwj} Who Gifted the Paradise to you^{-saww}! We do not see anything better than this upon you^{-saww} which your^{-saww} Lord^{-azwj} Sent to you^{-saww}’.

He^{-saww} would trouser with one and twist with the other, so he^{-saww} will not pass by anything except it would illuminate for him^{-saww} until he^{-saww} ends up to the appointment. So, when they do gather, the Lord^{-azwj} Blessed and Exalted would Flash to them, and when they look towards Him^{-azwj}, they would fall down in *Sajdah*, so He^{-azwj} would Say: “My^{-azwj} servants! Raise your head! This isn’t a day for *Sajdahs* nor a day of worshipping. I^{-azwj} have Raised the exertion from you!”

² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 1

³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 15

They would be saying, 'O Lord^{-azwj}! And which thing is superior than what You^{-azwj} Gave us? You^{-azwj} have Given us the Paradise'. He^{-azwj} will Say: "For you is the like of what is in your hands, seventy times over". So, the Momin would return during every Friday with seventy multiple the like of what was in his hands, and it is His^{-azwj} Word: **and with Us would be more yet [50:35]**.

And it is the day of Friday. Its night is a night of honour, and its day is a day of blossom, therefore frequent during it from the *Tasbeeh* (Glorification) and the *Takbeer* (Allah^{-azwj} is the Greatest), and the *Tahleel* (There is no god except Allah^{-azwj}), and the Praise upon Allah^{-azwj} and the *Salawat* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

He^{-asws} said: 'So, the Momin would pass, and he will not pass by anything except it would illuminate for him until he ends up to his wives. They would say, 'By the One^{-azwj} Who Gifted us the Paradise, O our chief! We have not seen such beauty from you at all like now'. He would say, 'إني قد نظرت بنور ربي' 'I have looked at the Light of my Lord^{-azwj}'.

Then he^{-asws} said: 'His wives would neither be allured (by others), nor menstruate, nor be arrogant'.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I wanted to ask you^{-asws} about something I am embarrassed from it'. He^{-asws} said: 'Ask'. I asked, 'Is there singing in the Paradise?' He^{-asws} said: 'In the Paradise there is a tree. Allah^{-azwj} its Command its winds, so it would tinkle, so that tree would strike such sounds the creatures have not heard excellence the like of it'.

Then he^{-asws} said, 'This is in return for the one who neglected the listening in the world, out of fear of Allah^{-azwj}'. I said, 'May I be sacrificed for you^{-asws}! Increase it for me'. He^{-asws} said: 'Allah^{-azwj} Created a Garden with His^{-azwj} Hands, and no eye has seen it, nor has any creature been notified upon it. The Lord^{-azwj} opens its every morning and it is saying: 'Increase me in aroma! Increase me in goodness!' And it is the Word of Allah^{-azwj}: **So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]**'.⁴

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**. He^{-asws} said: 'And that is when Ali^{-asws} Bin Abu Talib^{-asws} and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, 'By Allah^{-azwj}, I am more refined than you^{-asws} in language, and sharper than you^{-asws} of a blade (killed more), and similar to you^{-asws} in kneeling (being steadfast) in the battalion'.

Ali^{-asws} said: 'Be silent, for you are a transgressor!' Thus Allah^{-azwj} Revealed: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]** – So he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, **And as for those who transgress, their abode is the Fire. Every time they intend to exit**

⁴ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 27

from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’ [32:20]’⁵

‘From Abu Ja’far^{-asws} having said: ‘It was Revealed regarding sons^{-asws} of (Syeda) Fatima^{-asws} in particular: **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]’⁶**

MERITS

ابن بابويه: بإسناده عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة السجدة في كل ليلة جمعة أعطاه الله تعالى كتابه بيمينه، و لم يحاسبه بما كان منه، و كان من رفقاء محمد و أهل بيته (عليهم الصلاة و السلام)».

Ibn Babuwayh, by his chain from Al-Hassan, from Al-Husayn Bin Abu Al-A’la, who has said from

Abu Abdullah^{-asws} has said: ‘The one who recites *Surah Al-Sajdah* during every Friday night (the Evening of Thursday): as the night comes before the day in Lunar calendar), Allah^{-azwj} the Exalted would Give him his Book in his right hand, and would not Reckon him with what was from it, and he would be from the friends of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household’.⁷

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فكأنما أحيا ليلة القدر، و من كتبها و جعلها عليه أمن الحمى، و وجع الرأس، و وجع المفاصل».

And from (the book) Khawas Al-Quran – It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (*Surah Al-Sajdah*), so it would be as if he has stayed awake in the Night of Pre-determination (ليلة القدر). And the one, who writes it and makes it to be with him (as a emulate, Taweez), would be safe from fever, headaches, and pain of the joints’.⁸

وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ اشْتَاقَ إِلَى الْجَنَّةِ وَ إِلَى صِفَتِهَا فَلْيَقْرَأِ الْوَاقِعَةَ وَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى صِفَةِ النَّارِ فَلْيَقْرَأْ سَجْدَةَ لُقْمَانَ.

And by his chain,

‘From Al-Sadiq^{-asws} having said: ‘One who is desirous to the Paradise and to its description, so let him recite (Surah) Al-Waqi’a, and one who loved to look into the description of the Fire, so let him recite (Surah) Sajdah (and Surah) Luqman’.⁹

فِي مَجْمَعِ الْبَيَانِ أَبِي بَنْ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: وَ مَنْ قَرَأَ أَلَمْ تَنْزِيلُ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَكَأَنَّمَا أَخْيَا لَيْلَةَ الْقَدْرِ.

In Majma Al Bayan – Abay Bin Ka’ab (reporting),

⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 13 H 2

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 23

⁷ ثواب الأعمال: 110

⁸ (خواص القرآن)

⁹ H 2 – تفسير نور الثقلين، ج4، ص: 222

'From the Prophet^{-saww} having said: 'And one who recites: **Alif Lam Meem [32:1] (The Revelation [32:2])** (Surah Sajdah), and **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk), so it is as if he has stayed awake during the Night of Pre-determination (لَيْلَةُ الْقَدْرِ)¹⁰.

وَرَوَى لَيْثُ بْنُ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَنَامُ حَتَّى يَقْرَأَ أَلِفَ تَنْزِيلِ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

And it is reported by Lays Bin Abu Al Zubayr, from Jabir who said,

'It was such that Rasool-Allah^{-saww} would not sleep until he^{-saww} had recited **Alif Lam Meem [32:1] (The Revelation [32:2])** (Surah Sajdah), and **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk)¹¹.

VERSE 1

الم {1}

Alif Lam Meem [32:1]

[ثُمَّ] قَالَ: وَ قَالَ الصَّادِقُ ع ثُمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» دُلَّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ دُلَّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ دُلَّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيمُ] الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ.

Then he^{-asws} (Imam Hassan Al-Askari^{-asws} said: 'And Al-Sadiq^{-asws} said: 'The 'Alif' is a letter from the letters of the Words of Allah^{-azwj}. It is indicated by the 'Alif' upon your speech, 'Allah^{-azwj}'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the Compeller to the creatures altogether'; and it is indicated by the 'Meem' upon that He^{-azwj} the Glorious, the Praised One in every Deed of His^{-azwj}¹².

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{-asws}, said: 'The "**Alif Laam Meem**" is a letter from the letters of the Magnificent Name of Allah^{-azwj}, abbreviated in the Quran, which the Prophet^{-saww} and the Imam^{-asws} composed. So whenever they^{-asws} supplicate by it, it is Answered'¹³.

وروى أبو إسحاق الثعلبي في تفسيره مسنداً إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله "الم" فقال في الالف ست صفات من صفات الله عزوجل،

¹⁰ H 3 – تفسير نور الثقلين، ج 4، ص: 222

¹¹ H 4 – تفسير نور الثقلين، ج 4، ص: 222

¹² Tafseer Imam Hassan Al Askari^{-asws} – S 33

¹³ Tafseer Noor Al Saqalayn CH 2 – H 5

And it is reported from Abu Is'haq Al-Sa'alby in his commentary from Ali^{-asws} Bin Musa Al-Reza^{-asws} that a questioner asked Ja'far^{-asws} Ibn Muhammad Al-Sadiq^{-asws} about His^{-azwj} Words **"Alif Laam Meem"**. He^{-asws} said: 'In **"Alif"** are six Attributes from the Attributes of Allah^{-azwj} the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah^{-azwj} Mighty and Majestic Initiated the whole of the creation, and **"Alif"** is the initial Letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He^{-azwj} is Just and is not unfair, and **"Alif"** is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah^{-azwj} is Alone and **"Alif"** is alone.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah^{-azwj} and Allah^{-azwj} is not connected to the creatures, and all of them are in need of Him^{-azwj} and He^{-azwj} is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected with it.

وهو منقطع عن غيره،

The "Cut off" – And He^{-azwj} is cut-off from the others (and **"Alif"** is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه "من الالفه" فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

And Allah^{-azwj} the Exalted is the Source of the attachment between His^{-azwj} creatures, and its Meaning is "Harmonious" So, just as Allah^{-azwj} Mighty and Majestic is the reason for the Harmony of the creatures, similar to that **"Alif"** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.¹⁴

VERSES 2 & 3

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {2}

(The) Revelation of the Book, there is no doubt in it, being from the Lord of the Worlds [32:2]

¹⁴ Tafseer Noor Al Saqalayn Ch 2 – H 9

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ
يَهْتَدُونَ {3}

Or are they saying he fabricated it? But, it is the Truth from your Lord for you to warn a people to whom no warner has come before you, perhaps they would be Guided [32:3]

علي بن إبراهيم: ألم تنزل الكتاب لا ريب فيه أي لا شك فيه من رب العالمين، أَمْ يَقُولُونَ افْتَرَاهُ، يعني قريشا، يقولون: هذا كذب محمد، فرد الله عليهم، فقال: بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ.

Ali Bin Ibrahim –

Alif Lam Meem [32:1] The Revelation of the Book, there is no doubt in it being from the Lord of the Worlds [32:2] Or are they saying he fabricated it [32:3] - Meaning, Quraysh are saying that this is a lie of Muhammad^{-saww}. So Allah^{-azwj} Rebutted them by Saying: *But, it is the Truth from your Lord for you to warn a people to whom no warner has come before you, perhaps they would be Guided [32:3]*.¹⁵

و قال علي بن إبراهيم، في قوله تعالى: أَمْ يَقُولُونَ إِلَى قَوْلِهِ: صَادِقِينَ: يعني قولهم: إن الله لم يأمره بولاية علي، وإنما يقول من عنده فيه.

And Ali Bin Ibrahim –

'It means their words that Allah^{-azwj} did not Command him^{-saww} with the Wilayah of Ali^{-asws}, and rather he^{-saww} is saying it from his^{-saww} own accord regarding him^{-asws}.¹⁶

VERSE 4

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ {4}

Allah is the One Who Created the skies and the earth and whatever is between the two in six days, then He Established upon the Throne. There is neither for you a Guardian nor an intercessor from besides Him, so will you not take heed? [32:4]

Creation of the skies and the earth in six days

العباشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات والأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

¹⁵ تفسير القمي 2: 167.

¹⁶ تفسير القمي 1: 324.

From a man who has said that Abu Ja'far^{-asws} has narrated (on behalf of) Abu Abdullah^{-asws} that he said: 'Allah^{-azwj} Created the skies and the earth in six days, so the year is six days' short' (six months are of 29 days).¹⁷

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the months as twelve months, and these are of three hundred and sixty days. So, He^{-azwj} Separated six days from it in which He^{-azwj} created the skies, and the earth. So, from then the months are deficient' (29 days in six months).¹⁸

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز و جل خلق العرش أرباعا، لم يخلق قبله إلا ثلاثة أشياء: الهواء، و القلم، و النور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضر، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Surely, Allah^{-azwj} Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{-azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقده بأصوات مختلفة، و السنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئا مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He^{-azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{-azwj}, and Extols His^{-azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز و جل، يسبحون في الليل و النهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفه عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال».

¹⁷ تفسير العتاشي 2: 6 / 120.

¹⁸ تفسير العتاشي 2: 7 / 120.

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah-^{azwj} Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him-^{azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.¹⁹

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

'Abu Al-Hassan Al-Reza-^{asws} said: 'Surely, Allah-^{azwj} Blessed and Exalted Created the Throne, and the water, and the Angels before He-^{azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah-^{azwj} Mighty and Majestic. Then He-^{azwj} Made His-^{azwj} Throne to be upon the water, in order to manifest His-^{azwj} Power by that to the Angels, so that they would come to know that He-^{azwj} has Power over everything. Then He-^{azwj} Raised the Throne by His-^{azwj} Power and Transferred it, so He-^{azwj} Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، و لم يخلق الله عز و جل العرش حاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He-^{azwj} **Created the skies and the earth in six days [32:4]**, and He-^{azwj} Took Control upon His-^{azwj} Throne. And He-^{azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He-^{azwj} Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah-^{azwj} the High, time and again. And Allah-^{azwj} did not Create the Throne for any need of His-^{azwj}, because He-^{azwj} is above any need of the Throne, and from all of what He-^{azwj} Created. He-^{azwj} cannot be described to be upon the Throne, because He-^{azwj} has no physical form. Elevated is Allah-^{azwj} from the attributes of His-^{azwj} creatures, Higher and Greater.²⁰

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيَّزَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيَّزِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَميسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

¹⁹ التوحيد: 1/324.

