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CHAPTER 39**AL-ZUMAR****(Throngs)****(75 VERSES)****VERSES 45 - 75**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {45}

And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those from besides Him are mentioned, then they are joyful [39:45]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ حَدَّثَنِي أَبُو الْخَطَّابِ فِي أَحْسَنِ مَا يَكُونُ حَالًا قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فَقَالَ وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ بِطَاعَةِ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ مِنْ آلِ مُحَمَّدٍ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَ إِذَا ذُكِرَ الَّذِينَ لَمْ يَأْمُرِ اللَّهُ بِطَاعَتِهِمْ إِذَا هُمْ يَسْتَبْشِرُونَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said, 'Narrated to me Abu Al-Khattab in the best of conditions that:

'He asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]**, so he^{-asws} said: **And when Allah Alone is mentioned** –the obedience to the one^{-asws} whose obedience Allah^{-azwj} has Commanded, from the Progeny^{-asws} of Muhammad^{-saww}, **the hearts of those who do not believe in the Hereafter shrink**, and when there is a mention of the those, the obedience to whom Allah^{-azwj} has not Commanded for, **then they are joyful [39:45]**'¹.

¹ Al Kafi – H 14919

محمد بن العباس، قال: حدثني محمد بن الحسين، عن إدريس بن زياد، عن حنان بن سدير، عن أبيه، قال: سمعت صامتا يبيع الهروي، و قد سأل أبا جعفر (عليه السلام) عن المرجئة، فقال: «صل معهم، و اشهد جنازتهم، و عد مرضاهم، و لا تستغفر لهم، فإننا إذا ذكرنا عندهم اشتمأت قلوبهم، و إذا ذكر الذين من دوننا إذا هم يستبشرون».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Idrees Bin Ziyad, from Hanan Bin Sudeyr, from his father, who said,

'I heard Samata ask Abu Ja'far^{-asws} about the Murjiites, so he^{-asws} said: 'Pray Salat with them, and attend their funerals, and console their sick ones, but do not seek Forgiveness for them, for when we^{-asws} are mentioned in their presence, their hearts shrink, and when the ones other than us^{-asws} are mentioned, **then they are joyful [39:45]**'²

حدثنا احمد بن محمد عن ابي العباس بن معروف عن الحجال عن حبيب الخنعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابي الخطاب فقال اذكر لي بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشتمأت إلى آخر الاية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajaal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah^{-asws} of what Abu Al-Khattab has been saying. He^{-asws} said: 'Some have mentioned to me^{-asws} what he has been saying'. I said, 'With regards to the Words of Allah^{-azwj} Mighty and Majestic: **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]**, he says, '**And when Allah Alone is mentioned**, this is Amir-ul-Momineen^{-asws}, **and when those from besides Him are mentioned**, this is that one and that one (Abu Bakr and Umar)'.

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah^{-asws} said: 'The one who says this is a Polytheist', three times. 'I^{-asws} am, O Allah^{-azwj} disavow from him' - three times. 'But, by that it means Allah^{-azwj} Himself^{-azwj}, but, by that it means Allah^{-azwj} Himself^{-azwj}, and He^{-azwj} has Informed in (Surah) Ha Meem: **That is because when you were called to Allah Alone, you disbelieve [40:12]**'. I said, 'Does it mean by that Amir-al-Momineen^{-asws}?'

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

Abu Abdullah^{-asws} said: 'The one who says this, is a Polytheist. I^{-asws} am to Allah^{-azwj}, disavowed from him', - three times. 'But, by that it means Himself^{-azwj}'³

² تأويل الآيات 2: 19 / 517

³ Basaair Al Darajaat – P 10 CH 21 H 4

يُنِ أَسْوَلِ الْكَافِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ: إِنَّ خَدَيْتَكُمْ هَذَا لَتَشْمِزُ مِنْهُ الْقُلُوبُ قُلُوبَ الرِّجَالِ فَمَنْ أَقْرَبَ بِهِ فَرِيدُوهُ، وَ مَنْ أَنْكَرَهُ فَذَرُوهُ

In Usool Al Kafi – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Suleyman Bin Salih,

‘Raising it from Abu Ja’far^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘These Ahadeeth of yours, the hearts shrink from it, the heart of the men. So, the one who accepts it, increase it for him, and one who denies it, cut him off (from narrating further Ahadeeth)’^{.4}

VERSE 46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ {46}

Say: ‘O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in’ [39:46]

ابن 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 و جل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: 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: **the Knower of the unseen and the seen [39:46]**, said: ‘The unseen is what has yet to come into being, and the seen is what has already happened’^{.5}

تَفْسِيرُ النَّعَلِيِّ قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ لِبَعْضِ مَنْ شَهِدَ قَتْلَ الْحُسَيْنِ عِ جَنَّتُمْ بِهَا مُعَلَّقِيهَا يَعْني الرُّؤُوسَ ثُمَّ قَالَ وَ اللَّهُ لَقَدْ قَتَلْتُمْ صَفْوَةً لَوْ أَدْرَكْتُمْ رَسُولَ اللَّهِ ص لَقَبَلْتُمْ أَفْوَاهَهُمْ وَ أَجْلَسْتُمْ فِي حَجْرِهِ

Tafseer Al-Sa’alby – ‘Al-Rabie Bin Khuseym said to one who had witnessed the killing of Al-Husayn^{-asws}, ‘You came with these hanging?’ – meaning the heads. Then he said, ‘By Allah^{-azwj}! You have killed elites. If Rasool-Allah^{-saww} had come across them, he^{-saww} would have kissed their mouths and seated them in his^{-saww} lap’.

ثُمَّ قَرَأَ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ.

The he recited: **‘O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in’ [39:46]**^{.6}

⁴ H 67 – تفسير نور الثقلين، ج4، ص: 491

⁵ معاني الأخبار: 1/146

وَمِنْ إِثَارِهَا عَلَى نَفْسِهِ ص مَا رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: عَطِشَ الْمُسْلِمُونَ عَطْشًا شَدِيدًا فَجَاءَتْ فَاطِمَةُ بِالْحَسَنِ وَالْحُسَيْنِ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُمَا صَغِيرَانِ لَا يَحْتَمِلَانِ الْعَطْشَ

And from both their^{-asws} impacts upon himself^{-saww}, is what is reported from Ali^{-asws} having said: 'The Muslims were thirsty with severe thirst, so (Syeda) Fatima^{-asws} came with Al-Hassan^{-asws} and Al-Husayn^{-asws} to the Prophet^{-saww}. She^{-asws} said: 'O Rasool-Allah^{-saww}! They^{-asws} are both young. They^{-asws} cannot endure the thirst'.

فَدَعَا الْحَسَنَ فَأَعْطَاهُ لِسَانَهُ فَمَصَّهُ حَتَّى ارْتَوَى. ثُمَّ دَعَا الْحُسَيْنَ فَأَعْطَاهُ لِسَانَهُ فَمَصَّهُ حَتَّى ارْتَوَى.

He^{-saww} called Al-Hassan^{-asws} and gave him^{-asws} his^{-saww} tongue. He^{-asws} sucked it until he^{-asws} was saturated. Then he^{-asws} called Al-Husayn^{-asws} and gave him^{-asws} his^{-saww} tongue. He^{-asws} sucked it until he^{-asws} was saturated".⁷

VERSES 47 - 52

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ {47}

And even if for the one who is unjust, would be whatever is in the earth in entirety and the like of it with along with it, in order to ransom him with from the evil Punishment on the Day of Judgment, and there would still appear to them from Allah, what they were not expecting [39:47]

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {48}

And it would appear to them, the evil deed what they had earned, and it would surround them, what they had been mocking with [39:48]

و سألت جبرئيل (عليه السلام) أن يستعفي لي من تبليغ ذلك إليكم - أيها الناس - لعلمي بقلة المتقين، وكثرة المنافقين، وإدغال الأثمين، و ختل المستهزئين، الذين وصفهم الله في كتابه بأهم يقولون باللسنتهم ما ليس في قلوبهم

(After performing the farewell Hajj, Allah^{-azwj} Asked His^{-azwj} Prophet^{-saww} to announce his successor and Sent Jibraeel to His^{-azwj} Prophet^{-saww}): And I^{-saww} asked Jibraeel^{-as} to exempt me^{-saww} from delivering that to you all - O you people - due to my^{-saww} knowledge of the scarcity of the pious ones and abundance of the hypocrites, and the corruption of the sinners, and the deception of the mockers, those whom Allah^{-azwj} has Described in His^{-azwj} Book that: **They are saying with their tongues what isn't in their hearts [48:11].**

⁶ Bihar Al Anwaar - V 43, The book of History - Al Hassan^{-asws} and Al Husayn^{-asws}, Ch 12 H 49 m

⁷ Bihar Al Anwaar - V 43, The book of History - Al Hassan^{-asws} and Al Husayn^{-asws}, Ch 12 H 49 n

و يحسبونه هينا، و هو عند الله عظيم، لكثرة أذاهم لي غير مرة حتى سموني أذنا و زعموا أنه كذلك، لكثرة ملازمتي إياه و إقبالي عليه حتى أنزل الله في ذلك الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ فَقَالَ قُلٌ أُذُنٌ عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ خَيْرٌ لَكُمْ إِلَى آخِرِ الْآيَةِ،

And they are considering it as insignificant while it is grievous in the Presence of Allah^{-azwj}, due to their frequently hurting me^{-saww} time and against until they hear me^{-saww} with their ears and they claimed that it was like that, due to my^{-saww} frequently adhering to him^{-asws} and my^{-saww} facing towards him^{-asws}, until Allah^{-azwj} Revealed regarding that: **And those who are hurting the Prophet and are saying, 'He is a hearer'. (He Said): "Say: 'A hearer – upon those who are claiming that he is a hearer, is better for you [9:61] – up to the end of the Verse.**

و لو شئت أن أسمى القائلين بأسمائهم لسميت و أومأت إليهم بأعيانهم، و لو شئت أن أدل عليهم لدللت، و لكني في أمرهم قد تكرمت، و كل ذلك لا يرضى الله عني إلا أن ابلغ ما أنزل إلي، فقال: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ الْآيَةَ.

And if I^{-saww} had desired to name the speakers with their names, I^{-saww} would have named, and gestured towards them with their elders, and if I^{-asws} had desired to point upon them I^{-saww} would have pointed. But, with regards to their matter, I^{-saww} have been gracious, and all that Allah^{-azwj} is not Pleased from me^{-saww} until I^{-saww} deliver what He^{-azwj} Revealed unto me^{-saww}, so He^{-azwj} Said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67] – the Verse (an extract).**⁸

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {49}

So when harm touches the human being, he supplicates to Us. Then, when We Bestow upon him a Favour from Us, he says, 'But rather, I have acquired it by knowledge'. But, it is a Fitna, but most of them do not know [39:49]

قَدْ قَالهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {50}

Those before them has (also) said it, but it did not avail them, what they had been earning [39:50]

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ {51}

⁸ روضة الواعظين: 89

So there befell with them the evil of what they had earned. And those who were unjust from these ones, the evil of what have earned shall befall them, and they would not be escaping [39:51]

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {52}

Or, do they not know that Allah Extends the sustenance to the one He so Desires to and Retrains? Surely, in that there are Signs for a believing people [39:52]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فندعوه و لا نرى إجابة!

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah^{-asws}, when 'I said, 'There are two Verses in the Book of Allah^{-azwj} Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He^{-asws} said: 'And what are these two?' I said, '(The first one is) the Words of Allah^{-azwj} Mighty and Majestic: **"Supplicate to Me, I will Answer you [40:60]**. So we supplicate to Him^{-azwj}, and we do not see an Answer!'