²⁰ (Extract) عيون أخبار الرضا (عليه السلام) 1: 134/33.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{-asws} saying that: 'Allah^{-azwj} Created the good on the day of Sunday, and He^{-azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments (layers) and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic; **Allah is the One Who Created the skies and the earth and whatever is between the two in six days [32:4].**²¹

Established upon the Throne

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

'Abu Abdullah^{-asws} has said: 'The one who alleges that Allah^{-azwj} is from something, or within something, or upon something, so he has committed Kufr'.²²

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسمائه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Surely, Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Holy are His^{-azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters'.²³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بإمساك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

'Abu Abdullah^{-asws} having said: 'The one who claims that Allah^{-azwj} is from something, or in something, or upon something, so he has committed Kufr'. I said, 'Explain it for me'. He^{-asws} said: 'I^{-asws} mean by the imagining something for Him^{-azwj}, or there being a withholding for Him^{-azwj} or from something having preceding Him^{-azwj}'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثاً، و من زعم أنه في شيء فقد جعله محصوراً، و من زعم أنه على شيء فقد جعله محمولاً».

²¹ Al Kafi – V 8 H 14565

²² الكافي 1: 9/99.

²³ تفسير العتاشي 2: 7/120.

And in another report, he^{-asws} said: 'The one who thinks that Allah^{-azwj} is from something, so he Made Him^{-azwj} out to be something new. And the one who thinks that He^{-azwj} is inside something, so he has made Him^{-azwj} to be fortified. And the one who thinks that He^{-azwj} is upon something, so he has Made Him^{-azwj} to be carried'.²⁴

VERSE 5

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ
{5}

He Regulates the matters from the sky to the earth, then these would ascend to Him during a Day, the measurement of it would be a thousand years from what you are counting [32:5]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أُعْطَاهُ فَلْيَتَأَسَّ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونْ لَهُ رَجَاءٌ إِلَّا مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئاً إِلَّا أُعْطَاهُ

Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah^{-asws} said: 'When one of you intends that whenever he asks his Lord^{-azwj} for something He^{-azwj} would Give it to him, then he should despair from all the people, and do not have any hope for himself except from Allah^{-azwj} Mighty is His^{-azwj} Zikr. So, when Allah^{-azwj} Knows that to be in his heart, never would he ask for anything but it would be Given to him.

فَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا عَلَيْهَا فَإِنَّ لِلْقِيَامَةِ خَمْسِينَ مَوْقِفًا كُلُّ مَوْقِفٍ مِقْدَارُهُ أَلْفُ سَنَةٍ ثُمَّ تَلَا فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

Therefore, take account of your selves before Accounting is taken against you, for on the Day of Judgment there will be fifty pausing stations, with each stop being of the measurement of a thousand years'. Then he^{-asws} recited: **a Day, the measurement of it would be a thousand years from what you are counting [32:5]**.²⁵

المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن القاشاني، عن المنقري، عن حفص بن غياث قال: قال أبو عبد الله جعفر بن محمد عليهما السلام: ألا فحاسبوا أنفسكم قبل أن تحاسبوا، فإن في القيامة خمسين موقفا كل موقف مثل ألف سنة مما تعدون، ثم تلا هذه الآية: " في يوم كان مقداره خمسين ألف سنة ".

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al minqary, from Hafs Bin Giyas who said,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said: 'Indeed! Take account of your selves before Accounting is taken against you, for on the Day of Judgment there will be fifty

²⁴ الكافي 1: 99 / 9.

²⁵ Al Kafi – V 8 H 14556

pausing stations, with each stop being of the measurement of a thousand years'. Then he^{-asws} recited: ***in a Day, the measurement of it would be a thousand years from what you are counting [32:5]***'.²⁶

VERSE 6

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {6}

That is the Knower of the unseen and the seen, the Mighty the Merciful [32:6]

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، والشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Knower of the unseen and the seen [32:6]***, said: 'The unseen is what has yet to come into being, and the seen is what has already happened'.²⁷

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ أَخْبَرَنِي شُرَيْسُ بْنُ الْوَابِشِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَإِنَّمَا كَانَ عِنْدَ آصَفٍ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخُسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقِيسَ حَتَّى تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl who said,

'Shureys Al-Sabishy informed me, from Jabir, from Abu Ja'far^{-asws} having said: 'The Magnificent Name of Allah^{-azwj} is upon seventy three letters, and rather it was with Asif (Bin Barkhiya, successor^{-as} of Suleyman^{-as}). So he^{-as} spoke with it, and the land which was between him^{-as} and the throne of Bilquis submerged to the extent that he^{-as} grabbed the throne by his^{-as} hand. Then the land returned just as it had been, quicker than the blink of an eye.

وَ نَحْنُ عِنْدَنَا مِنَ الْإِسْمِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْذَنَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

And with us^{-asws} there are seventy two letters from the Magnificent Name, and one letter is in the Presence of Allah^{-azwj} the Exalted, which He^{-azwj} Accounts for with the Knowledge of

²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 3

²⁷ معاني الأخبار: 1 / 146

the unseen. And there is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent'.²⁸

الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ صَاحِبِ الْعُسْكَرِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا كَانَ عِنْدَ آصَفَ حَرْفٌ فَتَكَلَّمَ بِهِ فَأَخْرَجَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبِيلٍ فَتَنَاوَلَ عَرْشَ بَلْقِيسَ حَتَّى صَبَرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْتَرٌ بِهِ فِي عِلْمِ الْغَيْبِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

(It has been narrated) from Abu Al-Hassan^{-asws}, the owner of the army, said, 'I heard him^{-asws} saying: 'The Magnificent Name of Allah^{-azwj} are seventy-three letters. One letter was with Asif (Bin Barkhiya^{-as}, successor^{-as} of Suleyman^{-as}). He^{-as} spoke with it, and the land was folded for him^{-as}, in what was between him^{-as} and Saba (Sheba). He^{-as} grabbed the throne of Bilquis until it came to be to Suleyman^{-as}. Then the earth extended back in less than the blink of an eye. And with us^{-asws}, from it, there are seventy-two letters, and one letter is in the Presence of Allah^{-azwj}, Accounting for the Knowledge of the hidden'.²⁹

VERSE 7

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ {7}

Who Made excellent everything He Created, and He Began the creation of the human being from clay [32:7]

العباشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): فاغترف الله غرفة بيمينه - وكلنا يديه يمين - من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين والمرسلين وعبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، و أتباعهم إلى يوم القيامة ولا ابالي، ولا أسأل عما أفعل وهم يسألون.

Al-Ayyashi, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Scooped a Scoop with His^{-azwj} Right Hand – and both His^{-azwj} Hands are Right – of fresh water of the Euphrates, and He^{-azwj} Shook it in His^{-azwj} Palm, so it solidified. Then He^{-azwj} Said: "From you I^{-azwj} shall Create the Prophets^{-as}, and the Mursils^{-as}, and My^{-azwj} righteous servants, the Guided Imams^{-asws}, the inviters to the Paradise, and their^{-asws} followers up to the Day of Judgment, and I^{-azwj} do not Mind, nor will I^{-azwj} be questioned about what I^{-azwj} Do, and they (people) would be questioned".

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 1

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 3

ثم اغترف الله غرفة بكفه الاخرى من الماء المالح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين، و الفراعة، و العتاة، و إخوان الشياطين، و أئمة الكفر، و الدعاة إلى النار، و أتباعهم إلى يوم القيامة، و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

Then Allah^{-azwj} Scooped with His^{-azwj} Palm another Scoop of salty water, and He^{-azwj} Shook it in His^{-azwj} Palm, so it solidified. Then He^{-azwj} Said to it: "From you I^{-azwj} shall Create the tyrants, and the Pharaohs, and the ruthless ones, and the brethren of the satans^{-la}, and imams of Kufr, and the inviters to the Fire and their followers up to the Day of Judgment, and I^{-azwj} do not Mind, nor will I^{-azwj} be questioned about what I^{-azwj} Do, and they would be Questioned".

و اشترط في ذلك البدء فيهم، و لم يشترط في أصحاب اليمين البدء الله فيهم، ثم خلط الماءين في كفه جميعا فصلصلهما، ثم أكفأهما قدام عرشه، و هما بلة من طين».

And He^{-azwj} Stipulated in that the Change of Mind regarding them, and He^{-azwj} did not Stipulate regarding the companions of the right hand, the Change of Mind of Allah^{-azwj} regarding them. Then He^{-azwj} Mixed the two waters in His^{-azwj} Palm altogether, and He^{-azwj} Shook these two, then He^{-azwj} Placed these two in front of His^{-azwj} Throne, and they were both sodden with clay³⁰.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَقَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ الْكَافِرِينَ مِنْ طِينَةِ النَّارِ

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Created the Momin from the clay of the Paradise, and Created the Kafir from the clay of the Fire'.

وَ قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بَعْدَ خَيْرٍ طَيِّبٍ رُوحَهُ وَ جَسَدَهُ فَلَا يَسْمَعُ شَيْئاً مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئاً مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

And he^{-asws} said: 'And when Allah^{-azwj} Mighty and Majestic Intends goodness with a servant, Cleans his soul and his body, so he does not hear anything from the goodness except that he recognises it, and he does not hear anything from the evil except that he rejects it'.

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمْ الْأَصْلُ وَ هُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفُرْعُ مِنْ طِينٍ لَا زَبٍ كَذَلِكَ لَا يُفَرِّقُ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمْ وَ بَيْنَ شَبِيعَتِهِمْ

He (the narrator) said, 'And I heard him^{-asws} saying: 'The clays are three (types) – the clay of the Prophets^{-as}, and the Believer is from that very clay except that the Prophets^{-as}, they^{-as} are from its elite. They^{-as} are the roots, and for them^{-as} is their^{-as} merit, and the Momineen (plural of Momin) are the branches from the sticky clay, thus Allah^{-azwj} Mighty and Majestic will not Separate between them^{-as} and their^{-as} Shia'.

وَقَالَ طِينَةُ النَّاصِبِ مِنْ حَمٍّ مَسْنُونٍ وَأَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تُرَابٍ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيمَانِهِ وَلَا نَاصِبٌ عَنْ نَصْبِهِ وَاللَّهُ الْمَشِيتَةُ فِيهِمْ .

And he^{-asws} said: 'The clay of the Hostile One (*Nasibi*) is **from clay of matured mud, altered [15:26]**; and as for the weak ones (of understanding), so (they are) from dust. Neither does the Momin change over from his *Emān (belief)*, nor does the Hostile One (*Nasibi*) change over from his hostility, and for Allah^{-azwj}, there is the Desire (Volition) regarding them'.³¹

VERSE 8

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ {8}

Then He Made his (Adam) descendants from an extract of despicable (dreadful) water [32:8]

وَمِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ فِي مَا نَاجَى اللَّهُ بِهِ مُوسَى ع قَالَ يَا مُوسَى أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ مَمْشُوجَةٍ فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلَقًا الْحَبَرِ.

And from him, from Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, raising it,

'Among what Allah^{-azwj} Whispered with to Musa^{-as}, He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} am the Great Master! I^{-azwj} Created you^{-as} from a seed **from despicable water [32:8]**, from a clay I^{-azwj} had Extracted from rough soil. So you became a mortal, and I^{-azwj} Made it into a created being!" – the Hadeeth".³²

VERSE 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ {9}

Then Fashioned him and Blew into him from His Spirit. And He Made for you the hearing, and the sight, and the heart. Little is what you are thanking [32:9]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (عَمَّا يَزُورُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةُ مُخْدَتَةِ خُلُوفَةٍ وَاصْطَفَاهَا اللَّهُ وَاخْتَارَهَا عَلَى سَائِرِ الصُّوَرِ الْمُخْتَلِفَةِ فَأَصَافَهَا إِلَى نَفْسِهِ كَمَا أَصَافَ الْكَعْبَةَ إِلَى نَفْسِهِ وَالرُّوحَ إِلَى نَفْسِهِ).

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} about what they (reporters) are reporting, that Allah^{-azwj} Created Adam^{-as} upon His^{-azwj} Image'. So he^{-asws} said: 'It was a newly occurring image, Created, and

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 2

³² Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 42

Allah^{-azwj} Chose it and Preferred it over the rest of the different images. So He^{-azwj} Chose it by Himself^{-azwj} just as He^{-azwj} Supplemented the Kabah to Himself^{-azwj}, and the Spirit to Himself^{-azwj}.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَذِينَةَ عَنِ الْأَحْوَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرُّوحِ الَّتِي فِي آدَمَ (عليه السلام) قَالَ هَذِهِ رُوحٌ مَخْلُوقَةٌ وَ الرُّوحُ الَّتِي فِي عِيسَى مَخْلُوقَةٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

‘I asked Abu Abdullah^{-asws} about the Spirit which was inside Adam^{-as}. He^{-asws} said: ‘This is a Created Spirit, and the Spirit which was inside Isa^{-as}, was (also) a Created being’.³⁴

ابن بابويه، قال: حدثنا حمزة بن محمد العلوي (رحمه الله)، قال: أخبرنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «روح اختاره الله و اصطفاه و خلقه، و أضافه إلى نفسه، و فضله على جميع الأرواح، فأمر فنفخ منه في آدم (عليه السلام)».

Ibn Babuwayh said, ‘Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and Blow into him from My Spirit [15:29]**. He^{-asws} said: ‘A Spirit Chosen by Allah^{-azwj}, and He^{-azwj} Chose it, and Created it, and Added it by Himself^{-azwj}, and Preferred it over all the spirits. So He^{-azwj} Commanded from it to be Blown into Adam^{-as}, from it’.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ الْقَاسِمِ بْنِ عُروَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مَخْرُجٌ كَالرَّيْحِ وَ إِنَّمَا سُمِّيَ رُوحًا لِأَنَّهُ اشْتَقَّ اسْمُهُ مِنَ الرَّيْحِ وَ إِنَّمَا أَخْرَجَهُ عَنِ لَفْظَةِ الرَّيْحِ لِأَنَّ الْأَرْوَاحَ مُجَانِسَةٌ لِلرَّيْحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ كَمَا قَالَ لِيُسَبِّحَ مِنَ الْبُيُوتِ بَيْتِي وَ لِيُرْسُولَ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهَ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُخَدَّتٌ مَرْبُوبٌ مُدَبَّرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} ‘How was this Blowing?’ So he^{-asws} said: ‘The Spirit (Rooh) moves like the wind (Reeh), and rather it is named as ‘Rooh’ because it derived its name from the wind (Reeh), and rather it is extracted from the word ‘Reeh’, because the spirits (Arwaah) are the genus of the ‘Reeh’ (wind), and rather He^{-azwj} Supplemented it to His^{-azwj} Own Self, because He^{-azwj} Chose it over the rest of the spirits, just as He^{-azwj} Said for a House (Kabah) from the houses, ‘My house’, and for a Rasool^{-as} from the Rasools^{-as}, ‘My^{-azwj} Friend’, and the likes of that; and all of that is a Created being, newly occurred, Nourished, Regulated’.³⁶

³³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 4

³⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 1 (Extract)

³⁵ التوحيد: 1 / 170

³⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 3

VERSES 10 & 11

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ {10}

And they are saying: ‘What! When we are lost in the earth, would be in a new creation? But, they are disbelievers in the meeting of their Lord [32:10]

قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَ قَوْلُهُ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا يَغْنِي الْبُعْثَ فَسَمَّاهُ اللَّهُ لِقَاءً

(In a lengthy Hadeeth) Imam Ali^{-asws} said: ‘And as for Words of Mighty and Majestic: **But, they are disbelievers in the meeting of their Lord [32:10]**; and His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]**; and His^{-azwj} Words: **until the Day they meet Him, [9:77]**; and His^{-azwj} Words: **So the one who wishes to meet his Lord, let him do righteous deeds [18:110]**, meaning the Resurrection. Allah^{-azwj} Named it as ‘meeting’.

And said:

وَ مِثْلُ قَوْلِهِ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ فَسَمَّى الْبُعْثَ لِقَاءً وَ كَذَلِكَ قَوْلُهُ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ أَيُّ يُوفُونَ أَنَّهُمْ مُبْعُوثُونَ

And similar to His^{-azwj} Words: **But, they are disbelievers in the meeting of their Lord [32:10]**. He^{-azwj} Named the Resurrection as ‘meeting’; and like are His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]**, i.e., they are certain they would be Resurrected (an extract)³⁷

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {11}

Say: ‘The Angel of death who is Allocated to you shall cause you to die, then to your Lord you will be returning’ [32:11]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): لما أسري بي إلى السماء رأيت ملكا من الملائكة بيده لوح من نور، لا يلتفت يمينا ولا شمالا، مقبلا عليه، كهيفة الحزين، فقلت: من هذا، يا جبرئيل؟ فقال: هذا ملك الموت، مشغول في قبض الأرواح. فقلت: أدني مني - يا جبرئيل - لأكلمه.

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeir, from Hisham,

‘Abu Abdullah^{-asws} has said that Rasool-Allah^{-saww} said: ‘When I^{-saww} was Ascended to the sky, I^{-saww} saw an Angel from the Angels in whose hand was a Tablet of Light. He was neither turning to his right, nor to his left, looking towards it as if he was in grief. So I^{-saww} said: ‘Who is this, O Jibraeel^{-as}?’ He^{-as} said: ‘This is the Angel of Death, occupied with the capturing of the souls’. So I^{-saww} said: ‘Take me^{-saww} closer to him – O Jibraeel^{-as} - so that I^{-saww} may speak with him’.

فأدناي منه، فقلت له: يا ملك الموت، أكل من مات، أو هو ميت فيما بعد أنت تقبض روحه؟ قال: نعم. قلت: و تحضرهم بنفسك؟

So he^{-as} took me^{-saww} closer to him. I^{-saww} said to him: 'O Angel of Death, do you take (the soul of) the one who dies or he dies after you take his soul?' He said, 'Yes'. I^{-saww} said: 'And you are present with them yourself?'

قال: نعم، فما الدنيا كلها عندي، فيما سخرها الله لي و مكنتني منها، إلا كالدرهم في كف الرجل يقلبه كيف يشاء، و ما من دار في الدنيا إلا و أدخلها في كل يوم خمس مرات، و أقول إذا بكى أهل البيت على ميتهم: لا تبكوا عليه، فإن لي إليكم عودة و عودة، حتى لا يبقى منكم أحد.

He said, 'Yes, so all the world is with me, regarding what Allah^{-azwj} has Made to be subservient to me and Enabled me from it, except like the Dirham in the palm of the man, he turns it how he so desires to. And there is none from the houses in the world, except that I enter it five times every day, and I say when the people of the house weep upon their dead: 'Do not weep upon him, for they are for me, and you will all be returning and returning, until there does not remain a single one among you'.

فقال رسول الله (صلى الله عليه و آله): كفى بالموت طامة، يا جبرئيل. فقال جبرئيل: ما بعد الموت أطم و أعظم من الموت.

Rasool-Allah^{-saww} said: 'The death is sufficient as a plague, O Jibrael^{-as}'. So Jibrael^{-as} said: 'What is after death, a plague greater than the death?'³⁸

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، عن علي بن عقبة، عن أسباط بن سالم مولى أبان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، يعلم ملك الموت قبض من يقبض؟ قال: «لا، إنما هي صكاك تنزل من السماء: اقبض نفس فلان بن فلان».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Ali Bin Uqba, from Asbaat Bin Saalim, a slave of Abaan who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-saww}! Does the Angel of Death know which soul he will be capturing (in advance)?' The Imam^{-asws} said: 'No. But rather, it is a count, which descends from the sky: 'Capture the soul of so and so!'³⁹

ابن شهر آشوب: في حديث عن رسول الله (صلى الله عليه و آله)، قال: «يا أبا ذر، لما أسري بي إلى السماء مررت بملك جالس على سرير من نور، على رأسه تاج من نور، إحدى رجله في المشرق و الأخرى في المغرب، و بين يديه لوح ينظر فيه، و الدنيا كلها بين عينيه، و الخلق بين ركبتيه، و يده تبلغ المشرق و المغرب، فقلت: يا جبرئيل، من هذا؟ فما رأيت من ملائكة ربي جل جلاله أعظم خلقاً منه.

Ibn Shehr Ashub,

In a Hadeeth from Rasool-Allah^{-saww} having said: 'O Abu Zarr^{-ra}! When I^{-saww} was Ascended to the sky, I^{-saww} passed by an Angel seated upon a bed of Light. On his head was a crown of Light. One of his legs was in the east, and the other in the west, and between his hands was a Tablet in which he was looking into. And the world, all of it was in front of his eyes, and the creatures between his knees, and his hands reached the east and the west. So I^{-saww} said: 'O Jibrael^{-as}, who is this, for who would have not seen an Angel of my^{-saww} Lord^{-azwj} of a greater creation than him'.

³⁸ تفسير القمي 2: 168.

³⁹ الكافي 3: 21 / 255

قال: هذا عزرائيل ملك الموت اذن فسلم عليه، فدنوت منه، فقلت: سلام عليك، حبيبي ملك الموت. فقال: و عليك السلام يا أحمد. و ما فعل ابن عمك علي بن أبي طالب؟ فقلت: و هل تعرف ابن عمي؟ قال: و كيف لا أعرفه؟ فإن الله جل جلاله وكلني بقبض الأرواح ما خلا روحك و روح علي بن أبي طالب، فإن الله يتوفاكما بمشيئته».

He^{-as} said: 'This is Azraeel^{-as}, the Angel of Death'. I^{-saww} approached, he greeted, so I^{-saww} said: 'Peace be upon you, my^{-saww} beloved Angel of Death'. So he said: 'And peace be upon you^{-saww} O Ahmad^{-saww}. And how is your^{-saww} cousin^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}?' So I^{-saww} said: 'And you^{-saww} know my^{-saww} cousin^{-asws}?' He replied: 'And how can I not know him^{-asws}? Allah^{-azwj} Majestic is His^{-azwj} Majesty has Allocated me to capture the souls except for your^{-saww} soul and the soul of Ali^{-asws} Bin Abu Talib^{-asws}, for Allah^{-azwj} will make both of you^{-asws} to pass away by His^{-azwj} Desire'.⁴⁰

وسئل رسول الله صلى الله عليه واله كيف يتوفى ملك الموت المؤمن؟ فقال: ان ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من المولى، فيقوم هو و أصحابه لا يدنو منه حتى يبدء بالتسليم ويبشره بالجنة.

And Rasool-Allah^{-saww} was asked, 'How does the Angel of Death cause the Momin to die?' So he^{-saww} said: 'The Angel of Death pauses near the Momin like the pausing of a humble slave in front of his master. So him, and his companions stand by and do not approach him to begin the extraction (of his soul) until they give him the glad tidings of the Paradise'.⁴¹

كنز جامع الفوائد و تأويل الآيات الظاهرة أبو طاهر المقلد بن غالب عن رجاله بإسناده المتصل إلى علي بن أبي طالب ع و هو ساجد ينجي حتى علا نحيبه و ارتفع صوته بالبكاء فقلنا يا أمير المؤمنين لقد أمرضنا بكأؤك و أمضنا و شجنا و ما رأيناك قد فعلت مثل هذا الفعل قط

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abu Tahir Al muqallid Bin Ghalib, from his men, by his chain connected to,

Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was performing Sajdah, crying, to the extent that his^{asws} wailing was high and his^{asws} voice was raised with the crying. We said, 'O Amir Al-Momineen^{asws}! Your^{asws} crying has sickened us and we are burnt and cracked, and we have not seen you^{asws} to have done similar to this deed at all!'

فَقَالَ كُنْتُ سَاجِدًا أَدْعُو رَبِّي بِدُعَاءِ الْخَيْرَاتِ فِي سَجْدَتِي فَعَلَّبَنِي عَيْنِي فَرَأَيْتُ رُؤْيَا هَالِكِي وَ فَطَعَنَنِي رَأَيْتُ رَسُولَ اللَّهِ ص قَائِمًا وَ هُوَ يَقُولُ يَا أَبَا الْحَسَنِ طَالَتْ غَيْبُكَ فَقَدْ اسْتَشْتَيْتُ إِلَى رُؤْيَاكَ وَ قَدْ أَنْجَزَ لِي رَبِّي مَا وَعَدَنِي فِيكَ

He^{asws} said: 'I^{asws} was performing Sajdah, supplicating to my^{asws} Lord^{azwj} with a supplication for the goodness in my^{asws} Sajdah, and my^{asws} eyes overcame me^{asws}, and I^{asws} saw a dream which terrified me^{asws} and alarmed me^{asws}. I^{asws} saw Rasool-Allah^{-saww} standing, and he^{-saww} was saying: 'O Abu Al-Hassan^{asws}! Your^{asws} absence has been prolonged, so I^{-saww} desired to see you^{asws}, and my^{-saww} Lord^{azwj} has Fulfilled for me^{asws} what He^{-azwj} has Promised me^{-saww} regarding you^{asws}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الَّذِي أَنْجَزَ لَكَ فِيَّ قَالَ أَنْجَزَ لِي فِيكَ وَ فِي زَوْجَتِكَ وَ ابْنَيْكَ وَ دُرَيْتِكَ فِي الدَّرَجَاتِ الْعُلَى فِي عِلِّيِّينَ

⁴⁰ المناقب 2: 236.

⁴¹ Tafseer Noor Al Saqalayn – CH 32 H 22

Ja^{asws} said: 'O Rasool-Allah^{saww}! And what is that which He^{azwj} Fulfilled for you^{saww} regarding me^{asws}? He^{saww} said: 'He^{saww} Fulfilled for me^{saww} regarding you^{asws}, and regarding your^{asws} wife^{asws}, and your^{asws} two sons^{asws}, and your^{asws} offspring to be in the lofty ranks in Illiyeen'.

قُلْتُ يَا رَسُولَ اللَّهِ فَشَيْعَتُنَا قَالَ شَيْعَتُنَا مَعَنَا وَفُصُورُهُمْ بِحِذَاءِ فُصُورِنَا وَمَنَازِلُهُمْ مُقَابِلُ مَنَازِلِنَا

Ja^{asws} said: 'By my^{asws} father^{as} and my^{asws} mother^{as}, O Rasool-Allah^{saww}! What about our^{asws} Shias?' He^{saww} said: 'Our^{asws} Shias would be with us^{asws} and their castles would be parallel to our^{asws} castles, and their houses would be facing our^{asws} houses'.