قال: «أفترى الله عز و جل أخلف وعده؟» قلت: لا. قال: «فبما ذلك؟» قلت: لا أدري.

He^{-asws} said; 'Do you think that Allah^{-azwj} Mighty and Majestic is Opposing His^{-azwj} Own Promise?' I said, 'No'. He^{-asws} said: 'So why is it like that?' I said, 'I do not know'.

قال: «و لكي أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعبد منها، فهذا جهة الدعاء».

He^{-asws} said: 'But, I^{-asws} shall inform you. The one who obeys Allah^{-azwj} Mighty and Majestic regarding whatever He^{-azwj} has Commanded him from the mannerisms of the supplication, He^{-azwj} would Answer him'. I said, 'And what are its mannerisms of the supplication?' He^{-asws} said: 'You begin by the Praise of Allah^{-azwj} and mention His^{-azwj} Bounties which are with you. Then thank Him^{-azwj}, then send greetings upon the Prophet^{-sawww}. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفا!

Then he^{-asws} said: 'And what was the other Verse?' I said, 'The Words of Allah^{-azwj} Mighty and Majestic: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]**. And I spend but I do not see its replacement!'

قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فم ذلك؟» قلت: لا أدري.

He^{-asws} said: 'Do you think that Allah^{-azwj} Mighty and Majestic Opposes His^{-azwj} Own Promise?' So I said, 'No'. He^{-asws} said: 'So why is that then?' I said, 'I do not know'.

قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه.»

The Imam^{-asws} said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.⁹

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُمُ النَّاسَ وَ يُزَيِّدُهُمْ فِي الدُّنْيَا وَ يُرَعِّبُهُمْ فِي الْأَخْرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حُفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali^{-asws} Bin Al-Husayn^{-asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Rasool-Allah^{-saww} which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُخَضَّراً وَ مِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَداً بَعِيداً وَ يُخَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ يُخَذِّكُ يَا ابْنَ آدَمَ الْعَاقِلَ وَ لَيْسَ بِمَعْقُولٍ عَنْهُ

He^{-asws} was saying: 'O you people! Fear Allah^{-azwj} and know that you will be returning to Him^{-azwj}. So, each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah^{-azwj} Himself^{-azwj} has Cautioned you, and woe be unto you O heedless son of Adam^{-as} for He^{-azwj} is not Heedless of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أُسْرِعُ شَيْءٌ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَيْثُماً يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبِضَ الْمَلَكُ رُوحَكَ وَ صَبَرْتَ إِلَى قَبْرِكَ وَ حِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ افْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمَسْأَلَتَيْكَ وَ شَدِيدِ امْتِحَانِكَ

O son of Adam^{-as}, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, Naakir and Nakeer (two questioning Angels) to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ وَ عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمْرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

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And indeed! the first thing what they will ask you would be about your Lord^{-azwj} which you had worshipped, and about your Prophet^{-saww} who^{-saww} was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam^{-asws} whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَحُذِّرْكَ وَ انْظُرْ لِنَفْسِكَ وَ اَعِدَّ الْجَوَابَ قَبْلَ الْاِمْتِحَانِ وَ الْمَسْأَلَةِ وَ الْاِخْتِبَارِ فَإِنَّ تَأْتِيكَ مُؤْمِنًا عَارِفًا بِدِينِكَ مُتَّبِعًا لِلصَّادِقِينَ مُوَالِيًا لِأَوْلِيَاءِ اللَّهِ لَقَاءَكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ

So, take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So, if you are a Believer having understood your Religion, followed the truthful ones^{-asws}, befriended the friends of Allah^{-azwj}, Allah^{-azwj} will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah^{-azwj} Mighty and Majestic.

وَ اسْتَقْبَلَتْكَ الْمَلَائِكَةُ بِالرَّوْحِ وَ الرَّيْحَانِ وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجَلَجَلِ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيَّبَتْ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلَتْكَ مَلَائِكَةُ الْعَذَابِ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ جَحِيمٍ

And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وِرَاءِ هَذَا اعْظَمَ وَ أَقْطَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمٌ الْآرْفَةُ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْدِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

And know, O son of Adam^{-as} that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of witnessing. Allah^{-azwj} Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So, the one who was from the Momineen having done a good deed in this world the weight of an atom would find it, and the one was from the Momineen having done an evil deed in this world the weight of an atom would find it too.¹⁰

¹⁰ Al Kafi – H 14477 (Extract)

VERSES 53 - 55

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ {53}

Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَىٰ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي (عليه السلام) يَقُولُ مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِلَّا الْقَلْبُ لِيُؤَاقِعَ الْخَطِيئَةَ فَمَا نَزَالَ بِهِ حَتَّىٰ تَغْلِبَ عَلَيْهِ فَيُصَيِّرَ أَعْلَاهُ أَسْفَلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} was saying: 'There is none from the things which is more spoiling for the heart than a sin. If the heart falls for the sin, so it (the sin) does not cease to be with it until it overcomes it (the heart), and its upper part comes to be its lower' (the inverted heart void of Eman).¹¹

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عِزِّ يَضْرِبُ وَلَا نَكْبَةٍ وَلَا صُدَاعٍ وَلَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ .

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is no vein being struck, nor a calamity, nor a headache, nor an illness except due to a sin, and these are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book [42:30] **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults)**'.

Then he^{-asws} said: 'وَمَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤَاخِذُ بِهِ' And what He^{-azwj} Forgives is much more than what He^{-azwj} Seizes with'.¹²

The Altered Verse

محمد بن علي، عن عمرو بن عثمان، عن عمران بن سليمان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعاً، فقال: «إن الله يغفر لكم جميعاً الذنوب».

Muhammad Bin Ali, from Amro Bin Usman, from Umran Bin Suleyman, from Abu Baseer,

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 1

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

'Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether [39:53]***, said: '***Surely Allah Forgives for you the sins altogether***'.

قال: فقلت: ليس هكذا نقرأ، فقال: «يا أبا محمد، فإذا غفر الله الذنوب جميعاً فلماذا يعذب؟ والله ما عني من عباده غيرنا وغير شيعتنا، وما نزلت إلا هكذا: إن الله يغفر لكم جميعاً الذنوب».

I said, 'This is not how we read it!' So he^{-asws} said: 'O Abu Muhammad! If Allah^{-azwj} were to Forgive the faults of everyone, so whom will He^{-azwj} Punish? By Allah^{-azwj}! He^{-azwj} does not Mean from His^{-azwj} servants except for us^{-asws} and our^{-asws} Shias, and it was not Revealed except like this – ***Surely Allah Forgives for you the faults altogether [39:53]***'.¹³

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ تَعَالَى فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَاللَّهُ مَا أَرَادَ بِهَذَا عَذِيبِكُمْ فَهَلْ سَرَرْتُمْ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He^{-asws} said: 'O Abu Muhammad, Allah^{-azwj} the High has Mentioned you all when He^{-azwj} Said: ***Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely He is the Forgiving, the Merciful [39:53]***. And Allah^{-azwj} has not Intended by this other than you (Shias). So, have I^{-asws} made you happy, O Abu Muhammad' He said, 'May I be sacrificed for you^{-asws}, increase it for me'. (an extract)¹⁴

علي بن إبراهيم: حدثنا جعفر بن محمد، قال: حدثنا عبد الكريم، عن محمد بن علي، عن محمد ابن الفضيل، عن أبي حمزة، قال: قال أبو جعفر (عليه السلام): «لا يعذر الله يوم القيامة أحدا يقول: يا رب، لم أعلم أن ولد فاطمة هم الولاة على الناس كافة، و في شيعة ولد فاطمة (عليها السلام) أنزل الله هذه الآية خاصة يا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ الْآيَةَ».

Ali Bin Ibrahim, from Ja'far Bin Muhammad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Ibn Al-Fazeyl, from Abu Hamza who said,

'Abu Ja'far^{-asws} said: 'No one would be excused on the Day of Judgement by saying, 'O Lord^{-azwj}! I did not know that the sons^{-asws} of (Syeda) Fatima^{-asws}, they^{-asws} were the Guardians upon all the people'. And it was regarding the Shias of the sons^{-asws} of (Syeda) Fatima^{-asws} in particular, that Allah^{-azwj} Revealed this Verse: ***'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah [39:53]*** – the Verse'.¹⁵

في محاسن البرقي عنه عن أبيه ومحمد بن عيسى عن صفوان بن يحيى عن اسحاق بن عمار عن عباد بن زياد قال: قال لي أبو عبد الله عليه السلام: يا عباد ما على ملة إبراهيم أحد غيركم، وما يقبل الله إلا منكم، ولا يغفر الذنوب إلا لكم.

In Mahasin of Al-Barqy – From him, from his father and Muhammad Bin Isa, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Abaad Bin Ziyad who said,

تأويل الآيات 2: 519 / 23. 13

(Extract) الكافي 8: 35 / 6. 14

تفسير القمي 2: 250. 15

'Abu Abdullah^{-asws} said to me: 'O Abaad! There is no one upon the Nation of Ibrahim apart from you all (Shias), and Allah^{-azwj} Will not Accept (anything) except from you all (Shias), and will not Forgive the sins except for you all (Shias)'.¹⁶

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ {54}

And be penitent to your Lord and submit to Him, before the Punishment comes to you, then you will not be Helped [39:54]

Repentance and how to Seek it?

يَا مُوسَىٰ كُنْ كَمَسْرُوعِي فِيكَ فَإِنَّ مَسْرُوعِي أَنْ أَطَاعَ فَلَا أُعْصَىٰ فَأَمِثْ قَلْبَكَ بِالْحَشِيَّةِ وَكُنْ حَلَقَ النَّيَابِ جَدِيدَ الْقَلْبِ تُخْفَىٰ عَلَىٰ أَهْلِ الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ جُلَسَ النَّبِيِّوتِ مُصْبِحَ اللَّيْلِ وَ أَقْنَتْ بَيْنَ يَدَيَّ فُتُوتَ الصَّابِرِينَ وَ صَحَّ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِيحَاحَ الْمُذْنِبِ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعْنِ بِي عَلَىٰ ذَلِكَ فَإِنِّي نِعَمَ الْعَوْنُ وَ نِعَمَ الْمُسْتَعَانُ

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

يَا مُوسَىٰ لَا تَنْسِنِي عَلَىٰ كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ فَإِنَّ نِسْيَانِي يُفْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ الْمَالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عَصْبَانِي شِقَاءَ الثَّقَلَيْنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانٌ كُلِّ زَمَانٍ آتِي بِالْبَيْدَةِ بَعْدَ الرَّحَاءِ وَ بِالرَّحَاءِ بَعْدَ الشِّدَّةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَىٰ عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَىٰ عَلَيَّ مَا مَنِي مُبْتَدُؤُهُ وَ كَيْفَ لَا يَكُونُ هُنَّكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

O Musa^{-as}! Do not forget Me^{-azwj} in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me^{-azwj} hardens the hearts, and the abundance of the wealth brings the abundance of the sins.