قُلْتُ يَا رَسُولَ اللَّهِ صَ فَمَا لِشَيْعَتِنَا فِي الدُّنْيَا قَالَ الْأَمْنُ وَالْعَافِيَةُ قُلْتُ فَمَا لَهُمْ عِنْدَ الْمَوْتِ قَالَ يُحْكَمُ الرَّجُلُ فِي نَفْسِهِ وَ يُؤْمَرُ مَلَكُ الْمَوْتِ بِطَاعَتِهِ

Ja^{asws} said: 'O Rasool-Allah^{saww}! So, what is for our^{asws} Shias in the world?' He^{saww} said: 'The security and the health'. Ja^{asws} said: 'So, what is for them at the death?' He^{saww} said: 'The man would judge regarding himself and instruct the Angel of death with obeying him'.

قُلْتُ فَمَا لِدَلِيلِكَ حَدٌّ يُعْرَفُ قَالَ بَلَى إِنَّ أَشَدَّ شَيْعَتِنَا لَنَا حُبًّا يَكُونُ خُرُوجُ نَفْسِهِ كَشَرَابِ أَحَدِكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءِ الْبَارِدِ الَّذِي يَسْتَقِعُ بِهِ الْقُلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُعْبِطُ أَحَدُكُمْ عَلَى فِرَاشِهِ كَأَقَرِّ مَا كَانَتْ عَيْنُهُ بِمَوْتِهِ.

Ja^{asws} said: 'So, what is a recognised limit of that?' He^{saww} said: 'Yes. Our^{asws} Shias of the most intense love for us^{asws}, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying like the exultation of one of you upon his bed, as delighted as his eyes could be with his death'.⁴²

Who causes to die?

في كتاب الاحتجاج: عن أمير المؤمنين - عليه السلام - أنه سئل عن قول الله - تعالى -: اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ قَوْلُهُ: قُلْ يَتَوَقَّكُمْ مَلَكُ الْمَوْتِ وَ قَوْلُهُ - جَلَّ وَ عَزَّ -: تَوَفَّتْهُ رُسُلُنَا وَ قَوْلُهُ: الَّذِينَ تَتَوَقَّاهُمُ الْمَلَائِكَةُ

In the book Al-Ihtijaj –

From Amir Al-Momineen^{asws}, having been asked about the Words of Allah^{azwj} the Exalted: '**Allah Takes the souls at the time of their death [39:42]**'; and His^{azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die [32:11]**'; and the Words of the Majestic and Mighty: '**Our Rasools cause him to die [6:61]**'; and His^{azwj} Words: '**Those whom the Angels cause to die [16:28]**'.

فمرة يجعل الفعل لنفسه، و مرة لملك الموت، و مرة للرسل، و مرة للملائكة؟

So, at time He^{azwj} Makes the deed to Himself^{azwj}, and at times to the Angel of Death, and at times to the Rasools^{as}, and at times to the (other) Angels?

فقال: إِنَّ اللَّهَ - تبارك و تعالی - أجلّ و أعظم من أن يتولّى ذلك بنفسه، و فعل رسله و ملائكته فعله. لأنهم بأمره يعملون.

⁴² Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 126 H 11

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted is more Majestic and Greater than to Take Charge of that by Himself^{-azwj}, and the deed of His^{-azwj} Rasools^{-as} and of His^{-azwj} Angels are His^{-azwj} deeds, because it is by His^{-azwj} Commands they are doing so.

فاصطفى من الملائكة رسلا و سفرة بينه و بين خلقه. و هم الذين قال الله فيهم: الله يصطفي من الملائكة رسلا و من الناس فمن كان من أهل الطاعة تولت قبض روحه ملائكة الرحمة. و من كان من أهل المعصية تولت قبض روحه ملائكة النعمة.

He^{-azwj} Chose from the Angels, as messengers (Rasools) and ambassadors between Him^{-azwj} and His^{-azwj} creatures; and they are those regarding them Allah^{-azwj} Said: '**Allah Chooses messengers from the Angels and from the people [22:75]**. So, the one who was from the people of obedience, the task of capturing his soul is for the Angels of Mercy. And the one who was from the people of disobedience, the task of capturing his souls is for the Angels of Vengeance.

و لملك الموت أعوان من ملائكة الرحمة و النعمة يصدرن عن أمره. و فعلهم فعله. و كل ما يأتيه منسوب إليه. و إذا كان فعلهم فعل ملك الموت، ففعل ملك الموت فعل الله. لأنه يتوكل الأنفس على يد من يشاء. و يعطي و يمنع و يثبت و يعاقب على يد من يشاء. و إن فعل أمثاله فعله، كما قال: و ما تشاؤون إلا أن يشاء الله.

And for the Angel of death there are assistance from the Angels of the Mercy and the (Angels of) Vengeance, implementing on behalf of his orders, and their deeds are his deeds, and everyone they come to, is attributed to him. And when it was such that their deeds were the deeds of the Angel of Death, so the deed of the Angel of Death is the Deed of Allah^{-azwj}, because he causes to die the soul of the one He^{-azwj} so Desires to, and He^{-azwj} Gives, and Prevents, and Affirms, and Punishes upon the hand of the one He^{-azwj} so Desires to, and that the deeds of His^{-azwj} Trustees^{-asws} are His^{-azwj} deeds, just as He^{-azwj} Said: '**And you do not desire except what Allah Desires [76:30]**'.⁴³

VERSES 12 - 14

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ {12}

If only you could see when the criminals would be hanging down their heads in the Presence of their Lord, 'Our Lord! We have seen and we have heard, so (please) Send us back (and) we will act rightly. We are certain (now)!' [32:12]

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {13}

(2) الاحتجاج 1/ 364 - 367.43

And had We so Desired, We would have Given every self its Guidance, but the reality of the Word from Me is: "I will Fill Hell from the Jinn and the people together! [32:13]

وَسُئِلَ الْعَالَمُ صَلَواتُ اللَّهِ عَلَيْهِ عَنْ مُؤْمِنِي الْجِنِّ أَوْ يَدْخُلُونَ الْجَنَّةَ

And the scholar^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked about the Momineen of the Jinn, 'Will they be entering the Paradise?'

فَقَالَ لَا وَلَكِنَّ لِلَّهِ حَظَائِرَ بَيْنَ الْجَنَّةِ وَ النَّارِ يَكُونُ فِيهَا مُؤْمِنُو الْجِنِّ وَ فَسَّاتُ الشَّيْطَانَةِ.

He^{-asws} said: 'No, but there are pavilions for Allah^{-azwj} Between the Paradise and the Fire. There would be in it, the Momineen of the Jinn, and the mischief makers of the Shias'.⁴⁴

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ ۖ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ {14}

Therefore taste! Due to your having forgotten this Day of yours, We will Forsake you (today). And taste the eternal Punishment due to what you had been doing!" [32:14]

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 و آله) 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''.⁴⁵

VERSE 15

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ {15}

But rather, only those believe in Our Signs, when they are reminded of these, (they) fall down in Sajdah and Glorify (and) they Praise their Lord, and they are not being arrogant [32:15]

⁴⁴ Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 37

⁴⁵ (Extract) تفسير القمي 2: 395.

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قَرَأْتَ شَيْئاً مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَيِّرْ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَيِّرْ حِينَ تَرْفَعُ رَأْسَكَ

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whenever you recite anything from the determined (Verses) in which there is a Sajdah, (to be performed), so do not exclaim Takbeer before your Sajdah, but, exclaim Takbeer when you raise your head.

وَالْعَزَائِمُ أَرْبَعُ حَمِ السَّجْدَةُ وَ تَنْزِيلُ وَ النَّجْمُ وَ أَقْرَأُ بِاسْمِ رَبِّكَ .

And the determined (Verses of Sajdah) are four – Ha Meem Sajdah (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and *Iqra Bi Ism Rabbik* (Chapter 96:19)’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وَضُوءٍ وَ إِنْ كُنْتَ جُنُباً وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرِ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘He^{-asws} said: ‘When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform Sajdah, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying Salat (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform Sajdah, and if you so desire to, you do not perform Sajdah’.⁴⁷

Sajdah for the Determined Verses

There are four Verses in the Holy Quran, upon reading or listening to these Verses, Sajdah become obligatory. These Verses are:

- (1) ***Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2],***
- (2) ***and (2) Ha Meem [41:1],***
- (3) ***(I Swear) by the star when it swoops down [53:1],***
- (4) ***Read in the Name of your Lord Who Created! [96:1]***

جَمَعَ الْبَيَّانَ، رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَزَائِمُ أَلَمْ تَنْزِيلُ وَ حَمِ السَّجْدَةُ وَ النَّجْمُ إِذَا هَوَى وَ أَقْرَأُ بِاسْمِ رَبِّكَ وَ مَا عَدَّاهَا فِي جَمِيعِ الْقُرْآنِ مَسْنُونٌ وَ لَيْسَ بِمَفْرُوضٍ.

(The book) ‘Majma Al Bayan’ – It is reported by Abdullah Bin Sinan,

⁴⁶ Al Kafi V 3 – The Book of Salāt CH 22 H 1

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 22 H 2

‘From Abu Abdullah^{-asws} having said: ‘The Determines (Verses of Sajdah) are - **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2]**, and **Ha Meem [41:1], (I Swear) by the star when it swoops down [53:1], Read in the Name of your Lord Who Created! [96:1]**, and whatever (else) counted in entirety of the Quran is a Sunnah, and it isn’t obligatory (to perform Sajdah)’^{.48}

وَمِنْهُ قَالَ عَنْ أَبِي أَيُّمَيْنَا ع أَنَّ السُّجُودَ فِي سُورَةِ فَصَّلَتْ عِنْدَ قَوْلِهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.

And from him, said, ‘From our Imams^{-asws}: ‘The Sajdah in Surah Fussilat is at His^{-azwj} Words: **if it is Him you are worshipping [41:37]**’^{.49}

وَرَوَيْنَا عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: الْعَزَائِمُ مِنْ سَجُودِ الْقُرْآنِ أَرْبَعٌ فِي الْمَنْزِلِ السَّجْدَةِ وَ حَمِ السَّجْدَةِ وَ النَّجْمِ وَ اقْرَأْ بِاسْمِ رَبِّكَ

And we are reporting from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘The Determined (Verses) of Sajdah in the Quran are four - **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2]**, and **Ha Meem [41:1]**, and **(I Swear) by the star when it swoops down [53:1]**, and **Read in the Name of your Lord Who Created! [96:1]**’.

قَالَ فَهَذِهِ الْعَزَائِمُ لَا بُدَّ مِنَ السُّجُودِ فِيهَا وَ أَنْتَ فِي غَيْرِهَا بِالْخِيَارِ إِنْ شِئْتَ فَاسْجُدْ وَ إِنْ شِئْتَ فَلَا تَسْجُدْ.

He^{-asws} said: ‘These are the Determined (Verses), there is no escape from doing the Sajdah in these, and in others you are with the choice, of you like you do Sajdah, and if you like you don’t do Sajdah’^{.50}

الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَزَائِمَ أَرْبَعٌ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ وَ النَّجْمِ وَ تَنْزِيلُ السَّجْدَةِ وَ حَمِ السَّجْدَةِ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan,

‘From Abu Abdullah^{-asws} having said: ‘The Determined (Verses of Sajdah) are four - **Read in the Name of your Lord Who Created! [96:1]**, and **(I Swear) by the star when it swoops down [53:1]**, **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2]**, and **Ha Meem [41:1]**’^{.51}

السَّرَائِرُ، نَقَلًا مِنْ نَوَادِرِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ بِالسُّورَةِ فِيهَا السَّجْدَةُ فَيَنْسَى فَيَرْكَعُ وَ يَسْجُدُ سَجْدَتَيْنِ ثُمَّ يَذْكُرُ بَعْدَ

(The book) ‘Al Saraair’ – Copying from ‘Nawadir’ of Aahmad Bin Muhammad Bin Abu Nasr, from A’la, from Muhammad Bin Muslim who said,

⁴⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 6 a

⁴⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 6 b

⁵⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 b

⁵¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 9

'I asked him^{-asws} about the man reciting with the chapter wherein is the (Verses of) Sajdah, but he forgets and does Ruk'u and Sajdah, two Sajdah(s). Then he remembers afterwards.

قَالَ يَسْجُدُ إِذَا كَانَتْ مِنَ الْعَزَائِمِ وَالْعَزَائِمُ أَنْبَغُ الْم تَنْزِيلُ وَ حَمِ السَّجْدَةُ وَ النَّجْمُ وَ اقْرَأْ بِاسْمِ رَبِّكَ

He^{-asws} said: 'He should do Sajdah when it was from the Determined (Verses of Sajdah), and the Determined ones are four - **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2]**, and **Ha Meem**, and **Ha Meem [41:1]**, and **(I Swear) by the star when it swoops down [53:1]**, and **Read in the Name of your Lord Who Created! [96:1]**.

وَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ عِ يُعْجِئُهُ أَنْ يَسْجُدَ فِي كُلِّ سُورَةٍ فِيهَا سَجْدَةٌ.

And it was so, Ali^{-asws} Bin Al-Husayn^{-asws}, it fascinated him^{-asws} to do Sajdah in every Chapter wherein was a Verses of Sajdah".⁵²

وَ مِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَّاطِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الرَّجُلِ إِذَا فَرِيَ الْعَزَائِمَ كَيْفَ يَصْنَعُ

And from him, from the mentioned book, from Ali Bin Khalid, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty who said,

'Abu Abdullah^{-asws} was asked about the man when he recites the Determined (Verses of Sajdah), 'How should he deal with it?'

قَالَ لَيْسَ فِيهَا تَكْبِيرٌ إِذَا سَجَدْتَ وَ لَا إِذَا قُمْتَ وَ لَكِنْ إِذَا سَجَدْتَ قُلْتَ مَا تَقُولُ فِي السُّجُودِ.

He^{-asws} said: 'There isn't any Takbeer when you do Sajdah, nor when you stand (from it), but when you do Sajdah, say what you (normally) say in the Sajdah(s)'.⁵³

الْمُعْتَبَرُ، نَقْلًا مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَ فَيَمَنْ يَقْرَأُ السَّجْدَةَ مِنَ الْقُرْآنِ مِنَ الْعَزَائِمِ لَا يُكَبِّرُ حِينَ يَسْجُدُ وَ لَكِنْ يُكَبِّرُ إِذَا رَفَعَ رَأْسَهُ.

(The book) 'Al Mo'tabar', copying from 'Jamie' of Al Bazanty, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} regarding the one who recites (the Verses of) Al-Sajdah from the Quran, from the Determined (Verses), he should not exclaim Takbeer when he does Sajdah, but he should do Takbeer when he raises his head".⁵⁴

كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاةٍ فِي جَمَاعَةٍ فَيَقْرَأُ الْإِنْسَانَ السَّجْدَةَ كَيْفَ يَصْنَعُ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man being in a Salat in congregation. A person recites 'Al-Sajdah' (Verse), 'How should he deal with it'.

⁵² Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 11

⁵³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 3 b

⁵⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 10

قَالَ يُومِي بِرَأْسِهِ-

He^{-asws} said: 'He should gesture by his head'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَقْرَأُ آخِرَ السَّجْدَةِ قَالَ يَسْجُدُ إِذَا سَمِعَ شَيْئاً مِنَ الْعَزَائِمِ الْأَرْبَعِ ثُمَّ يَقُومُ فَيَتِمُّ صَلَاتَهُ إِلَّا أَنْ يَكُونَ فِي فَرِيضَةٍ فَيُومِي بِرَأْسِهِ إِيمَاءً.

He said, 'And I asked him^{-asws} about the man being in his Salat, and he recites end of 'Al-Sajdah' (Verse). He^{-asws} said: 'He should do Sajdah when he hears something from the Mighty four (Verses), then he should gesture and complete his Salat, except if he happens to be in an obligatory Salat, he should indicate with his head gestures'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وَضُوءٍ وَ إِنْ كُنْتَ جُنُباً وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرِ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'He^{-asws} said: 'When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform *Sajdah*, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying *Salāt* (due to menstruation etc.); and (as for as) the rest of the Quran, you are with the choice therein, if you so desire to, you perform *Sajdah*, and if you so desire to, you do not perform *Sajdah*'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ بْنِ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ سَمِعَ السَّجْدَةَ تُقْرَأُ قَالَ لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ مُنْصِتاً لِقِرَاءَتِهِ مُسْتَمِعاً هَا أَوْ يُصَلِّي بِصَلَاتِهِ فَأَمَّا أَنْ يَكُونَ يُصَلِّي فِي نَاجِيَةٍ وَ أَنْتَ تُصَلِّي فِي نَاجِيَةٍ أُخْرَى فَلَا تَسْجُدُ لِمَا سَمِعْتَ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about a man who heard the *Sajdah* (Verse) being recited. He^{-asws} said: 'He should not perform *Sajdah* unless if he happens to be (deliberately) listen to its recitation, listening intently to it, or he is praying a *Salāt* with his *Salāt*. So if he happens to be praying *Salāt* in a corner and you are praying *Salāt* in another corner, so you do not perform *Sajdah* to what you hear'.⁵⁷

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ صَلَّيْتَ مَعَ قَوْمٍ فَقَرَأَ الْإِمَامُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أَوْ شَيْئاً مِنَ الْعَزَائِمِ وَ فَرَعَ مِنْ قِرَاءَتِهِ وَ لَمْ يَسْجُدْ فَأَوْمِ إِيمَاءً وَ الْحَائِضُ تَسْجُدُ إِذَا سَمِعَتْ السَّجْدَةَ .

⁵⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 1

⁵⁶ Al Kafi V 3 – The Book of Salāt CH 22 H 2

⁵⁷ Al Kafi V 3 – The Book of Salāt CH 22 H 3

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If you are praying *Salāt* with a group of people and the prayer leader recites **[96:1] Read in the name of your Lord Who created** (Chapter 96), or something from the determined Verses and is free from reciting it, and did not perform *Sajdah*, so indicate (a *Sajdah*) with a gesture; and the menstruating woman should perform *Sajdah* when she hears the *Sajdah* (Verse)'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَقْرَأُ بِالسُّجْدَةِ فِي آخِرِ السُّورَةِ قَالَ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ ثُمَّ يَرْكَعُ وَ يَسْجُدُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the man who recites the *Sajdah* Verse in the last Chapter. He^{-asws} said: 'He should perform *Sajdah*, then stand, and he should recite the Opening of the Book (Chapter 1), then perform *Rukū* and perform *Sajdah*'.⁵⁹

What to Recite in Sajdah?

في غوَالِي اللّٰثَالِي وروى في الحديث انه لما نزل قوله تعالى: " واسجدوا واقرب " سجد النبي صلى الله عليه وآله فقال في سجوده: اعوذ بالله برضاك من سخطك وبما فاتك من عقوبتك واعوذ بك منك حتى لا أحصى ثناء عليك انت كما اثنيت على نفسك.

In (the book) Gawaaly Al-La'aly,

And it has been reported in the Hadeeth that when the Words of the Exalted were Revealed: **and do Sajdah and draw closer [96:19]**, the Prophet^{-saww} did *Sajdah* and said in his^{-saww} *Sajdah*: 'I^{-saww} seek refuge with Allah^{-azwj} by Your^{-azwj} Pleasure, from Your^{-azwj} Anger, by what has been forgotten from Your^{-azwj} Punishment. And I^{-saww} seek refuge with You^{-azwj}, from You^{-azwj} to the extent that I^{-saww} have no count of Your^{-azwj} Praise. You^{-azwj} are as You^{-azwj} have Praised Yourself^{-azwj} to be'.⁶⁰

VERSE 16

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ {16}

Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them with [32:16]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّغَمَّانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا آخِرَ لَكَ بِالْإِسْلَامِ أَصْلُهُ وَ فَرَعِهِ وَ ذُرْوُهُ سَنَامِهِ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ قَالَ أَمَّا أَصْلُهُ فَالصَّلَاةُ وَ فَرَعُهُ الرِّكَاءُ وَ ذُرْوُهُ سَنَامِهِ الْجِهَادُ

⁵⁸ Al Kafi V 3 – The Book of Salāt CH 22 H 4

⁵⁹ Al Kafi V 3 – The Book of Salāt CH 22 H 5

⁶⁰ Tafseer Noor Al Saqalayn – CH 96 H 20

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Ibn Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Shall I inform you with Al-Islām, its roots, and its branches, and the peak of its hump'. I said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'As for its root, so it is the *Salāt*, and its branch is the *Zakāt*, and the peak of its hump is the *Jihād*'.

ثُمَّ قَالَ إِنَّ شَيْئًا أَخْبَرْتُكَ بِأَبْوَابِ الْحَيْرِ فَلْتُمْ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ وَ الصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ ثُمَّ قَرَأَ (عَلَيْهِ السَّلَام) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ .

Then he^{-asws} said: 'If you so desire, I^{-asws} can inform you about the doors of goodness'. I said, 'Yes, may I be sacrificed for you^{-asws}'. He^{-asws} said: 'The *Soām* is a shield from the Fire, and the charity eradicates the mistakes, and the standing of the man in the middle of the night with the *Zikr* of Allah^{-azwj}'. Then he^{-asws} recited [32:16] ***Their sides forsake (abandon) their beds***'.⁶¹

ابن بابويه في (الفقيه) بإسناده: عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، فقال: «لعلك ترى أن القوم لم يكونوا ينامون؟» فقلت: الله و رسوله أعلم.

Ibn Babuwayh in Al-Faqeeh, by his chain, from Abu Ubeyda Al-Haza'a,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Their sides forsake their beds [32:16]***, so he^{-asws} said: 'Perhaps you think that the people would not be going to sleep?' So I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} know'.

فقال: «لا بد لهذا البدن أن تريحه حتى يخرج نفسه، فإذا خرج نفسه استراح البدن، و رجعت الروح فيه، و فيه قوة على العمل، فإنما ذكرهم الله تعالى، فقال: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) و أتباعه من شيعتنا، ينامون أول الليل، فإذا ذهب ثلث الليل، أو ما شاء الله، فزعوا إلى ربهم راغبين طامعين فيما عنده،

He^{-asws} said: 'It is inevitable for this body that it should get relief until its spirit comes out. So when its spirit comes out, the body find rest, and the soul returns into it, and in it is the strength to work. So Allah^{-azwj} the High Reminded it, so He^{-azwj} Said: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope [32:16]***. It was Revealed regarding Amir Al-Momineen^{-asws}, and the ones who follow him^{-asws} from our^{-asws} Shias. They are sleeping in the first part of the night. So, when a third of the night passes by, or whatever Allah^{-azwj} so Desires, they resort to their Lord^{-azwj}, regularly, wishing, hopeful with regards to what is in His^{-azwj} Presence.

فذكرهم الله عز و جل في كتابه لنبيه (صلى الله عليه و آله)، و أخبره بما أعطاهم، و أنه أسكنهم في جواره، و أدخلهم جنته، و آمن خوفهم، و سكن روعتهم».

Allah^{-azwj} Mighty and Majestic has Mentioned them in His^{-azwj} Book to His^{-azwj} Prophet^{-saww}, and informed him^{-saww} of what He^{-azwj} has Given them, and that He^{-azwj} would be Settling

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 15

them in His^{-azwj} Nearness, and Entering them into His^{-azwj} Paradise, and Secure them from their fears, and calm them’.

قلت: جعلت فداك، إذا أنا قمت آخر الليل، أي شيء أقول إذا قمت؟ قال: «قل: الحمد لله رب العالمين، وإله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور. فإنك إذا قلتها ذهب عنك رجس الشيطان و وسوسه إن شاء الله تعالى».

I said, ‘May I be sacrificed for you^{-asws}! When I stand at the end part of the night, which thing should I be saying when I stand?’ He^{-asws} said:

‘الحمد لله رب العالمين، وإله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور’

‘The Praise is due to Allah^{-azwj} the Lord^{-azwj} of the Worlds, and the God of the Messengers. The Praise is due to Allah^{-azwj} Who Revives the death, and Resurrects the ones who are in the graves’. So when you say it, the uncleanness (doubt) of the Satan^{-la} and his^{-la} whisperings would go away from you, if Allah^{-azwj} so Desires it’.⁶²

الشيخ في (أماليه): بإسناده، قال: قال الصادق (عليه السلام)، في قوله: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، قال: «كانوا لا ينامون حتى يصلوا العتمة».

Al-Sheykh in his Amaali, by his chain, said,

‘Al-Sadiq^{-asws} said regarding His^{-azwj} Words: ***Their sides forsake their beds [32:16]***: ‘They did not use to sleep until the arrival of twilight’.⁶³

علي بن إبراهيم، قال: حدثني أبي، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: «ما من عمل حسن يعملُه العبد إلا و له ثواب في القرآن، إلا صلاة الليل، فإن الله لم يبين ثواباً لعظم خطرها عنده، فقال: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ إلى قوله يَعْمَلُونَ».

Ali Bin Ibrahim said, ‘My father narrated to me, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed,

‘From Abu Abdullah^{-asws} having said: ‘There is no good deed which the servant performs except and for it is a Reward (Mentioned) in the Quran, except for the night Salat, for Allah^{-azwj} did not Manifest its Rewards due to the greatness of its importance in His^{-azwj} Presence. Thus, He^{-azwj} Said: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16]*** – up to His^{-azwj} Words: ***they had been doing [32:17]***’.⁶⁴

في المجمع عنهما عليهما السلام: هم المنتهجون بالليل الذين يقومون عن فرشهم للصلاة

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

⁶² من لا يحضره الفقيه 1: 1394 / 305.

⁶³ الأمالي 1: 300

⁶⁴ تفسير القمي 2: 168

From both of them^{-asws} (Al-Baqir^{-asws} and Al-Sadiq^{-asws} (having said): ‘They are the strivers at night, those who are arising from their beds for the Salat’.⁶⁵

VERSE 17

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {17}

So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]

أحمد بن محمد بن خالد البرقي: عن أبيه، و الحسن بن علي بن فضال، جميعاً، عن علي بن النعمان، عن الحارث بن محمد الأحول، عن حدثه، عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالاً: «قال رسول الله (صلى الله عليه و آله)، لعلي: يا علي، إني لما أسري بي، رأيت في الجنة نهرًا أبيض من اللبن، و أحلى من العسل، و أشد استقامة من السهم، فيه أباريق عدد النجوم، على شاطئه قباب الياقوت الأحمر و الدر الأبيض، فضرب جبرئيل (عليه السلام) بجناحيه إلى جانبه فإذا هو مسكة ذفرة.

Ahmad Bin Muhammad Khalid Al-Barqy, from his father, and Al-Hassan Bin Ali Bin Fazaal, altogether, from Ali Bin Al-No'man, from Al-Haarib Bin Muhammad Al-Ahowl, from the one narrated it,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘When I^{-saww} was Ascended with, I^{-saww} saw in the Paradise, a River whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel^{-as} flapped his^{-as} wings to its side, so it was Musk’.