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

يَا مُوسَىٰ عَجَّلِ التَّوْبَةَ وَ اجْرِ الذَّنْبَ وَ تَأَنَّ فِي الْمَكْتَبِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ عَنِّي الْخُذْنِي جُنَّةً لِلشَّدَائِدِ وَ حِصْنًا لِلْمَلِمَاتِ الْأُمُورِ

¹⁶ Tafseer Noor Al Saqalayn – CH 39 H 78

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

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

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

يَا مُوسَى أَطِيبِ الْكَلَامَ لِأَهْلِ النَّارِكَ لِلذُّنُوبِ وَ كُنْ لَهُمْ حَلِيساً وَ اخْذْهُمْ لِعَيْنِكَ إِخْوَاناً وَ جِدَّ مَعَهُمْ يَجِدُونَ مَعَكَ

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

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشْرَةُ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةِ الْهَلَاكُ لَا تُشْرِكُ بِي لَا يَحِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبَ وَ سَدِيدَ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّاعِبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمْتَ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ بِمُحْوَةِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتُسَوِّدُهَا .

O Musa^{-as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me^{-azwj}, it is not Permissible for you that you^{-as} should Associate with Me^{-azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in My^{-azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further)'. (An Extract).¹⁷

وَاتَّبِعُوا أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ
{55}

And follow the best of what is Revealed to you before the Punishment from your Lord (would fall) suddenly, and (when) you are unaware [39:55]

فس، تفسير القمي وَ اتَّبِعُوا أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنَ الْقُرْآنِ وَ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَيْمَةِ وَ الدَّلِيلِ عَلَى ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ فِي الْإِمَامِ الْقَوْلِ الصَّادِقِ ع نَحْنُ جُنُبُ اللَّهِ.

Tafseer Al-Qummi - ***And follow the best of what is Revealed to you before the Punishment from your Lord [39:55]*** – from the Quran and Wilayah of Amir Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are Words of Allah^{-azwj} Mighty and Majestic: ***Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56].***

¹⁷ Al-Kafi V 8 H. 14456 (an extract).

He said, 'Regarding the Imams^{-asws}, due to the words of Al-Sadiq^{-asws}: 'We^{-asws} are the Side of Allah^{-azwj}''¹⁸.

VERSE 56

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاحِرِينَ {56}

Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرِ أَشْهُبٍ أَبُو ذَرٍّ فِي خَبَرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا بَا ذَرٍّ يُؤْتِي بِجَاحِدٍ عَلِيٍّ يَوْمَ الْقِيَمَةِ أَعْمَىٰ أَبْكُمْ يَتَكَبَّرُ فِي ظُلُمَاتٍ يَوْمَ الْقِيَمَةِ، يُنَادِي: يَا حَسْرَتْنَا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ، وَ فِي عُنُقِهِ طَوْقٌ مِنَ النَّارِ.

In the book Al Manaqib of Ibn Shehr Ashub –

'Abu Zarr^{ra} in a Hadeeth from the Prophet^{-saww} (having said): 'O Abu Zarr^{ra}! They will come with the denier of Ali^{-asws} on the Day of Judgment as blind, mournful, weeping in the darkness on the Day of Judgment. He will be calling out, **'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]**, and in his neck would be a collar of Fire''¹⁹.

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ عَمِّهِ حَمَزَةَ بْنِ بَرِيْعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَىٰ بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا حَسْرَتِي عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ قَالَ جَنْبُ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ كَذَلِكَ مَا كَانَ بَعْدَهُ مِنَ الْأَوْصِيَاءِ بِالْمَكَانِ الرَّفِيعِ إِلَىٰ أَنْ يَنْتَهِيَ الْأَمْرُ إِلَىٰ آخِرِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie, from Ali Bin Suweyd,

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**. He^{-asws} said: 'Direction to Allah^{-azwj}, is Amir Al-Momineen^{-asws}, and similar to that are the ones from after him^{-asws} from the successors^{-asws}, with the high place up to the matter ending to the last of them^{-asws}'²⁰.

وعنه: عن محمد بن يحيى، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن حسان الجمال، قال: حدثني هاشم بن أبي عمار الجني، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «أنا عين الله [و أنا يد الله]، و أنا جنب الله و أنا باب الله».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hasaan Al-Jamal, from Hashim Bin Abu Amaar Al-Janby who said,

¹⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 14

¹⁹ H 454 – تفسير نور الثقلين، ج3، ص: 228

²⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 9

'I heard Amir-Al-Momineen^{-asws} saying: 'I^{-asws} am the Eye of Allah^{-azwj}, and I^{-asws} and the Hand of Allah^{-azwj}, and I^{-asws} and the Side of Allah^{-azwj}, and I^{-asws} am the Door of Allah^{-azwj}'.²¹

محمد بن العباس، قال: حدثنا أحمد بن هودّة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن حران بن أعين، عن أبان بن تغلب، عن جعفر بن محمد، عن أبيه، عن آياته (عليهم السلام)، في قول الله عز و جل: يا حَسْرَتِي عَلَى ما فَرَطْتُ فِي جَنبِ اللَّهِ. قال: «خلقنا و الله من نور جنب الله خلقنا الله جزءا من جنب الله، و ذلك قوله عز و جل: يا حَسْرَتِي عَلَى ما فَرَطْتُ فِي جَنبِ اللَّهِ يعني في ولاية علي (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Hamran Bin Ayn, from Aban Bin Taghlab,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**, said: 'By Allah^{-azwj}! We^{-asws} were Created from the Light of the Side of Allah^{-azwj}. Allah^{-azwj} Created us^{-asws} as part of the Side of Allah^{-azwj}, and these are the Words of the Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**, Meaning, regarding the Wilayah of Ali^{-asws}'.²²

وعنه، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن حسين بن علي بن بهيس، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر محمد بن علي (عليه السلام)، في قول الله عز و جل: اَنَّ تَقْوَلَ نَفْسٌ يا حَسْرَتِي عَلَى ما فَرَطْتُ فِي جَنبِ اللَّهِ، قال: «قال علي (عليه السلام): أنا جنب الله، و أنا حسرة للناس يوم القيامة»

And from him, from Ali Bin Al-Abbas, from Hasan Bin Muhammad, from Husayn Bin Ali Bin Baheys, from Musa Bin Abu Al-Ghadeer, from Ata'a Al-Hamdany,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]**, said: 'Ali^{-asws} said: 'I^{-asws} am the Side of Allah^{-azwj}, and I^{-asws} am the regret of the (Hostile) people on the Day of Judgement'.²³

وعنه، قال: حدثنا أحمد بن هودّة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سدير الصيرفي، قال: سمعت أبا عبد الله (عليه السلام) يقول: و قد سأله رجل عن قول الله عز و جل: يا حَسْرَتِي عَلَى ما فَرَطْتُ فِي جَنبِ اللَّهِ، فقال أبو عبد الله (عليه السلام): «نحن و الله خلقنا من نور جنب الله تعالى، و ذلك قول الكافر إذا استقرت به الدار: يا حَسْرَتِي عَلَى ما فَرَطْتُ فِي جَنبِ اللَّهِ يعني ولاية محمد و آل محمد (صلوات الله عليهم أجمعين)».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sudeyr Al-Sayrafi who said,

'I heard Abu Abdullah^{-asws} saying, and a man had asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**, so Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are Created from the Light of Side of Allah^{-azwj} the Exalted, and that is the speech of the Kafir when he is settled in the House (of the

²¹ الكافي 1: 113 / 8

²² تأويل الآيات 2: 24 / 519

²³ تأويل الآيات 2: 25 / 520

Hereafter), **'O regret, upon what I wasted regarding the Side of Allah [39:56]** - Meaning, Wilayah of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}.²⁴

عنه، قال: حدثني داود بن سليمان القطان، قال: حدثني أحمد بن زياد اليماني، عن اسراييل، عن جابر، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: لقنوا موتاكم " لا اله الا الله " فأما انس للمؤمن من حين يترق قبره،

From him, from Dawood Bin Suleyman Al Qataan, from Ahmad Bin Ziyad Al Yamai, from Israil, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Educate your dying ones to say, 'There is no god except for Allah^{-azwj}', for it would be a friend for the Momineen when he is ripped apart (body disintegrates) in his grave'.

قال: قال لي جبرئيل (ع): يا محمد، لو تراهم حين يخرجون من قبورهم ينفضون التراب عن رؤسهم، هذا يقول: لا اله الا الله والحمد لله ببيض وجهه، وهذا يقول: يا حسرتاه على ما فرطت في جنب الله.

Jibraeel^{-as} said to me^{-saww}: 'O Muhammad^{-saww}! If only you^{-saww} could see them coming out from their graves and they are shaking the dust from their heads. This one would be saying, 'There is no god except for Allah^{-azwj}, and the Praise is for Allah^{-azwj}', and his face would be whitened; and this one would be saying, **'O regret, upon what I wasted regarding the Side of Allah [39:56]** (i.e. جنب الله i.e. Ali^{-asws})'.

Please see 3 Ahadeeth in the appendix 1

VERSES 57 - 59

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ {57}

Or it should say, 'Surely if Allah had Guided me, I would have been from the pious ones' [39:57]

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ {58}

Or it should say when it sees the Punishment, 'Surely if there was a return for me, then I would happen to be from the good doers' [39:58]

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ، قال: «الولاية لعلي (عليه السلام)،

Ibn Shehr Ashub,

'Al-Baqir^{-asws}, regarding the Words of the Exalted: **Or it should say, 'Surely if Allah had Guided me, I would have been from the pious ones' [39:57]**, he^{-asws} said: '(Guided to) the Wilayah of Ali^{-asws}.

²⁴ تأويل الآيات 2: 27 / 520

فرد الله عليهم: بلى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ».

So, Allah^{-azwj} Retorted against them: **Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59]**.²⁵

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}'²⁶.

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}!²⁷

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 نأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr 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}!²⁸

VERSE 60

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ
{60}

And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. Isn't there in Hell an abode for the arrogant? [39:60]

²⁵ المناقب 3: 98

²⁶ (Extract) تفسير القمي 1: 199.

²⁷ تفسير القمي 1: 309.

²⁸ (Extract) الكافي 1: 161 / 3

False claimants of the Imamate

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانِ بْنِ أَبِي سَلَامٍ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ
وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ قَالَ مَنْ قَالَ إِنِّي إِمَامٌ وَ لَيْسَ بِإِمَامٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘The Words of Allah^{-azwj} Mighty and Majestic: **And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened [39:60]**’. He^{-asws} said: ‘The one who says, ‘I am an Imam’, and he is not an Imam^{-asws}’.

قَالَ قُلْتُ وَ إِنْ كَانَ عَلَوِيًّا قَالَ وَ إِنْ كَانَ عَلَوِيًّا قُلْتُ وَ إِنْ كَانَ مِنْ وُلْدِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ (عليه السلام) قَالَ وَ إِنْ كَانَ .

He (the narrator) said, ‘I said, ‘And even if he was an Alawiite?’ He^{-asws} said: ‘And even if he was an Alawiite’. I said, ‘And even if he was from the sons of Ali^{-asws} Bin Abu Talib^{-asws}?’ He^{-asws} said: ‘And even if he was’.²⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام)
جُعِلَتْ فِدَاكَ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ قَالَ كُلُّ مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Husayn Bin Al Mukhtar who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! (What about the Verse): **And on the day of Judgement you will see those who lied upon Allah [39:60]**’. He^{-asws} said: ‘Everyone who claims that he is an Imam but he isn’t an Imam’.

قُلْتُ وَ إِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا قَالَ وَ إِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا .

I said, ‘And even if he was a Fatimiide (from the children of Syeda Fatima^{-asws})?’ He^{-asws} said: ‘And even if he was a Fatimiide, Alawiite (from the children of Ali^{-asws})’.³⁰

Truthful narration of Ahadeeth

العياشي: بإسناده، عن خيشمة بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من حدث عنا بحديث فنحن سائلوه عنه يوماً، فإن صدق علينا فإنما يصدق على الله و على رسوله، و إن كذب علينا فإنما يكذب على الله و على رسوله، لأننا إذا حدثنا لا نقول: قال فلان و فلان، و إنما نقول: قال الله و قال رسوله».

Al-Ayyashi, by his chain, from Khayshama Bin Abdul Rahman who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The one who narrated from us^{-asws} with a Hadeeth, we^{-asws} would question him one Day. If he has been truthful towards us^{-asws}, so he would have been

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 85 H 1

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 85 H 3

truthful to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}. And if he has lied against us^{-asws}, so he would have lied against Allah^{-azwj} and against His^{-azwj} Rasool^{-saww}, this is because when we^{-asws} narrate, we^{-asws} do not say: 'So and so, and so and so said it', but rather we^{-asws} say Allah^{-azwj} Said it, or His^{-azwj} Rasool^{-saww} said it'.

ثم تلا هذه الآية: وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ نَّمَّ أَسْأَرُ خَيْثَمَةَ إِلَى أذُنَيْهِ فَقَالَ: صَمْتًا إِنْ لَمْ أَكُنْ سَمِعْتَهُ.

Then he^{-asws} recited this Verse: **And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened [39:60]**. Then he^{-asws} gestured towards the ears of Khayshama, so he^{-asws} said: 'Be silent, if you have not heard it (A Hadeeth from us^{-asws})'.³¹

Saqar – A valley in Hell for the arrogant ones

وعنه، قال: حدثني أبي، عن ابن أبي عمير، عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن في جهنم لواديا للمتكبرين يقال له سقر، شكا إلى الله شدة حره، و سأله أن يتنفس، فأذن له فتنفس فأحرق جهنم».

And from him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Bakeyr,

'Abu Abdullah^{-asws} has said: 'In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah^{-azwj} of the intensity of its heat, and asked Him^{-azwj} if it could breathe. So He^{-azwj} Permitted it. It breathed, and inflamed Hell'.³²

VERSE 61

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ {61}

And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]

(تحف العقول): عن الحسن بن علي (عليه السلام) - في حديث - قال: «و أوصاكم بالتقوى، و جعل التقوى منتهى رضاه، و التقوى باب كل توبة، و رأس كل حكمة، و شرف كل عمل،

Tohaf al Uqool –

'From Al-Hassan Bin Ali^{-asws}, in a Hadeeth, said: 'And I^{-asws} bequeath you with the piety, and you should make the piety as the end point of (achieving) His^{-azwj} Pleasure. And the piety is the door of every repentance, and heart of every wisdom, and nobility of every deed.

بالتقوى فاز من فاز من المتقين، قال الله تبارك و تعالى: إِنَّ لِلْمُتَّقِينَ مَفَازًا، و قال تعالى: وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ».

³¹ مجمع البيان 8: 787

³² تفسير القمي 2: 251.

By the piety will succeed the one who succeeds from the pious ones. Allah^{-azwj} Blessed and Exalted Says: ***Surely for the pious, there would be success [78:31]***. And the Exalted Says: ***And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]***’³³.

VERSE 62

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {62}

Allah is the Creator of all things, and He is a Custodian upon all things [39:62]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله عليه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟ فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا، فأما الخلق و الرزق فلا».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from his father, from Yasir Al-Khadim who said,

‘I said to Al-Reza^{-asws}, ‘What do you^{-asws} say regarding the delegation (of authority)?’ So he^{-asws} said: ‘Allah^{-azwj} Delegated to His^{-azwj} Prophet^{-saww} the matters of His^{-azwj} Religion, so He^{-azwj} Said: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***. But, as for the Creation and the (provision of) sustenance, so no!’

ثم قال (عليه السلام): «إن الله تعالى يقول: الله خالق كل شيء، و يقول تعالى: الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم من يفعل من ذلكم من شيءٍ سبحانه و تعالى عما يشركون».

Then he^{-asws} said: ‘Allah^{-azwj} the Exalted is Saying: ***Allah is the Creator of all things [39:62]***. And the Exalted is Saying: ***Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]***’³⁴.

VERSE 63

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {63}

For him are the Reins of the skies and the earth, and those who disbelieve in the Signs of Allah, they would be the losers [39:63]

علي بن إبراهيم: في قوله تعالى: لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ [يعني] مفاتيح السماوات و الأرض.

Ali Bin Ibrahim –

³³ تحف العقول: 232

³⁴ عيون أخبار الرضا (عليه السلام) 2: 202 / 3

Regarding the Words of the Exalted: ***For him are the Reins of the skies and the earth [39:63] - Meaning the Keys of the skies and the earth'***³⁵

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}!³⁶

VERSE 64

قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ {64}

Say: 'Is it other than Allah that you are instructing me to worship, O you ignoramuses?'
[39:64]

ابن شهر آشوب: الطبري و الواحدي بإسنادهما، عن السدي، و روى ابن بابويه في كتاب (النبوة)، عن زين العابدين (عليه السلام): «أنه اجتمعت قريش إلى أبي طالب و رسول الله (صلى الله عليه و آله) عنده، فقالوا: نسألك عن ابن أخيك النصف منه. قال: و ما النصف منه؟ قالوا: يكف عنا و نكف عنه، فلا يكلمنا و لا نكلمه، و لا يقاتلنا و لا نقاتله، ألا إن هذه الدعوة قد باعدت بين القلوب، و زرعت الشحناء، و أنبتت البغضاء،

Ibn Shehr Ashub – Al-Tabary and Al-Wahidy by their both respective chains, from Al-Sady, and it was reported by Ibn Babuwayh in a Book (Al-Nabuwwa),

'From Zayn Al-Abideen^{-asws} having said: 'Quraysh had gathered to Abu Talib^{-asws} and Rasool-Allah^{-saww} was in his^{-asws} presence, so they said, 'We ask you^{-asws} about the son^{-saww} of your^{-asws} brother^{-asws}, the justice from it'. He^{-asws} said: 'And what is the justice from it?' They said, 'He^{-saww} refrains from us and we refrain from him^{-saww}, so he^{-saww} would not speak to us and we would not speak to him^{-saww}, and he^{-saww} will not fight us and we will not fight him^{-saww}. Indeed! This Invitation (to Al-Islam) has separated the hearts, and planted enmity, and the hatred has grown'.

فقال: يا بن أخي، أ سمعت؟ قال: يا عم لو أنصفتي بنو عمي لأجابوا دعوتي و قبلوا نصيحتي، إن الله تعالى أمرني أن أدعو إلى الحنيفية ملة إبراهيم، فمن أجابني فله عند الله الرضوان، و الخلود في الجنان، و من عصاني قاتلته حتى يحكم الله بيننا، و هو خير الحاكمين.

So he^{-asws} said: 'O son^{-saww} of my^{-asws} brother^{-asws}, did you^{-saww} hear?' He^{-saww} said: 'Yes, O uncle^{-asws}! If the sons of my^{-saww} uncle were to do justice to me^{-saww}, they would have answered my^{-saww} call and accepted my^{-saww} advice. Allah^{-azwj} the Exalted has Commanded me^{-saww} that I^{-saww} should call to the upright Nation of Ibrahim^{-as}. So, the one who answers me^{-saww}, there would be the Pleasure for him in the Presence of Allah^{-azwj}, and eternal abiding in the Gardens. And the ones who disobey me^{-saww}, I^{-saww} would fight them until Allah^{-azwj} Judges between us, and He^{-azwj} is the best of the Judges'.

³⁵ تفسير القمي 2: 251

³⁶ تفسير القمي 1: 309.

فقالوا: قل له أن يكف عن شتم آلهتنا فلا يذكرها بسوء. فنزل: قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونَ بِعِبَادِ أَهْلِهَا الْجَاهِلُونَ».

They said, 'Tell him^{-saww} not to insult our gods, and not to mention them with evil'. So (the Verse): **Say: 'Is it other than Allah that you are instructing me to worship, O you ignoramuses?' [39:64], was Revealed'**.³⁷

VERSES 65 & 66

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ
{65}

And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ {66}

But you (people) should worship Allah and be from the grateful ones' [39:66]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَكَمِ بْنِ مُثَلُّوْلٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ لَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ قَالَ يَعْنِي إِنْ أَشْرَكَتَ فِي الْوِلَايَةِ غَيْرَهُ

Ali Bin Ibrahim, from his father, from Al Hakam Bin Bahloul, from a man,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated [39:65],** he^{-asws} said: 'It Means that if you (people) were to associate others in the Wilayah.

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ يَعْنِي بَلِ اللَّهِ فَاعْبُدْ بِالطَّاعَةِ وَكُنْ مِنَ الشَّاكِرِينَ أَنْ عَصَدْتُكَ بِأَخِيكَ وَ ابْنِ عَمِّكَ .

But you (people) should worship Allah and be from the grateful ones' [39:66] – Meaning, you should worship Allah^{-azwj} by the obedience and be of the thankful ones that I^{-azwj} have Re-enforced you^{-saww} with your^{-saww} brother & cousin'.³⁸

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله الحمدي، عن الحسن بن إسماعيل الأفضس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسأله عن قول الله عز و جل: لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ، فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشرك في ولايته - أي الأول و الثاني - حتى يسكن الناس إلى قولك و يصدقوك،

³⁷ المناقب 1: 59

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 76

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

'I was in his^{-asws} presence, and a group of the people of Al-Kufa came up to him^{-asws}. So they asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***If you (people) were to associate, your deeds would be confiscated [39:65]***, so he^{-asws} said: 'It is not as you are going with it. When Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Prophet^{-saww} that he^{-saww} should nominate Ali^{-asws} as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his^{-asws} Wilayah' – i.e., with the first one and the second one (Abu Bakr and Umar), until the people settle upon your words (calm down) and ratify you.

فلما أنزل الله عز و جل: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ شَكَرًا رسول الله (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأنزل الله عز و جل: لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ.

So, when Allah^{-azwj} Mighty and Majestic Revealed ***O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]***, Rasool-Allah^{-saww} complained to Jibraeel^{-as}: 'The people are belying me^{-saww} and are not accepting from me^{-saww}'. Therefore, Allah^{-azwj} Mighty and Majestic Revealed: ***If you (people) associate, your deeds would be confiscated and you would happen to be from the losers [39:65]***'.³⁹

ابن شهر آشوب: عن أبي جعفر و أبي عبد الله (عليهما السلام): «و لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ الْآيَةَ، وَ ذَلِكَ لَمَّا أَمَرَ اللَّهُ تَعَالَى رَسُولَهُ (صلى الله عليه و آله) أَنْ يَقِيمَ عَلِيًّا (عليه السلام)، وَ أَنْ لَا يَشْرَكَ مَعَ عَلِيٍّ (عليه السلام) شَرِيكًا».

Ibn Shehr Ashub,

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: ***And it has been Revealed to you (people) and to those from before you [39:65]*** – the Verse, and that was when Allah^{-azwj} the Exalted Commanded His^{-azwj} Rasool^{-saww} that he^{-saww} should nominate Ali^{-asws}, and that there should be no association with Ali^{-asws} of an associate'.⁴⁰

[في تفسير علي بن إبراهيم] [قال:] حدثنا جعفر بن أحمد، عن عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: سألته عن قول الله لنبيه: * (لئن أشركت ليحبطن عملك ولتكونن من الخاسرين) *. قال: تفسيرها لئن أمرت بولاية أحد مع ولاية علي من بعدك ليحبطن عملك ولتكونن من الخاسرين.