ثم قال: و الذي نفس محمد بيده، إن في الجنة لشجرة يتصفق بالتسبيح، بصوت لم يسمع الأولون و الآخرون مثله يثمر ثمرًا كالرمان، تلقى الثمرة إلى الرجل فيشقها عن سبعين حلة، و المؤمنون على كراسي من نور، و هم الغر المحجلون، أنت إمامهم يوم القيامة، على الرجل منهم نعلان شراكهما من نور، يضيء أمامهم حيث شاءوا من الجنة،

Then he^{-saww} said: ‘By the One is Whose Hand is the soul of Muhammad^{-saww}, in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit is placed for the man from seventy curtains, and the Believers would be upon the chairs of Light, honourable, resplendent faced. You^{-asws} are their Imam^{-asws} on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

فبيناهم كذلك إذا أشرفت عليه امرأة من فوقه، تقول: سبحان الله – يا عبد الله – أما لنا منك دولة؟ فيقول: من أنت؟ فتقول: أنا من اللواتي قال الله تعالى: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

So, between that, when a woman emerges from above him, she would be saying, ‘Glory be to Allah^{-azwj} – O servant of Allah^{-azwj} – is there no favour/comfort for us, from you?’ So he would be saying: ‘Who are you?’ So she would be saying, ‘I am from these women for whom

تفسير الصافي، ج4، ص: 156 65

Allah^{-azwj} the Exalted Says: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]'***.

ثم قال: و الذي نفس محمد بيده، إنه ليحييه كل يوم سبعون ألف ملك يسمونه باسمه و اسم أبيه».

Then he^{-saww} said: 'By the One in Whose hand is the soul of Muhammad^{-saww}, there come seventy thousand Angels naming him by his name and the name of his father'.⁶⁶

وسبب ذلك ما ذكره الطوسي (ره) في أماليه: بإسناده، عن جابر بن عبد الله (ره) قال: قال رسول الله صلى الله عليه وآله لعلي: يا علي ألا ابشرك؟ ألا أمنحك؟ قال: بلى يا رسول الله. قال: خلقت أنا وأنت من طينة واحدة، ففضلت منها فضلة فخلق الله منها شيعتنا، فإذا كان يوم القيامة يدعى الناس بأسمائهم إلا شيعتك فأنهم يدعون بأبائهم لطيب مولدهم

And the reason for that is what has been mentioned by Al-Toosi in his Amaali, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! Shall I^{-saww} give you^{-asws} good news? Shall I^{-saww} assure you^{-asws}?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}! He^{-saww} said: 'I^{-saww} and you^{-asws} have been Created from one clay. So from it are the merits, which are there. Then Allah^{-azwj} Created our^{-asws} Shias from it. So when it will be the Day of Judgement the people would be called with their mothers name except for your^{-asws} Shias. They would be called with their fathers' name due to their good birth'.⁶⁷

محمد بن الحصين (الحسين) عن أبي بصير عن أبي عبد الله عليه السلام قال إن الله خلق بيده جنة لم يرها عين (غيره) ولم يطلع عليها مخلوق يفتحها الرب تبارك وتعالى كل صباح فيقول: ازدادي طيباً ازدادي ربحاً فتقول (ويقول) قد أفلح المؤمنون وهو قول الله تعالى: (فلا تعلم نفس ما أخفى لهم من قرة أعين جزاء بما كانوا يعملون

Muhammad Bin Al Haseyn (Al Husayn), from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Created a Garden which no eye has seen apart from Him^{-azwj}, and He^{-saww} has not Notified the creatures upon it. The Lord^{-azwj}, Blessed and High Opens it every morning and He^{-azwj} is Saying: "Increase its perfumes and increase its breezes. So it would be saying (and He^{-azwj} would be Saying): "The Momineen have succeeded!" And these are the Words of Allah^{-azwj}: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]'***.⁶⁸

كتاب (الجنة و النار): بإسناد عن الصادق (عليه السلام) - في حديث يذكر فيه أهل الجنة - قال (عليه السلام): «و إنه لتشرف على ولي الله المرأة، ليست من نسائه، من السجف، فتملاً قصوره و منازل ضواء و نوراً، فيظن ولي الله أن ربه أشرف عليه، أو ملك من الملائكة، فيرفع رأسه فإذا هو بـزوجة قد كادت يذهب نورها نور عينيه -

The Book Al-Jannat Wa Al-Naar,

⁶⁶ المحاسن: 172 / 180.

⁶⁷ Taweel Al Ayaat Al Zaahira – CH 32 H 2

⁶⁸ Kitab Al Zohad – Ch 19 H 278

By the chain from Al-Sadiq^{-asws} – in a Hadeeth in which are mentioned the people of the Paradise – he^{-asws} said: ‘And the woman would emerge to the friend of Allah^{-azwj}, not being from his wives, from behind the curtain. So, his castle and his place would be filled with illumination and the light. So the friend of Allah^{-azwj} would conjecture that his Lord^{-azwj} has presided to him, or an Angel from the Angels. So he would raise his head, so he would be with a wife, which almost takes away the light of his eyes.

قال – فتناديه: قد آن لنا أن تكون لنا منك دولة – قال – فيقول لها: و من أنت؟ – قال – فتقول: أنا من ذكر الله في القرآن هُتم ما يشاؤون فيها و لدينا مزيد، فيجتمعها في قوة مائة شاب، و يعانقها سبعين سنة من أعمار الأولين، و ما يدري أ ينظر إلى وجهها، أم إلى خلفها، أم إلى ساقها، فما من شيء ينظر إليه منها إلا و يرى وجهه من ذلك المكان من شدة نورها و صفائها،

So, she would call out to him, ‘Is there going to be a state for us from you?’ He would be saying, ‘And who are you?’ So, she would be saying, ‘I am from the ones whom Allah^{-azwj} has Mentioned in the Quran: **For them would be whatever they so desire therein, and with Us would be more yet [50:35]**. So, he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. So there is no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

ثم تشرف عليه أخرى أحسن وجهاً، و أطيب ريحاً من الأولى، فتناديه: قد آن لنا أن تكون لنا منك دولة – قال – فيقول لها: و من أنت؟ فتقول: أنا من ذكر الله في القرآن: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

Then another one with a beautiful face would emerge, and more aromatic than the first one, so she would call out to him, ‘Is there going to be a state/favour/ for us from you?’ He would be saying, ‘And who are you?’ So, she would be saying, ‘I am from the ones whom Allah^{-azwj} has Mentioned in the Quran: **So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]**’.⁶⁹

VERSES 18 - 20

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ {18}

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

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ {19}

As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]

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وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {20}

And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, they would be returned into it, and it would be said to them: 'Taste Punishment of the Fire which you were belying with!' [32:20]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي الفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن يسار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي زر (رضي الله عنه)، في حديث احتجاج علي (عليه السلام) على أهل الشورى يذكر فضائله، و ما جاء فيه على لسان رسول الله (صلى الله عليه وآله)، و هم يسلمون له ما ذكره، و أنه مختص بالفضائل دونهم، إلى أن قال علي (عليه السلام): «فهل فيكم أحد أنزل الله تعالى فيه: أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ إلى آخر ما اقتض الله تعالى من خبر المؤمنين، غيري؟» قالوا: اللهم لا.

Al-Sheykh in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Al-Hassan Ali Bin Zakariyya Al-Aasamy, from Ahmad Bin Ubeydullah Al-Ghadady, from Al-Rabi'e Bin Yasaar, from Al-Amsh, from Saalim Bin Abu Al-Ja'ad,

It has been narrated by Abu Zarr^{-ra}, in a Hadeeth of the argumentation of Ali^{-asws} against the people of the consultation, mentioning his^{-asws} merits, and what has come upon the tongue of Rasool-Allah^{-saww}, and they submitted to him^{-asws} of what he^{-asws} mentioned, and that he^{-asws} had been specialised for these merits besides them, until Ali^{-asws} said: 'So is there among you anyone regarding whom Allah^{-azwj} the Exalted Revealed: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** - up to the end of what Allah^{-azwj} the Exalted Related from the news of the Momineen, apart from me^{-asws}? They said, 'Our Allah^{-azwj}, no!'⁷⁰

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، قال: «و ذلك أن علي بن أبي طالب (عليه السلام) و الوليد بن عقبة بن أبي معيط تشاجرا، فقال الفاسق الوليد بن عقبة بن أبي معيط: أنا- و الله- أبسط منك لسانا، و أحد منك سنانا، و أمثل منك حشوا في الكتيبة.

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**. He^{-asws} said: 'And that is when Ali^{-asws} Bin Abu Talib^{-asws} and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, 'By Allah^{-azwj}, I am more refined than you^{-asws} in language, and one with you^{-asws} in age, and similar to you^{-asws} in kneeling (being steadfast) in the battalion'.

قال علي (عليه السلام): اسكت، فإنما أنت فاسق، فأنزل الله: أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ فهو علي بن أبي طالب (عليه السلام) و أَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ».

Ali^{-asws} said: 'Be silent, for you are a transgressor!' Thus Allah^{-azwj} Revealed: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19] - So he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}; And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, they would be returned into it, and it would be said to them: 'Taste Punishment of the Fire which you were belying with!' [32:20]***.⁷¹

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضرة، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عتبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan^{-asws} Bin Ali^{-asws} and a group of the companions of Muawiya in his presence. So Al-Hassan^{-asws} said: 'And as for you, O Waleed Bin Uqba, what I^{-asws} accuse you for is that you hate Ali^{-asws}, and that he^{-asws} whipped you eighty lashes for consuming wine, and your father was killed at his^{-asws} hand on the Day of Badr. Or how insulting can it be (for you) that Allah^{-azwj} has Named you as a transgressor but has Named him^{-asws} as a Momin in ten Verses from the Quran!

و هو قول الله عز و جل: أَمْ مَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، و قوله عز و جل: إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيْهِمْ مَا فَعَلْتُمْ نَادِمِينَ، و ما أنت و ذكر قریش، و إنما أنت ابن علق، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah^{-azwj} Mighty and Majestic: ***Is the one who was a Momin like the one who was a transgressor? They are not equal!*** And the Words of the Mighty and Majestic: ***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]***. And what are you and the mention of the Quraysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'

و أما زعمك أنا قتلنا عثمان، فو الله ما استطاع طلحة و الزبير و عائشة أن يقولوا ذلك لعلي بن أبي طالب (عليه السلام)، فكيف تقوله أنت؟ و لو سألت أمك: من أبوك؟ إذ تركت ذكوان فألصقتك بعقبة بن أبي معيط، اكتسبت بذلك عند نفسها سناء و رفعة، مع ما أعد الله لك، و لأبيك، و لأهلك من العار و الخزي في الدنيا و الآخرة، و ما الله بظلام للعبيد.

And as for your allegation that we^{-asws} killed Usman, so by Allah^{-azwj}, Talha, and Al-Zubeyr, and Ayesha did not have the ability to say that to Ali^{-asws} Bin Abu Talib^{-asws}, so how can you say it?

And only if you had asked your mother, who your father was? She would have mentioned Zakwaan, so it would have confirmed (that it was) Uqba Bin Abu Mueet. She would have attained by that, with herself, an elevated status, along with what Allah^{-azwj} has Prepared for you, and for your father, and for your mother from the stigma and disgrace in the world and the Hereafter, and Allah^{-azwj} ***is not the least unjust to the servants [41:46]***.

⁷¹ تفسير القمي 2: 170

ثم أنت - يا وليد - و الله، أكبر في الميلاد ممن تدعى له، فكيف تسب عليا (عليه السلام)؟! و لو اشتغلت بنفسك لتبينت نسبك إلى أبيك، لا إلى من تدعى له، و لقد قالت لك أهلك: يا بني، أبوك ألام، و أخبت من عقبة».

Then you – O Waleed – by Allah^{-azwj}, the one whom you are being named by (as father) but there is a greater (number involved) in the birth of yours, so how can you insult Ali^{-asws}? And had you been to ask her, she would reveal your kinship to your father, (surely) not the one who you are referred to (as a son), and for you, your mother has said, ‘O son, your father is more wicked, and worse than an obstacle (in the way)’.⁷²

[الحاكم الحسكاني] أخبرنا الحسين بن محمد بن الحسين صاحب سفيان قراءة قال: حدثنا محمد بن خلف بن حيان قال: حدثنا إسحاق بن محمد بن مروان، قال: حدثني أبي قال: حدثنا إبراهيم بن عيسى قال: حدثنا علي بن علي، قال: حدثني أبو حمزة الثمالي في قوله تعالى: * (أفمن كان مؤمنا كمن كان فاسقا) * قال: زعم الكلبي والسدي أنها نزلت في علي والوليد بن عقبة.

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

‘Regarding the Words of the Exalted: **Is the one who was a Momin like the one who was a transgressor?** He said, ‘Al-Kalby and Al-Sady claim that it was Revealed (in the Praise of) Ali^{-asws}, and (in the condemnation of) Al-Waleed Bin Uqba (the enemy of Rasool-Allah)’.⁷³

VERSE 21

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ {21}

And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal-Bin Jameel, from Jabir Bin Yazeed,

‘Abu Ja’far^{-asws} has said: ‘There is none from a *Momin* except that there would be for him a killing (martyrdom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies (a natural) would be resurrected until he is killed (martyred)’.

ثم تلوت على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «كل نفس ذائقة الموت و منشورة»

⁷² الاحتجاج: 276

⁷³ Tafseer Abu Hamza Al Sumaly - Report No. 228 – (Non-Shiah source)

Then Abu Ja'far^{-asws} Recited this Verse **Every self shall taste the death [3:185]**, so he^{-asws} said: '**And would be Raised**'. I said, 'Your^{-asws} words 'And would be Raised', what is it?' The Imam^{-asws} said: 'This is how Jibraeel^{-as} Descended with upon Muhammad^{-saww} **Every soul shall taste the death and would be Raised [3:185]**.'

ثم قال: «ما في هذه الامة أحد، بر ولا فاجر، إلا وينشر، فأما المؤمنون فينشقون إلى قرة أعينهم، و أما الفجار فينشقون إلى خزي الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنِ دُونَ الْعَذَابِ الْأَكْبَرِ؟».

Then he^{-asws} said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for Momineen, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah^{-azwj} to them. Did you not hear Allah^{-azwj} the Exalted Saying: **And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]**'.⁷⁴

محمد بن العباس، قال: حدثنا علي بن حاتم، عن حسن بن محمد، بن عبد الواحد، عن حفص بن عمر بن سالم، عن محمد بن حسين بن عجلان، عن مفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز وجل: وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنِ دُونَ الْعَذَابِ الْأَكْبَرِ، قال: «الأذن: غلاء السعر، و الأكبر: المهدي (عليه السلام) بالسيف».

Muhammad Bin Al-Abbas, from Ali Bin Haatim, from Hassan Bin Muhammad, Bin Abdul Wahid, from Hafs Bin Umar Bin Salim, from Muhammad Bin Husayn Bin Ajlaan, from Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And We will Make them taste from the smallest Punishment besides the biggest [32:21]**, said: 'The smallest (Punishment) – high prices, and the biggest (Punishment) – Al-Mahdi^{-asws} with the sword'.⁷⁵

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن زيد، عن أبي عبد الله (عليه السلام)، قال: «العذاب الأذن: دابة الأرض».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Saalih, from Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The smallest Punishment – (Upon the Nasibis) is the Walker of the earth (دابة الأرض - Amir al Momineen^{-asws})'.⁷⁶

الشيباني في (نسخ البيان)، قال: روي عن جعفر الصادق (عليه السلام): «أن الأذن: القحط، و الجذب، و الأكبر: خروج القائم المهدي (عليه السلام) بالسيف في آخر الزمان».

Al-Shaybani, in Nahj Al-Bayaan, said,

'It has been reported from Ja'far Al-Sadiq^{-asws} that: 'The smallest (Punishment) – the drought and the poverty. And the biggest (Punishment) – Rising of Al-Mahdi^{-asws} with the sword at the end of the times'.⁷⁷

⁷⁴ (Extract) مختصر بصائر الدرجات: 17

⁷⁵ تأويل الآيات 2: 444 / 6

⁷⁶ تأويل الآيات 2: 444 / 7.

[يحيى الشجري] أخبرنا أبو بكر الجوزداني قال: أخبرنا أبو مسلم المديني قال: أخبرنا أبو العباس ابن عقدة الكوفي قال: أخبرنا أحمد بن الحسن بن سعيد أبو عبد الله قال: حدثنا أبي قال: حدثنا حصين بن مخارق، عن أبي حمزة وأبي الجارود، عن أبي جعفر و الشهيد أبي الحسين زيد بن علي (عليهم السلام) * (العذاب الادنى) * عذاب القبر والدابة والدجال، و * (العذاب الاكبر) * جهنم يوم القيامة.

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

‘From Abu Ja’far^{-asws}, and the martyr Abu Al-Husayn Zayd son of Ali^{-asws} - **the smallest Punishment [32:21]**, the Punishment of the grave, and the Walker, and the Dajjal^{-la}; and **the biggest Punishment**, Hell on the Day of Judgement’.⁷⁸

In a lengthy Hadeeth, Imam Sadiq^{-asws} said:

Al-Mufazzal said, ‘O my Master^{-asws}! From your^{-asws} Shias there are ones who are not saying (believing) in your (Masumeen’s) return (Raj’at)!’

فَقَالَ عَ إِنَّمَا سَمِعُوا قَوْلَ جَدِّنا رَسُولِ اللَّهِ ص وَ نَحْنُ سَائِرُ الْأَئِمَّةِ نَقُولُ وَ لَنُذِيقَهُمْ مِنَ الْعَذَابِ الْأَذْنِ دُونَ الْعَذَابِ الْأَكْبَرِ

He^{-asws} said: ‘But rather they have heard the word of our^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and we^{-asws}, rest of the Imams^{-asws} are saying: **And We will Make them taste from the smallest Punishment besides the biggest, [32:21]**’.

قَالَ الصَّادِقُ ع الْعَذَابُ الْأَذْنَى عَذَابُ الرَّجْعَةِ وَ الْعَذَابُ الْأَكْبَرُ عَذَابُ يَوْمِ الْقِيَامَةِ الَّذِي تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(He the narrator said), ‘Al-Sadiq^{-asws} said: ‘The smallest punishment is punishment of Al-Raj’at, and the biggest punishment is punishment on the Day of Qiyamah which **the earth would be changed to another earth, and (so will) the skies, and they shall come out to Allah, the One, the Supreme [14:48]**’.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ نَحْنُ نَعْلَمُ أَنَّكُمْ اخْتَارَ اللَّهُ فِي قَوْلِهِ تَعَالَى نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَ قَوْلِهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ قَوْلِهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

Al-Mufazzal, ‘O my Master^{-asws}! We know you (Imams^{-asws}) are the Choice of Allah^{-azwj} in His^{-azwj} Exalted Words: **We Raise the Levels of the one We so Desire to. [6:83]**. And His^{-azwj} Words: **Allah is more Knowing of where to Place His Message. [6:124]**. And His^{-azwj} Words: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**’.

قَالَ الصَّادِقُ ع يَا مُفَضَّلُ فَأَيْنَ نَحْنُ فِي هَذِهِ الْآيَةِ

Al-Sadiq^{-asws} said: ‘O Mufazzal! So where are we^{-asws} in this Verse?’

⁷⁷ نهج البيان 3: 232 «مخطوط»

⁷⁸ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 229

قَالَ الْمُفَضَّلُ فَوَ اللَّهِ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ وَ قَوْلُهُ مَلَّةٌ أَيْبِكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

Al-Mufazzal said, 'By Allah^{-azwj}! **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].** And His^{-azwj} Words: **a sect of your father Ibrahim. He named you all as the Muslims from before [22:78].**

وَ قَوْلُهُ عَنْ إِبْرَاهِيمَ وَ اجْتَنِبِي وَ نَبِيٍّ أَنْ تَعْبُدَ الْأَصْنَامَ وَ قَدْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع مَا عَبَدَا صَنَمًا وَ لَا وَثَنًا وَ لَا أَشْرَكَ بِاللَّهِ طَرَفَةً عَيْنٍ

And His^{-azwj} Words on behalf of Ibrahim^{-as}: **and Keep me and my sons away from worshipping the idols [14:35].** And we have known that Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} had neither worshipped any idol, nor image, nor associated with Allah^{-azwj} even for the blink of an eye (an extract).⁷⁹

VERSE 22

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ {22}

And who is more unjust than the one who is reminded of the Signs of his Lord, then turns away from them? We will be Taking revenge from the criminals [32:22]

The Signs of Allah^{-azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{-asws}, all of them^{-asws}'.⁸⁰

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!'⁸¹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

⁷⁹ بحار الأنوار (ط - بيروت)، ج 53، ص: 86

⁸⁰ (Extract) تفسير القمّي 1: 199.

⁸¹ تفسير القمّي 1: 309.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeir or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!'⁸²

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''.⁸³

VERSE 23

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ ۖ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ {23}

And We had Given Musa the Book, therefore you (Jews) should not be in doubt from meeting Him, and We Made him a guide for the Children of Israel [32:23]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ- وَهُوَ يُخَاطَبُ هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَظْهَرَ مُحَمَّدٌ ص الْمُعْجَزَاتِ لَهُمْ- عِنْدَ تِلْكَ الْجِبَالِ وَ يُؤَيِّدُهُمْ-: وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ التَّوْرَةَ الْمُشْتَمِلَ عَلَى أَحْكَامِنَا، وَ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ عَلِيِّ وَ آلِهِمَا الطَّيِّبِينَ، وَ إِمَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ خُلَفَائِهِ بَعْدَهُ، وَ شَرَفِ أَحْوَالِ الْمُسْلِمِينَ لَهُ، وَ سُوءِ أَحْوَالِ الْمُخَالِفِينَ عَلَيْهِ.

The Imam (Hassan Al-Askari^{-asws}) said: 'Allah^{-azwj} Mighty and Majestic Said – and He^{-azwj} was Addressing those Jews to whom Muhammad^{-saww} displayed the miracles to them at that mountain and Rebuked them, ***And We had Given Musa the Book [32:23]*** – The Torah, the inclusive upon Our^{-azwj} Judgments, and upon the mention of the merits of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, and Imamate of Ali^{-asws} Bin Abu Talib^{-asws} and his^{-saww} Caliphs after him^{-asws}, and the nobility of the states of the submitters to him^{-asws}, and the evil states of the adversaries against him^{-asws}.⁸⁴

⁸² الكافي 1: 161 / 3

⁸³ تفسير القمي 2: 395.

⁸⁴ Tafseer Imam Hassan Al Askari^{-asws}– S 260 (Extract)

VERSE 24

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24}

And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنَّ الْأَئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘The Imams in the Book of Allah^{-azwj} Mighty and Majestic are two (types of) Imams. Allah^{-azwj} Blessed and Exalted Said: **And We Made Imams from them, guiding by Our Command [32:24]**, not by the orders of the people. They are placing forward the Commands of Allah^{-azwj} before their^{-asws} own orders, and the Decision of Allah^{-azwj} before their^{-asws} own decisions.

قَالَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He^{-azwj} Said: **And We Made them Imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah^{-azwj}, and their own decisions before the Decision of Allah^{-azwj}, and they are taking to their own desires in opposition to what is in the Book of Allah^{-azwj} Mighty and Majestic’.⁸⁵

وعنه، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام) - في حديث - عن رسول الله (صلى الله عليه و آله): «فصبر رسول الله (صلى الله عليه و آله) في جميع أحواله، ثم بشر بالأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوقِنُونَ».

And from him (Ali Bin Ibrahim) who said, ‘My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayaas,

‘From Abu Abdullah^{-asws} – in a Hadeeth – from Rasool-Allah^{-saww}, said: ‘Rasool-Allah^{-saww} observed patience in all of his^{-saww} situations. Then He^{-azwj} Gave the glad tidings of the Imams^{-asws} from his^{-saww} Family, and characterised them^{-asws} with the patience. So He^{-azwj} Said: **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]**’.⁸⁶

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن علي ابن هلال الأحمسي، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر محمد بن علي (صلوات الله عليهم)، قال: «نزلت هذه الآية في ولد فاطمة (عليها السلام) خاصة: وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوقِنُونَ».

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2

⁸⁶ تفسير القمي 1: 197

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al-Saqafy, from Ali Ibn Hilal Al-Ahmasy, from Al-Hassan Bin Wahab Al-Abasy, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} has said: 'This Verse was Revealed in particular for the sons^{-asws} of (Syeda) Fatima^{-asws}: ***And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]***'.⁸⁷

الْخِصَالُ الْعِجْلِيُّ عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُثَلْوَلٍ عَنْ أَبِي مُعَاوِيَةَ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَ النَّصُوصُ وَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ وَ أَتْقَاهُمْ لِلَّهِ وَ أَنْ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونَ لَهُ الْمُعْجَزُ وَ الدَّلِيلُ وَ تَنَامَ عَيْنُهُ وَ لَا يَنَامَ قَلْبُهُ وَ لَا يَكُونُ لَهُ يَأْسٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ.

(The book) 'Al Khisaal' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiyah, from Suleyman Bin Mihran,

'From Abu Abdullah^{-asws} (sixth Imam) says: 'Ten characteristics are from the attributes of the Imam^{-asws} – The infallibility, and the texts, and he^{-asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{-azwj}, and their most knowledgeable with the Book of Allah^{-azwj}, and he^{-asws} would be the owner of the apparent bequest, and there would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep, and there would not happen to be any shadow for him^{-asws}, and he^{-asws} will see that which (lies) behind him^{-asws} just as he^{-asws} sees from in front of him^{-asws}'.⁸⁸

See, additional Ahadeeth, [Recognition of a Divine Imam-asws | Hubeali](#)

VERSE 25

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {25}

Surely, your Lord, He will Decide between them on the Day of Judgement regarding what they were differing in [32:25]

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُرَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفَهْرِيِّ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرٍو بْنِ شَيْخٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَوْضَعْنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَمْ أَفَعَلَكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَ مِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far^{-asws}, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}, the differing among the Shias in this Doctrine causes me pain'. He^{-asws} said: 'O Jabir, shall I^{-asws} not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}'.

⁸⁷ تأويل الآيات 2: 444/8، شواهد التنزيل 1: 454/625.