In Tafseer of Ali Bin Ibrahim, said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww}: ***If you (people) were to associate, your deeds would be confiscated and you would happen to be from the losers [39:65]***. He^{-asws} said: 'It's interpretation is 'If you^{-saww} were to order with the Wilayah

³⁹ تأويل الآيات 2: 32 / 522

⁴⁰ المناقب 1: 252

of anyone (else) with the Wilayah of Ali^{-asws} from after you^{-saww}, ***your deeds would be confiscated and you (people) would happen to be from the losers [39:65]***.⁴¹

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك إن الأنبياء معصومون؟ قال: «بلى». فقال له المأمون فيما سأله: يا أبا الحسن، فأخبرني عن قول الله تعالى: عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ.

Ibn Babuwayh said, 'Tameer Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from hamdan Bin Suleyman Al Neshapuri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. So Al-Mamoun said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Is it not from you^{-asws} words that the Prophets^{-as} are infallible?' He^{-asws} said: 'Yes'. So Al-Mamoun said to him^{-asws} regarding what was asked, 'O Abu Al Hassan^{-asws}! So inform me about the Words of Allah^{-azwj} the Exalted: ***May Allah Pardon you! Why did you permit for them? [9:43]***?'

قال الرضا (عليه السلام): «هذا مما نزل بإياك أعني و اسمعي يا جارة، خاطب الله تعالى بذلك نبيه (صلى الله عليه و آله) و أراد به أمته، و كذلك قوله عز و جل: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ. و قوله تعالى: وَ لَوْ لَا أَنْ تَبْتَئْنَاكَ لَقَدْ كِدْتُمْ تَزْكُرُنَّ إِلَيْهِمْ شَيْئاً قَلِيلاً. قال: صدقت، يا بن رسول الله.

Al-Reza^{-asws} said: 'This is from what was Revealed to Mean you, and for the neighbours to listen. Allah^{-azwj} Addresses His^{-azwj} Prophet^{-saww} by that, and Intends by it his^{-saww} community. And similar to that are His^{-azwj} Words: ***If you (people) were to associate, your deeds would be confiscated and you (people) would happen to be from the losers [39:65]***'. He said, 'You^{-asws} have spoken the truth, O son^{-asws} of Rasool-Allah^{-saww}'.⁴²

Please see Hadeeth on the infallibility of the Prophets^{-as} in the Appendix 3

VERSE 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {67}

And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، و كيف يوصف و قد قال في كتابه: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، فلا يوصف بقدر إلا كان أعظم من ذلك».

⁴¹ Tafseer Abu Hamza Al Sumaly - H No. 265

⁴² عيون أخبار الرضا (عليه السلام) 1: 202 / 1

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al-Fazal-Bin Shazan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al-Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} cannot be described. And how can He^{-azwj} be described and He^{-azwj} has Said in His^{-azwj} Book: **And they are not appreciating Allah with the appreciation that is due to Him [39:67]**, so He^{-azwj} cannot be described with an appreciation, but He^{-azwj} would be greater than that'.⁴³

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان الكليني، قال: حدثنا محمد بن عيسى بن عبيد، قال: سألت أبا الحسن علي بن محمد العسكري (عليه السلام) عن قول الله عز و جل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ.

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'laan Al-Kulayni, from Muhammad Bin Isa Bin Ubeyd who said,

'I asked Abu Al-Hassan Ali^{-asws} Bin Muhammad Al-Askari^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand [39:67]** .

فقال: «ذلك تعبير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ معناه إذ قالوا: إن الأرض جميعاً قبضته يوم القيامة و السماوات مطويات بيمينه؟

So he^{-asws} said: 'That is the taunting (of people) to Allah^{-azwj} Blessed and Exalted as the one who resembles His^{-azwj} creatures. Do you not see that He^{-azwj} Says: **And they are not appreciating Allah with the appreciation that is due to Him [39:67]**? And its Meaning is that they are saying, 'And the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand?

كما قال الله عز و جل: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

(it is) just as Allah^{-azwj} Mighty and Majestic Says: **And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, 'Allah did not Reveal anything upon a person' [6:91]**, then He^{-azwj} Distanced Himself^{-azwj} from the Grip and the Right Hand (having limbs), so He^{-azwj} Said: **Glorious is He and Exalted from what they are associating [39:67]** .⁴⁴

وعنه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بجلول، عن أبيه، عن أبي الحسن العبدى، عن سليمان بن مهران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ.

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

⁴³ الكافي 1: 80 / 11

⁴⁴ التوحيد: 1 / 160.

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He [39:67]**'.

فقال: «يعني ملكه لا يملكه معه أحد، و القبض من الله تعالى في موضع آخر: المنع، و البسط منه: الإعطاء و التوسيع [كما قال عز و جل]، و الله يُقبِضُ و يبسطُ و إِلَيْهِ تُرْجَعُونَ يعني يعطي و يمنع،

He^{-asws} said: 'It Means, He^{-azwj} Possesses it, and no one possesses it with Him^{-azwj}. And the Grip from Allah^{-azwj} the Exalted in another subject is the Prevention, and the Extension from it – the Granting and the Extending (Bounties), as the Mighty and Majestic Says: **And Allah Straitens and Amplifies, and to Him you shall be returning [2:245]**. It Means He^{-azwj} Gives and Prevents.

و القبض منه عز و جل في وجه آخر: الأخذ، و الأخذ في وجه القبول، كما قال: وَ يَأْخُذُ الصَّدَقَاتِ أَي يَقْبَلُهَا مِنْ أَهْلِهَا وَ يَتَّيِبُ عَلَيْهَا».

And the Grip of the Mighty and Majestic in another aspect is the Taking. And the Taking is in its aspect of Acceptance, as He^{-azwj} Says: **and Takes the charities [9:104]**, i.e., He^{-azwj} Accepts it from its rightful ones, and Rewards them accordingly'.

قلت: فقوله عز و جل: وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ؟ قال: «اليمين: اليد، و اليد: القدرة و القوة، يقول عز و جل: وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ أَي بقدرته و قوته سُبحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

I said, 'So (what about) the Words of the Mighty and Majestic: **and the skies having been rolled up in His Right Hand [39:67]**' He^{-asws} said: 'The Right hand – Is the Hand, and the Hand is the Power, and the Power is what the Mighty and Majestic is Saying: **and the skies having been rolled up in His Right Hand [39:67]**, i.e., in His^{-azwj} Power and His^{-azwj} Might, **Glorious is He and Exalted from what they are associating [39:67]**'.⁴⁵

الدليمي: بخذف الإسناد، مرفوعا إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصاري، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, raising in up to

Salman Al-Farsy^{-ra}, from Amir-Al-Momineen^{-asws}, in a Hadeeth of his^{-asws} with a Catholic, amongst a hundred Christian men. So among what the Catholic asked him^{-asws} was, 'Inform me about the Words of the Majestic: **On the Day the earth would be changed to another earth [14:48], and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand [39:67]**. So, if the skies are rolled up, and the earth is Grippled, then where would the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أمأهما طي القرطاس؟». قال: لا، قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

التوحيد: 2 / 161 .⁴⁵

He (Salman Al-Farsy^{ra}) said, 'So he^{-asws} called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he^{-asws} rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He^{-asws} said: 'Open it!' So, he opened it. He^{-asws} said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'. He^{-asws} said: 'So this is how it is in the Power of Allah^{-azwj} when He^{-azwj} Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.⁴⁶

Meanings of the Right Hand of Allah^{-azwj}

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربيعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، وكيف يوصف و قد قال في كتابه: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، فلا يوصف بقدر إلا كان أعظم من ذلك».

Muhammad Bin Yaquob, from Muhammad Bin Ismail, from Al-Fazal-Bin Shazan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al-Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} cannot be described. And how can He^{-azwj} be described and He^{-azwj} has Said in His^{-azwj} Book: **And they are not appreciating Allah with the appreciation that is due to Him [39:67]**, so He^{-azwj} cannot be described with an appreciation, but He^{-azwj} would be greater than that'.⁴⁷

And Imam 10th Imam (Ali^{-asws} Bin Muhammad Al-Askari^{-asws}) Says

كما قال الله عز و جل: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

(it is) just as Allah^{-azwj} Mighty and Majestic Says: **And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, 'Allah did not Reveal anything upon a person' [6:91]**, then He^{-azwj} Distanced Himself^{-azwj} from the Grip and the Right Hand (having limbs), so He^{-azwj} Said: **Glorious is He and Exalted from what they are associating [39:67]**.⁴⁸

A protection from being burnt

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) أَنَّهُ قَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ وَ أَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حَزْرٍ أَوْ عَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاتٍ دَابَّةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ آبِقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

⁴⁶ إرشاد القلوب: 310.

⁴⁷ الكافي 1 / 80 / 11

⁴⁸ التوحيد: 1 / 160.

'From Amir Al-Momineen^{-asws} having said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth, and Honoured the People^{-asws} of his^{-saww} Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me^{-asws} about it'.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤَمِّنُ مِنَ الْحَرَقِ وَالْغَرَقِ

He (the narrator) said, 'So a man stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Inform me about what can secure from the burning, and the drowning?'

فَقَالَ اقْرَأْ هَذِهِ آيَاتِ اللَّهِ الَّتِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِلَى قَوْلِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ الْحَرَقَ وَالْغَرَقَ

He^{-asws} said: 'Recite these Verses - ***Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] And they are not appreciating Allah with the appreciation that is due to Him [39:67]*** up to His^{-azwj} Words: ***Glorious is He and Exalted from what they are associating [39:67]***. So, the one who recites these, so he would be safe from the burning and the drowning.⁴⁹

VERSE 68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ {68}

And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله» .

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No'man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa'akhtat,

'I asked Ali^{-asws} Bin Al-Husayn^{-asws} about the two Blowing (into the Trumpet), how much (time would elapse) between the two?' He^{-asws} said: 'Whatever Allah^{-azwj} so Desires it to be'.

فقيل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟

It was said to him, 'Inform me, O son^{-asws} of Rasool-Allah^{-saww}! How would the Trumpet be Blown into?'

⁴⁹ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21 (Extract)

فقال: «أما النفخة الأولى، فإن الله يأمر إسرائيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرائيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

He^{-asws} said: 'As for the first Blowing, Allah^{-azwj} would Command (the Angel) Israfeel^{-as}, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So when the Angels see Israfeel^{-as} to have descended upon the earth, and with him is the Trumpet, they would say: 'Allah^{-azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky!'

قال: فيهبط إسرائيل بحظيرة بيت المقدس و يستقبل الكعبة، فإذا رآه أهل الأرض، قالوا: قد أذن الله في موت أهل الأرض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الأرض، فلا يبقى في الأرض ذو روح إلا صعق و مات، و يخرج الصوت من الطرف الذي يلي السماء، فلا يبقى ذو روح في السماوات إلا صعق و مات إلا إسرائيل».

He^{-asws} said: 'Israfeel^{-as} would descend by the yard of Bayt Al-Maqdas and face towards the Kabah. So when the people of the earth see him, they would say, 'Allah^{-azwj} has Given Permission for death to be for the people of the earth'. So he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel^{-as}'.