⁸⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

قَالَ فَلَا تَخْتَلِفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ ع قُلْتُ إِذَا شِئْتُ قَالَ اسْمَعْ وَ ع وَ بَلَغَ حَيْثُ انْتَهَتْ بِكَ رَاحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ حِينَ فَرَعَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيفِهِ

He^{-asws} said: 'So do not differ if they differ, O Jabir. The one who fights against the Master^{-asws} of the Era (Imam^{-asws} of his time) is like the one who has fought against Rasool-Allah^{-saww} in his^{-saww} days. O Jabir, listen attentively'. I said, 'As you^{-asws} like'. He^{-asws} said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-ul-Momineen^{-asws} preached to the People at Al-Medina, seven days after the passing away of the Messenger^{-saww} of Allah^{-azwj}, and that was when he^{-asws} was free from collecting the Quran and compiling it.

فَقَالَ . . . وَ يَا أَهْلَ الانْحِرَافِ وَ الصُّدُودِ عَنِ اللَّهِ عَزَّ وَ دَجَرُهُ وَ رَسُولِهِ وَ صِرَاطِهِ وَ أَعْلَامِ الْأَزْمِنَةِ اتَّقِنُوا بِسَوَادِ وُجُوهِكُمْ وَ غَضَبِ رَبِّكُمْ جَزَاءً بِمَا كُنْتُمْ تَعْمَلُونَ وَ مَا مِنْ رَسُولٍ سَلَفَ وَ لَا نَبِيٍّ مَضَى إِلَّا وَ قَدْ كَانَ خُبْرًا أَمْتُهُ بِالْمُرْسَلِ الْوَارِدِ مِنْ بَعْدِهِ وَ مُبَشِّرًا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مُوصِيًا قَوْمَهُ بِاتِّبَاعِهِ وَ مُحَلِّيَهُ عِنْدَ قَوْمِهِ لِبَعْرِفُوهُ بِصِفَتِهِ وَ لِيَتَّبِعُوهُ عَلَى شَرِيعَتِهِ وَ لِقَالَا يَضِلُّوا فِيهِ مِنْ بَعْدِهِ

He^{-asws} said: . . . 'And O people of the deviation, and the diverters from Allah^{-azwj}, Mighty is His^{-azwj} Remembrance, and from His^{-azwj} Rasool^{-saww}, and from His^{-azwj} Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord^{-azwj}, a Recompense of what you used to do before. And there is none from the Messengers^{-as} who preceded and none from the Prophets^{-as} of the past except that he^{-as} had informed his^{-as} community of the Rasool^{-saww} to come after him^{-as}, and the glad tidings of Rasool-Allah^{-saww}, and bequeathed to his^{-as} community, and described him^{-saww} to his^{-as} community his^{-saww} qualities, and that they should follow him^{-saww} and be upon his^{-saww} Law, so that they would not stray with regards to him^{-saww} after him^{-as}.

فَيَكُونُ مَنْ هَلَكَ أَوْ ضَلَّ بَعْدَ وَفُوعِ الْإِعْدَارِ وَ الْإِنْدَارِ عَنْ بَيِّنَةٍ وَ تَعْيِينِ حُجَّةٍ

So, the ones who would face destruction and straying afterwards would only be after the occurrence of the reasons and the warnings, and having been acquainted with the evidence, and the arguments having been established.⁸⁹

VERSE 26

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ؕ إِنَّ فِي ذَلِكَ لَآيَاتٍ ۖ أَفَلَا يَسْمَعُونَ {26}

Or, is it not a guidance for them how many We Destroyed before them, from the generations walking around in their dwellings? Surely, there are Signs in that. So will they not be listening? [32:26]

⁸⁹ Al-Kafi, vol 8, H 14452 (Extract)

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) 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».

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}: 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), and 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'.

VERSES 27 - 30

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ {27}

Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27]

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ {28}

And they are saying, 'When would this victory be, if you are truthful?' [32:28]

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ {29}

Say: 'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29]

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ {30}

Therefore, turn away from them and wait, surely they too are waiting [32:30]

علي بن إبراهيم، في قوله: أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ، قال: الأرض الخراب، و هو مثل ضربه الله في الرجعة و القائم (عليه السلام)،

Ali Bin Ibrahim,

(It has been narrated) regarding His^{-azwj} Words: **Or do they not see that We Drive the water to a barren land [32:27]**, said, 'The spoilt land, and it is an example Struck by Allah^{-azwj} regarding the Return (الرجعة) and Al-Qaim^{-asws} (water to a barren land).

فلما أخبرهم رسول الله (صلى الله عليه و آله) بخبر الرجعة، قالوا: متى هذا الفتح إن كنتم صادقين؟ و هي معطوفة على قوله: وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ،

When Rasool-Allah^{-saww} informed them of the news of the Return (الرجعة), they said, **And they are saying, 'When would this victory be, If you are truthful?' [32:28]**. And this is joined to His^{-azwj} Words: **And We will Make them taste from the smallest Punishment besides the biggest [32:21]**

فقالوا: متى هذا الفتح إن كنتم صادقين؟ فقال الله: قل لهم، يا محمد: يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لَا هُمْ يُنْظَرُونَ فَأَعْرِضْ عَنْهُمْ يَا مُحَمَّد وَ انْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ.

They said, **'When would this victory be, If you are truthful?' [32:28]**. So He^{-azwj} Said: "Say to them O Muhammad^{-saww}! **'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29] Therefore turn away from them and wait, surely they too are waiting [32:30]**'⁹⁰

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ابن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لَا هُمْ يُنْظَرُونَ. قال: «يوم الفتح، يوم تفتح الدنيا على القائم (عليه السلام)، لا ينفع أحدا تقرب بالإيمان ما لم يكن قبل مؤمنا،

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Ibn Daraaj who said,

'I heard Abu Abdullah^{-asws} saying regarding the Words of Allah^{-azwj} Mighty and Majestic: **[32:29] Say: On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited**, he^{-asws} said: 'The Day of the victory, is the Day the world would be opened up for Al-Qaim, and it shall not benefit anyone who will come closer to the Eman if he had not been a Momin before.

و بهذا الفتح موقنا، فذلك الذي ينفعه إيمانه، و يعظم عند الله قدره و شأنه، و تزخرف له يوم القيامة و البعث جنانه، و تحجب عنه نيرانه، و هذا أجر الموالين لأمر المؤمنين (عليه السلام)، و لذريته الطيبين (عليهم السلام)».

And by this victory, he would be certain of, so for it shall benefit his belief. And his value and importance is great in the Presence of Allah^{-azwj}, and the Day of Judgment and the Resurrection would be decorated for his heart, and the Fire would be veiled from him. And this is the Recompense of the one in the Wilayah of Amir-Al-Momineen^{-asws} and his^{-asws} goodly offspring'.⁹¹

In a lengthy Hadeeth during the Rajat, it is narrated:

⁹⁰ تفسير القمي 2: 171
⁹¹ تأويل الآيات 2: 445 / 9

ثُمَّ يَسِيرُ إِلَى مِصْرَ فَيَصْعَدُ مِنْهُ فَيَخْطُبُ النَّاسَ فَتَسْتَبِيرُ الْأَرْضُ بِالْعَدْلِ وَ تُعْطِي السَّمَاءُ قَطْرَهَا وَ الشَّجَرُ ثَمَرَهَا وَ الْأَرْضُ نَبَاتَهَا وَ تَنْتَزِعُ لِأَهْلِهَا وَ تَأْمَنُ الْوُحُوشُ حَتَّى تَرْتَعِي فِي طُرُقِ الْأَرْضِ كَانْعَائِهِمْ وَ يُقَدِّفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمُ فَلَا يَحْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أَخِيهِ مِنْ عِلْمٍ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ يُغْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ-

Then he^{-ajfi} will travel to Egypt. He^{-ajfi} will ascend its pulpit and address the people. The earth will rejoice with the justice and the sky would give its drops, and the tree its fruits, and the earth its vegetation and adorn for its people, and the wild animals would be secure to the extent that they will graze in their streets like their cattle do, and the knowledge would be cast into the hearts of the Momineen, so no Momin would be needy to the knowledge what is with his brother. On that day would be the interpretation of this Verse: **Allah would Enrich each one from His Capaciousness; [4:130].**

وَ تُخْرِجُ لَهُمُ الْأَرْضُ كُنُوزَهَا وَ يَقُولُ الْقَائِمُ كُلُّوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ فَالْمُسْلِمُونَ يَوْمَئِذٍ أَهْلُ صَوَابٍ لِلدِّينِ أُذِنَ لَهُمْ فِي الْكَلَامِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

And the earth will bring out its treasures to them, and Al-Qaim^{-ajfi} would say: 'Eat, **pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24].** On that day the Muslims would be people of correctness of the religion. It will be permitted for them regarding the talking. On that day would be the interpretation of this Verse: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22].**

فَلَا يَقْبَلُ اللَّهُ يَوْمَئِذٍ إِلَّا دِينَهُ الْحَقُّ إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَ أَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ وَ يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لَا هُمْ يُنْظَرُونَ فَأَعْرَضَ عَنْهُمْ وَ انْتَظَرُوا إِلَهُهُمْ مُتَنَظِّرُونَ-

On that day Allah^{-azwj} will not Accept except His^{-azwj} religion of the truth. **Indeed! The sincere Religion is for Allah, [39:3].** On that day would be the interpretation of these Verses: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27] And they are saying, 'When would this victory be, If you are truthful?' [32:28] Say: 'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29].**

فَيَمُكِّتُكُ فِيمَا بَيْنَ خُرُوجِهِ إِلَى يَوْمِ مَوْتِهِ ثَلَاثُمِائَةَ سَنَةٍ وَ نَيْفٍ وَ عِدَّةُ أَصْحَابِهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ مِنْهُمْ تِسْعَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ سَبْعُونَ مِنَ الْجِنِّ

He^{-ajfi} shall remain in what is between his^{-ajfi} emergence up to the day of his^{-ajfi} death, more than three hundred years, and the number of his^{-ajfi} companions would be three hundred and thirteen. From them, nine would be from the children of Israel, and seventy from the Jinn.

وَ مِائَتَانِ وَ أَرْبَعَةٌ وَ ثَلَاثُونَ مِنْهُمْ سَبْعُونَ الَّذِينَ غَضِبُوا لِلنَّبِيِّ ص إِذْ هَجَمْتُهُ مُشْرِكُو قُرَيْشٍ فَطَلَبُوا إِلَى نَبِيِّ اللَّهِ أَنْ يَأْذَنَ لَهُمْ فِي إِجَابَتِهِمْ فَأَذِنَ لَهُمْ حَيْثُ نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ-

And two hundred and thirty-four, from them seventy would be those who had been angered for the Prophet^{-saww} when the Qureysh Polytheists had attacked upon him^{-saww}.

They will seek to the Prophet^{-saww} of Allah^{-azwj} to permit for them in answering them. He^{-saww} will permit for them when this Verse was Revealed: ***Except those who believe and do righteous deeds and remember Allah a lot and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].***

وَ عَشْرُونَ مِنْ أَهْلِ الْيَمَنِ مِنْهُمْ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ مِائَتَانِ وَ أَرْبَعَةَ عَشَرَ الَّذِينَ كَانُوا بِسَاحِلِ الْبَحْرِ مِمَّا يَلِي عَدَنَ فَبَعَثَ إِلَيْهِمْ نَبِيَّ اللَّهِ بِرِسَالَةٍ فَأْتُوا مُسْلِمِينَ وَ مِنْ أَقْنَاءِ النَّاسِ أَلْفَانِ وَ ثَمَانِيَةَ وَ سَبْعَةَ عَشَرَ

And twenty from the people of Al Yemen. From them would be Al Miqdad Bin Al Aswad^{-ra}. And two hundred and fourteen, those who were at the coast of the sea from what follows Aden. The Prophet^{-saww} of Allah^{-azwj} will send them a message. They will come submitting. And from the variety of the people would be two thousand three hundred and seventeen.

وَ مِنَ الْمَلَائِكَةِ أَرْبَعُونَ أَلْفًا مِنْ ذَلِكَ مِنَ الْمُسَوِّمِينَ ثَلَاثَةُ آلَافٍ وَ مِنَ الْمُرَدِّفِينَ خَمْسَةُ آلَافٍ فَجَمِيعُ أَصْحَابِهِ عَ سَبْعَةٌ وَ أَرْبَعُونَ أَلْفًا وَ مِائَةٌ وَ ثَلَاثُونَ مِنْ ذَلِكَ تِسْعَةُ رَعُوسٍ مَعَ كُلِّ رَأْسٍ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ مِنَ الْجِنِّ وَ الْإِنْسِ عِدَّةٌ يَوْمَ بُدْرِ

And from the Angels there would be forty thousand. From that, from the marked ones would be three thousand, and from the ones following each other would be five thousand. So, the total of his^{-ajfj} companions would be forty-seven thousand one hundred and thirty. From that there would be nine chiefs, with every chief from the Angels there would be four thousand from the Jinn and the humans, the number on the day of Badr.

فَبِهِمْ يُقَاتِلُ وَ إِيَّاهُمْ يَنْصُرُ اللَّهُ وَ بِهِمْ يَنْتَصِرُ وَ بِهِمْ يُقَدَّمُ النَّصْرُ وَ مِنْهُمْ نَصْرَةُ الْأَرْضِ

So, by them he^{-ajfj} will fight, and Allah^{-azwj} will Help them, and by them he^{-ajfj} will achieve victory, and by them the help shall preceded, and from them would be the freshness of the earth.

كَتَبْتُهَا كَمَا وَجَدْتُهَا وَ فِيهَا نَقْصُ حُرُوفٍ.

I have written it just as I found it, and in it were deficient (missing) letters (words)".⁹²

⁹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 86