قال: «فيقول الله لإسرائيل: يا إسرائيل مت فيموت إسرائيل، فيمكنون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، و يأمر الجبال فتسير، و هو قوله تعالى: يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَ تَسِيرُ الْجِبَالُ سَيْرًا يعني تنبسط

He^{-asws} said: 'Then Allah^{-azwj} would be Saying to Israfeel^{-as}: "O Israfeel^{-as}! Die!" So Israfeel^{-as} would die. Then (everything) would be remaining in that (situation) for as long as Allah^{-azwj} so Desires it to. Then Allah^{-azwj} would Command the skies, so these would shake. And He^{-azwj} would Command the mountains, so these would disintegrate, and these are the Words of the Exalted: **On the Day they sky will shake with a violent shaking [52:9] And the mountains will move with a (severe) movement [52:10]** - meaning, flattened.

و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يعني بأرض لم تكتسب عليها الذنوب، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته -

And: **On the Day the earth would be changed to another earth [14:48]** - meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He^{-azwj} would Restore the Throne upon the water just as it was the first time around, separate, by His^{-azwj} Magnificence and His^{-azwj} Power'.

قال:- فعند ذلك ينادي الجبار جل جلاله بصوت من قبله جهوري يسمع أقطار السماوات و الأرضين: لمن الملك اليوم؟ فلا يجيبه أحد،

He^{-asws} said: 'When that happens, the Compeller, Majestic is His^{-azwj} Majesty would Call out by a Loud Voice from His^{-azwj} Front which would be heard in the corners of the skies and the firmaments: **"For whom is the Kingdom today? [40:16].** But no one would answer Him^{-azwj}.

فعد ذلك يجيب الجبار عز و جل مجيبا لنفسه: لله الواحد القهار و أنا قهرت الخلائق كلهم و أمتهم، إني أنا الله لا إله إلا أنا وحدي، لا شريك لي و لا وزير، و أنا خلقت خلقي بيدي و أنا أمتهم بمشييتي، و أنا أحييهم بقدرتي،

So during, the Compeller, Mighty and Majestic would Answer Himself^{-azwj}: **For Allah, the One, the Subduer!" [40:16].** And I^{-azwj} Subdued all the creatures and Caused them to die. I^{-azwj} am Allah^{-azwj}. There is no god except to Me^{-azwj} Alone. There is no associate for Me^{-azwj} nor a Vizier, and I^{-azwj} Created My^{-azwj} creation by My^{-azwj} Hands, and I^{-azwj} Caused them to die by My^{-azwj} Desire (Mashi'at), and I^{-azwj} shall Revive them by My^{-azwj} Power".

قال: فينفخ الجبار نفخة في الصور، فيخرج الصوت من أحد الطرفين الذي يلي السماوات، فلا يبقى أحد في السماوات إلا حيي و قام كما كان، و يعود حملة العرش، و تعرض الجنة و النار، و تحشر الخلائق للحساب».

He^{-asws} said: 'Then the Compeller^{-azwj} would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

قال: فرأيت علي ابن الحسين (عليهما السلام) يبكي عند ذلك بكاء شديدا.

He (the narrator) said, 'And I saw Ali^{-asws} Bin Al-Husayn^{-asws} crying as a result of that, with an intense crying'.⁵⁰

Please see additional Hadeeth in the appendix 2

VERSE 69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {69}

And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]

علي بن إبراهيم، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا جعفر بن محمد، قال: حدثني القاسم بن الربيع، قال: حدثنا صباح المدائني، قال: حدثنا المفضل بن عمر، أنه سمع أبا عبد الله (عليه السلام) يقول في قوله تعالى: وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا، قال: «رب الأرض يعني إمام الأرض».

⁵⁰ تفسير القمي 2: 252

Ali Bin Ibrahim said, 'Muhammad Bin Abu Abdullah narrated to us, from Ja'far Bin Muhammad, from Al-Qasi, Bin Al-Rabi'e, from Sabah Al-Mada'iny,

'Al-Mufazzal Bin Umar who heard Abu Abdullah^{-asws} saying regarding the Words of the Exalted: **And the earth will shine with the Noor (Light) of its Lord [39:69]**, The Lord of the earth, means the Imam^{-asws} of the earth'.

قلت: فإذا خرج يكون ماذا؟ قال: «إذن يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام».

I said, 'So what would happen when he^{-asws} comes out?' He^{-asws} said: 'Then the people would be needless of the illumination of the sun and the light of the moon, and they would be going by the Noor (Light) of the Imam^{-asws}'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عَزْلاً بَعْضُهُمْ جُزْأً مُرْداً فِي صَعِيدٍ وَاحِدٍ يَسُوفُهُمُ النُّورُ وَ يَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقْبَةِ الْمَحْشَرِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{-asws} Bin Al-Husayn^{-asws} narrating in the Masjid of the Rasool^{-saww} Allah^{-azwj} saying: 'It was narrated to me^{-asws} by my^{-asws} father^{-asws}, and he^{-asws} heard it from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{-azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَ يَزْدَحْمُونَ دُونَهَا فَيَمْنَعُونَ مِنَ الْمَضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرْفُهُمْ وَ تَضيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ صَجِيحُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوَلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

Some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{-asws} said: 'This will be the first horror from the horrors of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ قِيَامُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيَنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ

He^{-asws} said: 'The Compeller^{-azwj} Blessed and Exalted will Attend to them from above His^{-azwj} Throne in the shadow of the Angels, and He^{-azwj} will Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{-azwj}'.

تفسير القمي 2: 253. 51

قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنكسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَتَخشَعُ أَبْصَارُهُمْ وَتَتَضَرَّبُ فَرَائِصُهُمْ وَ تَفزعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُؤُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمَ عَسِيرٍ

He^{-asws} said: 'So the last of them would hear it just as the first of them'. He^{-asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{-asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحُكْمَ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحُكْمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بِعَدْلِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ

He^{-asws} said: 'Then the Compeller^{-azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{-azwj} will Say to them: "I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}. I^{-azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{-azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{-azwj} Presence today.

أَخْذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبَ عَلَى الْهَيَاتِ وَ لَا يَجُورُ هَذِهِ الْعَقَبَةُ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ أَخْذُ لَهُ بِمَا عِنْدَ الْحِسَابِ

I^{-azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{-azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{-azwj} shall Take from him (the unjust one) during the Reckoning.

فَتَلَازِمُوا أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِمَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيدًا

Therefore, hold on to it, O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{-azwj} am a Witness for you against them, and I^{-azwj} am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازِمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَرَمَهُ بِهَا قَالَ فَيَمَكُثُونَ مَا شَاءَ اللَّهُ

He^{-asws} said: 'So they will recognise each other and seize the opportunity. No one would remain for whom there would be anything from the unjust one any right except that he would claim for it'.

فَيَشْتَدُّ حَالُهُمْ وَ يَكْثُرُ عَرْقُهُمْ وَ يَشْتَدُّ غَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِصَاحِبِ شَدِيدٍ فَيَتَمَتَّنُونَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِيهَا

He^{-asws} said: 'So they would do that for as long as Allah^{-azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So, they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ مِظَالِمَكُمْ

He^{-asws} said: 'And Allah^{-azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{-azwj} Blessed and Exalted which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{-azwj} Blessed and Exalted, and listen to what Allah^{-azwj} Blessed and Exalted is Saying to you all: 'I^{-azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{-azwj} will Take it for you from the one who was unjust to you'.

قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسْلَكِهِمْ وَ تَرَاحُمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مِظَالِمَهُمْ رِجَاءً أَنْ يَتَخَلَّصُوا بِمَا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُ يَا رَبِّ مِظَالِمُنَا أَكْبَرُ مِنْ أَنْ تَهَبَهَا

He^{-asws} said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He^{-asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{-azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَانِ جَنَّانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطَّلِعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأُنْبِيَّةِ وَ الْخَدَمِ قَالَ فَيُطَّلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفِ وَ الْخَدَمِ

He^{-asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwan, the keeper of the Gardens of Al-Firdows?' He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Command him to display from Al-Firdows, a castle of silver with whatever is inside it from the construction and the servants'. He^{-asws} said: 'The butlers and the servants would be seen on the grounds of the castle'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ اذْفَعُوا رُءُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He^{-asws} said: 'So a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He^{-asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ

He^{-asws} said: 'So a Caller will Call out from the Presence of Allah^{-azwj}: "O group of creatures! This is for everyone forgives a Believer'. He^{-asws} said: 'So all of them would be forgiving except for a few'.

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِي الْيَوْمَ ظَلَمٌ وَ لَا يَجُوزُ إِلَى نَارِي الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مِظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَهْلِهَا الْخَلَائِقُ اسْتَعْدُوا لِلْحِسَابِ

He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Say: "There is no Permission to My^{-azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the

one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Reckoning'.

قَالَ ثُمَّ يُحَلَّى سَبِيلَهُمْ فَيَنْطَلِقُونَ إِلَى الْعَمْبِيَةِ يَكْرَهُ بَعْضُهُمْ بَعْضاً حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارِ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتْ الدَّوَابُّ وَ نُصِبَتْ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمْ الْأَيْمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He^{-asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{-azwj} Blessed and Exalted would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{-as}, and the witnesses^{-asws} - and these would be the Imams^{-asws} would be present. Each Imam^{-asws} testifying over the people of his^{-asws} era, having stood among them by the Command of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj}'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيْ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ

He^{-asws} said: 'So a man from Quraysh said to him^{-asws}, 'O son^{-asws} of the Rasool^{-saww} Allah^{-azwj}, if there is a Momin man who has a claim against an Kafir man, which thing would be taken from the Kafir, and he is from the inhabitants of the Fire?'

قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِمَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قِبَلَهُ مِنْ مَظْلَمَةٍ

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the Kafir, so the Kafir would be Punished by it along with his Punishment for his Kufr in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْفَرَشِيُّ فَإِذَا كَانَتْ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ

He^{-asws} said: 'So the Qureshi said to him^{-asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?'

قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَيُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ

He^{-asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'.

قَالَ فَقَالَ لَهُ الْفَرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ

He^{-asws} said: 'The Qureshi said to him^{-asws}: 'If the oppressor does not have any good deeds to his credit?'

قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَيُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He^{-asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.⁵²

VERSES 70 - 72

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ {70}

And every soul shall be Fulfilled for what it had done, and He is more Knowing with what they are doing [39:70]

، المحاسن أبي عن مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: كَانَ أَبُو الْحَسَنِ الرِّضَا ع إِذَا أَكَلَ أُتِيَ بِصَحْفَةٍ فُتَوَضَّعَ قُرْبَ مَا يَدْرِيهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيُوضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ

(The book) 'Al Mahasin' – My father, from Muammar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{-asws} when he used to eat, would come with a bowl, so he^{-asws} would place it near to his^{-asws} meal. So he^{-asws} would extend his^{-asws} hand to the best of the food from what has been brought, and he^{-asws} would take something from everything, place it in that bowl, then order for it to be given to the poor.

ثُمَّ يَتْلُو هَذِهِ الْآيَةَ فَلَا افْتَحَمَ الْعَقَبَةَ ثُمَّ يَقُولُ عَلَّمَ اللَّهُ عَزَّ وَجَلَّ أَنْ لَيْسَ كُلُّ إِنْسَانٍ بِقَدِيرٍ عَلَى عَيْتِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ بِإِطْعَامِ الطَّعَامِ.

Then he^{-asws} would recite this Verse **But he would not attempt the uphill road [90:11]**'. Then he^{-asws} was saying: 'Allah^{-azwj} Mighty and Majestic Knows that every human being does not have the ability to fee a slave, so He^{-azwj} Made a way for them to the Paradise by feeding the food"⁵³

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتِ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۗ قَالُوا بَلَىٰ ۗ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ {71}

And those who commit Kufr would be ushered to Hell in groups, until when they come to it, its gates would be opened and its keepers would say to them: 'Did not the Rasools from you come to you, reciting the Verses of your Lord to you and warning you of the meeting of this Day of yours?' They would say, 'Yes'. But the sentence of the Punishment is Justified upon the Kafirs [39:71]

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {72}

الكافي 8: 79 / 104

⁵³ Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza^{-asws}, Ch 7 H 11

It shall be said: 'Enter the gates of Hell to be eternally therein, and evil is the abode of the arrogant ones [39:72]

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عليهم السلام قال: ان للنار سبعة أبواب باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين، وباب يدخل منه بنو أمية هو لهم خاصة وهو باب لظى، وهو باب سقر وهو باب الهاوية يهوى بهم سبعين خريفا

In the book Al-Khisal —

'Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The Fire (Hell) had seven gates for it. A gate from which Pharaoh^{-la}, and Haman, and Qaroun would enter; and a gate from which the Polytheists, and the Kafirs from the ones who did not believe in Allah^{-azwj} even for the blink of an eye would enter; and a gate from which the clan of Umayya would enter, and this is particularly for them, and it is the gate of fire, and it is the gate of Saqar, and it is the gate of the Haawiya which would boil them for seventy autumns (years).

فكلما هوى بهم سبعين خريفاً فار بهم فورة قذف بهم في اعلاها سبعين خريفاً ثم هوى بهم هكذا سبعين خريفاً فلا يزالون هكذا أبداً خالدين مخلدين، وباب يدخل منه مبغضونا ومحاربونا وخاذلونا وإنه لاعظم الابواب وأشدّها حراً.

So, every time it burns them for seventy autumns/years in the Hereafter, it would fling them with an outburst of flames and throw them down for seventy autumns. Then it would keep doing this to them for seventy autumns, unceasingly for ever and ever, eternally; and a gate from which would enter those that hate us^{-asws}, and fought against us^{-asws}, and humiliated us^{-asws}, and for them is the greatest of the gates, and of the most intense heat'.

قال محمد بن الفضل الرزقي: فقلت لابي عبد الله عليه السلام: الباب الذي ذكرت عن أبيك عن جدك عليهما السلام أنه يدخل منه بنو أمية يدخله من مات منهم على الشرك أو ممن أدرك الاسلام منهم ؟

Muhammad Al-Fazal Al-Razqy said, 'So I said to Abu Abdullah^{-asws}, 'The gate which your^{-asws} father^{-asws} mentioned from his^{-asws} grandfather^{-asws}, from which the clan of Umayya would enter, would it be the ones who died from among them upon the Polytheism, or from the ones who realised Al-Islam from among them?'

فقال: لا ام لك ألم تسمعه يقول: وباب يدخل منه المشركون والكفار، فهذا باب يدخل منه كل مشرك وكل كافر لا يؤمن بيوم الحساب، وهذا الباب الآخر يدخل منه بنو أمية، لأنه هو لابي سفيان ومعاوية وآل مروان خاصة يدخلون من ذلك الباب، فتحطمهم النار فيه حطماً لا يسمع لهم واعية لا يحيون فيها ولا يموتون.

He^{-asws} said: 'No. Did you not hear him^{-asws} saying: 'And a gate from which the Polytheists, and the Kafirs would enter? So this is the gate from which would enter every Polytheist, and every Kafir who did not believe in the Day of Reckoning, and this is the last gate from which the clan of Umayya would enter, because it is for Abu Sufyan, and Muawiya, and the progeny of Marwan in particular. They would be entering from that gate. So, the fire would

destroy them with a destruction, they would not be listened to. Neither will they be living in it, nor would they be dying'.⁵⁴

في كتاب ثواب الاعمال باسناده إلى أبي الجارود قال: قلت لأبي - جعفر عليه السلام: أخبرني بأول من يدخل النار؟ قال: ابليس ورجل عن يمينه ورجل عن يساره.

In the book Sawaab Al-Amaal, by his chain going up to Abu Al-Jaroud who said, 'I said to Abu Ja'far^{-asws}, 'Inform me of the first one who would enter the Fire?' He^{-asws} said: 'Iblees^{-la}, and there would be a man (Abu Bakr) on his^{-la} right and a man (Umar) on his^{-la} left'.⁵⁵

VERSE 73

وَسَيَقِ الدِّينَ اتَّقُوا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {73}

And their Lord would Escort those who are pious to the Paradise in groups, until when they come to it, its gates would be opened, and its keepers would say to them: 'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]

قال أمير المؤمنين (عليه السلام): «إن فلانا و فلانا و فلانا غصبونا حقنا، و اشتروا به الإمام و تزوجوا به النساء، ألا و إنا قد جعلنا شيعتنا من ذلك في حل لتطيب مواليدهم».

Amir-Al-Momineen^{-asws} said; 'So and so, and so and so, and so and so (Abu bakr, Umar, and Usmaan) usurped our^{-asws} rights (Khums), and bought slaves for themselves with it, and married the women with it. Indeed! And we^{-asws} have made a solution (allowed/waived them) for our^{-asws} Shias so that their births would be pure (legitimate)'.⁵⁶

وفيه ايضا في بيان مناقب لامير المؤمنين عليه السلام وتعدادها قال عليه السلام: و اما التاسعة والثلاثون فاني سمعت رسول الله صلى الله عليه واله يقول: كذب من زعم أنه يحبني ويبغض عليا، لا يجتمع حبي وحبه الا في قلب مؤمن،

And in it as well (Al-Khisaa) –

In the relating of the merits of Amir-Al-Momineen^{-asws} and its numbering, he^{-asws} said: 'And as for the thirty ninth, so I^{-asws} heard Rasool-Allah^{-saww} saying: 'He has lied, the one who claims that he loves me^{-saww} and hates Ali^{-asws}. There shall not gather the love for me^{-saww} and the love for him^{-asws} except in the heart of a Momin.

ان الله عز وجل جعل أهل حبي وحبك يا علي في زمرة اول السابقين إلى الجنة، وجعل أهل بغضي وبغضك في أول زمرة الضالين من امتي إلى النار.

Allah^{-azwj} Mighty and Majestic Made the people who love me^{-saww}, and love you^{-asws} O Ali^{-asws}, to be in the first group, the ones preceding to the Paradise, and Made the people who hate

⁵⁴ Tafseer Noor Al Saqalayn – CH 39 H 123

⁵⁵ Tafseer Noor Al Saqalayn – CH 39 H 128

⁵⁶ تفسير القمي 2: 254

me^{-saww} and hate you^{-asws} to be in the first group of the straying ones from my^{-saww} community, thrown into the Fire'.⁵⁷

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المائة قال له اليهودي: فما السبعة؟ قال: سبعة أبواب النار متطابقات، قال: فما الثمانية؟ قال: ثمانية أبواب الجنة.

In the book Al-Khisaaal –

Regarding the questions of a Jew posed to Ali^{-asws} about one to a hundred (numbers), the Jew said to him^{-asws}: 'So what is the seven?' He^{-asws} said: 'The gates of the Fire (Hell), in Levels'. So he said, 'So what is the eight?' He^{-asws} said: 'The gates of the Paradise'.⁵⁸

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عن علي عليهم السلام قال: ان للجنة ثمانية أبواب، باب يدخل منه النبيون والصديقون، وباب يدخل منه الشهداء و الصالحون، وخمسة أبواب تدخل منها شيعتنا ومحبوينا،

In the book Al-Khisal -

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'For the Paradise, there are eight gates. A gate from which would enter the Prophets^{-as} and the Truthful^{-asws}; and a gate from which would enter the Martyrs and the Righteous; and five gates from which would enter our^{-asws} Shias and those that love us^{-asws}.

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبي وأنصاري ومن تولاني في دار الدنيا فإذا النداء من بطنان العرش قد أجبت دعوتك وشفعت في شيعتك،

So I^{-asws} will not stop standing upon the Bridge and call out, and I^{-asws} would be saying: 'Lord^{-azwj}! Keep Safe my^{-asws} Shias, and those that loved me^{-asws}, and helped me^{-asws}, and the one who befriended me^{-asws} in the house of the world'. So there would be the Call from the Middle of the Throne: "I^{-azwj} have Answered your^{-asws} supplication, and Interceded for your^{-asws} Shias".

ويشفع كل رجل من شيعتي ومن تولاني ونصري وحارب من حاربنى بفعل أو قول في سبعين ألفا من جيرانه وأقربائه،

And He^{-azwj} would intercede for every man from my^{-asws} Shias, and the one who befriended me^{-asws}, and helped me^{-asws}, and fought against the one who fought against me^{-asws}, by action or by words, regarding seventy thousand from his neighbours and relatives.

وباب يدخل منه سائر المسلمين ممن يشهد أن لا اله الا الله، ولم يكن في قلبه مثقال ذرة من بغضنا أهل البيت.

And a gate from which would enter the rest of the Muslims, from the ones who testified that there is no god except for Allah^{-azwj}, and there was no hatred in his heart, even an particle's weight, against us^{-asws}, the People^{-asws} of the Household'.⁵⁹

⁵⁷ Tafseer Noor Al Saqalayn – CH 39 H 127

⁵⁸ Tafseer Noor Al Saqalayn – CH 39 H 126

⁵⁹ Tafseer Noor Al Saqalayn – CH 39 H 129

VERSE 74

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ
الْعَامِلِينَ {74}

And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers' [39:74]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ: «يعني أرض الجنة».

And in a report of Abu Al-Jaroud,

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land [39:74], he^{-asws} said: 'It Means the land of the Paradise'.⁶⁰**

وقال علي بن إبراهيم: حدثني أبي، قال: حدثنا إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: «لما حضر علي بن الحسين (عليهما السلام) الوفاة اغمي عليه ثلاث مرات، فقال في المرة الأخيرة: الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ مات (عليه السلام)».

And Ali Bin Ibrahim said, 'My father narrated to me, from Ismail Bin Hamam,

'Abu Al-Hassan^{-asws} having said: 'When death presented itself to Ali^{-asws} Bin Abu Talib^{-asws}, he^{-asws} fainted three times. Then he^{-asws} said during the last time: **And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers' [39:74], then he^{-asws} passed away'.⁶¹**

VERSE 75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {75}

And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]

⁶⁰ تفسير القمي 2: 254

⁶¹ تفسير القمي 2: 254

المفيد في (الإختصاص): في حديث رسول الله (صلى الله عليه و آله)، في سؤال عبد الله بن سلام، قال (صلى الله عليه و آله): «و أما الستة عشر فستة عشر صفا من الملائكة حافين من حول العرش، و ذلك قوله تعالى: حَافِينَ مِنْ حَوْلِ الْعَرْشِ».

Al-Mufeed in Al-Ikhtisas –

In a Hadeeth of Rasool-Allah^{-saww} regarding the question of Abdullah Bin Salaam, he^{-saww} said: ‘And as for the sixteen, these are the sixteen rows of the Angels surround around the Throne, and that is in the Words of the Exalted: **And you shall see the Angels surrounding the Throne [39:75]**’.⁶²

ابن شهر آشوب: من أحاديث علي بن الجعد، عن شعبة، عن قتادة في تفسير قوله تعالى: وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ الْآيَةِ، قال أنس: قال رسول الله (صلى الله عليه و آله): «لما كانت ليلة المعراج نظرت تحت العرش أمامي، فإذا أنا بعلي بن أبي طالب قائم أمامي تحت العرش، يسبح الله و يقده، قلت: يا جبرئيل سبقني علي بن أبي طالب؟

Ibn Shehr Ashub, from the Ahadeeth of Ali Bin Al-Ja’ad, from Sha’bat, from Qatada –

Regarding the interpretation of the Words of the Exalted: **And you shall see the Angels surrounding the Throne [39:75]** – the Verse, Anas said, ‘Rasool-Allah^{-saww} said: ‘When it was the night of the Ascension (المعراج)، I^{-saww} looked towards underneath the Throne in front of me^{-saww}, so I^{-saww} was looking at Ali^{-asws} Bin Abu Talib^{-asws} standing in front of me^{-saww} underneath the Throne, Glorifying Allah^{-azwj} and Extolling His^{-azwj} Holiness. I^{-saww} said; ‘O Jibraeel^{-as}! Ali^{-asws} Bin Abu Talib^{-asws} has preceded me^{-saww}?’

قال: لا، لكني أخبرك يا محمد، أن الله عز و جل يكثر من الثناء و الصلاة على علي بن أبي طالب (عليه السلام) فوق عرشه، فاشتاق العرش إلى رؤية علي بن أبي طالب (عليه السلام)، فخلق الله تعالى هذا الملك على صورة علي بن أبي طالب (عليه السلام) تحت عرشه، لينظر إليه العرش، فيسكن شوقه،

He^{-as} said: ‘No, but I^{-as} inform you^{-saww}, O Muhammad^{-saww}, that Allah^{-azwj} Mighty and Majestic Frequent in the Praising and the Greetings upon Ali^{-asws} Bin Abu Talib^{-asws} above the Throne, so the Throne Yearned to see Ali^{-asws} Bin Abu Talib^{-asws}. Therefore Allah^{-azwj} Created this Angel upon the image of Ali^{-asws} Bin Abu Talib^{-asws} underneath the Throne, so that the Throne may look at him, and its Yearning would settled down.

و جعل تسبيح هذا الملك و تقديسه و تحميده ثوابا لشيعه أهل بيتك، يا محمد».

And He^{-azwj} has Made the Glorification of this Angel, and the Extollation of His^{-azwj} Holiness, and Praise of Him^{-azwj} to be a Reward for the Shias of the People^{-asws} of your^{-saww} Household, O Muhammad^{-saww}!⁶³

تأويله: ما ذكره الكراچكي (رحمه الله) في كنز الفوائد، بإسناده عن رجاله مرفوعا إلى أبي عبد الله عليه السلام قال: إذا كان يوم القيامة يقبل قوم على نجائب من نور ينادون بأعلى اصواتهم: الحمد لله الذي صدقنا وعده وأورثنا أرضه نتبوا من الجنة حيث نشاء. قال: فتقول الخلائق: هذه زمرة الانبياء.

الإختصاص: 47. 62.

المناقب 2: 233 63

Its explanation is what was mentioned by Al-Karajaky in Kanz Al-Fawa'id, by his chain, from his men raising it with an unbroken chain going up to Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgement, a group of people would come over, immersed in Light, calling out at the top of their voices: **And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to [39:74].** The creatures would be saying, 'This is a group of Prophets^{-as!}'

فإذا النداء من قبل الله عزوجل: هؤلاء شيعة علي بن أبي طالب، فهو صفوتي من عبادي وخيرتي من بريتي. فتقول الخلائق: إلهنا وسيدنا بما نالوا هذه الدرجة؟ فإذا النداء من (قبل) الله " بتختتمهم باليمين وصلاتهم إحدى وخمسين وإطعامهم المسكين، وتعفيرهم الجبين، وجهرهم

So there would come a Call from the Presence of Allah^{-azwj}: "These are the Shias of Ali^{-asws} Bin Abu Talib^{-asws}! These are of My^{-azwj} Qualities from My^{-azwj} servants and the best of them from the virtuous ones!" The creatures would be saying, 'Our God^{-azwj} and our Master^{-azwj}, how did they achieve this Level?' There would be a Call from the Presence of Allah^{-azwj}: "By wearing their rings on their right hands, and their praying fifty-one (Cycles of Salats a day), and their feeding of the poor, by their making their foreheads dusty (by Sajdahs), and their speaking out loudly (Bismillah)!"⁶⁴

Appendix I– CH 39 Verse 56

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن النضر بن سويد، عن ابن سنان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام)، في خطبته: «أنا الهادي، و أنا المهدي، و أنا أبو اليتامى و المساكين، و زوج الأرمال، و أنا ملجأ كل ضعيف، و مأمّن كل خائف، و أنا قائد المؤمنين إلى الجنة، و أنا حبل الله المتين، و أنا عروة الله الوثقى، و كلمة التقوى، و أنا عين الله و لسانه الصادق و يده،

Ibn Babuwayh said, 'It was narrated by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ibn Sinan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al Momineen^{-asws} said in his^{-asws} sermon: 'I^{-asws} am the Guide, and I^{-asws} am the Guided one, and I^{-asws} am a father of the orphans and the poor, and a guardian of the widows, and I^{-asws} am a refuge of every weak one, and a security of every fearing one, and I^{-asws} am a Guide of the Momineen to the Paradise, and I^{-asws} am the robust Rope of Allah^{-azwj}, and I^{-asws} am the firmest Handhold, and the Pious Word, and I^{-asws} am the Eye of Allah^{-azwj}, and His^{-azwj} Truthful Tongue.

و أنا جنب الله الذي يقول: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ، و أنا يد الله المبسوطة على عباده بالرحمة و المغفرة، و أنا باب حطة،

And I^{-asws} am the Side of Allah^{-azwj} Which He^{-azwj} is Saying: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56],** and I^{-asws} am the Hand of Allah^{-azwj} Extended upon His^{-azwj} servants with the Mercy and the Forgiveness, and I^{-asws} am the Door of Hitta.

⁶⁴ Taweel Al Ayaat Al Zaahira – CH 39 H 38

من عرفني و عرف حقي فقد عرف ربه، لأني وصي نبيه في أرضه و حجته على خلقه، لا ينكر هذا إلا راد على الله و رسوله».

One who recognises me^{-asws} and recognises my^{-asws} right, so he has recognised his Lord^{-azwj}, because I^{-asws} am the successor^{-asws} of His^{-azwj} Prophet^{-sawww} in His^{-azwj} earth, and His^{-azwj} Divine Authority upon His^{-azwj} creatures. None would deny this except a repeller against Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}.⁶⁵

الشيخ في (مجالسه) قال: أخبرنا الحسين بن عبيد الله، عن علي بن محمد العلوي، قال: حدثنا محمد بن إبراهيم، قال: حدثنا أحمد بن محمد، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبي المغراء، عن أبي بصير، عن خيشمة، قال: سمعت الباقر (عليه السلام) يقول: «نحن جنب الله، و نحن صفوة الله، و نحن خيرة الله، و نحن مستودع موارث الأنبياء، و نحن أمناء الله عز و جل، و نحن حجج الله، و نحن حبل الله، و نحن رحمة الله على خلقه،

Al Sheykh in his (book) Majaalis, said, 'Al Husayn Bin Ubeydullah informed us, from Ali Bin Muhammad Al Alawy, from Muhammad Bin Ibrahim, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Magra, from Abu Baseer, from Khaysama who said,

'I heard Al Baqir^{-asws} saying: 'We^{-asws} are the Side of Allah^{-azwj}, and we^{-asws} are the elites of Allah^{-azwj}, and we^{-asws} are the Choice of Allah^{-azwj}, and we^{-asws} are the depository inheritors of the Prophets^{-as}, and we^{-asws} are the treasurers of Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the Divine Authorities of Allah^{-azwj}, and we^{-asws} are the Rope of Allah^{-azwj}, and we^{-asws} are the Mercy of Allah^{-azwj} upon His^{-azwj} creatures.

و نحن الذين بنا يفتح الله و بنا يحتتم، و نحن أئمة الهدى، و نحن مصابيح الدجى، و نحن منار الهدى، و نحن العلم المرفوع لأهل الدنيا، و نحن السابقون، و نحن الآخرون، من تمسك بنا لحق، و من تخلف عنا غرق.

We^{-asws} are those by whom Allah^{-azwj} Began and by us^{-asws} He^{-azwj} would End, and we^{-asws} are the Imams^{-asws} of Guidance, and we^{-asws} are the Lanterns in the darkness, and we^{-asws} are the Minarets of the Guidance, and we^{-asws} are the Knowledge raised for the people of the world, and we^{-asws} are the foremost ones, and we^{-asws} are the latter ones. One who attaches with us^{-asws} would reach, and one who stays behind from us^{-asws} would drown.

و نحن قادة الغر المحجلين، و نحن حرم الله، و نحن الطريق و الصراط المستقيم إلى الله عز و جل، و نحن من نعم الله على خلقه، و نحن المنهاج، و نحن معدن النبوة، و نحن موضع الرسالة، و نحن أصول الدين، و إلينا تختلف الملائكة،

And we^{-asws} are the Guides of the resplendent, and we^{-asws} are the Sanctity of Allah^{-azwj}, and we^{-asws} are the Road and the Straight Path to Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the ones whom Allah^{-azwj} Favoured upon His^{-azwj} creatures, and we^{-asws} are the Manifesto, and we^{-asws} are the Mine of the Prophet-hood, and we^{-asws} are the receptacles of the Message, and we^{-asws} are the Principles of the Religion (Usool Al Deen), and to us^{-asws} the Angels interchange (come and go).

و نحن السراج لمن استضاء بنا، و نحن السبيل لمن اقتدى بنا، و نحن الهداة إلى الجنة، و نحن عرى الإسلام، و نحن الجسور، و نحن القناطر، من مضى علينا سبق، و من تخلف عنا محق،

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And we^{-asws} are the Lanterns for the ones (who want to) be illuminated by us^{-asws}, and we^{-asws} are the Way for the ones to be Guided by us^{-asws}, and we^{-asws} are the Guides to the Paradise, and we^{-asws} are the rawness (basic) of Al Islam, and we^{-asws} are the Bridges, and we^{-asws} are the Archways. One who goes upon us^{-asws} would proceed, and one who stays behind from us^{-asws} would be obliterated.

و نحن السنام الأعظم، و نحن الذين بنا تنزل الرحمة، و بنا تسقون الغيث، و نحن الذين بنا يصرف الله عز و جل عنكم العذاب، فمن أبصرنا و عرفنا و عرف حقنا و أخذ بأمرنا، فهو منا و إلينا».

And we^{-asws} are the Magnificent peaks, and we^{-asws} are those, by us^{-asws} the Mercy descends, and by us^{-asws} the rains quench, and we^{-asws} are those, by us^{-asws} Allah^{-azwj} Mighty and Majestic Turns the Punishment away from you all. Thus, ones who discerns us^{-asws}, and recognises us^{-asws}, and recognises our^{-asws} right, and takes with our^{-asws} orders, so he is from us^{-asws} and to us^{-asws}.⁶⁶

Appendix II: Verse 39:56 and The Resurrection

الطبرسي في (الاحتجاج): في حديث طويل، عن أمير المؤمنين (عليه السلام)، قال: «قد زاد جل ذكره في التبيان و إثبات الحجة بقوله في أصفياته و أولياته (عليهم السلام): أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ، تَعْرِيفًا لِلْخَلِيقَةِ قَرِيبًا، أَلَا تَرَى أَنَّكَ تَقُولُ: فَلَانِ إِلَى جَنْبِ فَلَانِ، إِذَا أَرَدْتَ أَنْ تَصِفَ قَرِيبَهُ مِنْهُ؟»

Al-Tabarsy in (his book) Al-Ihtijaj –

‘There is a lengthy Hadeeth from Amir Al Momineen^{-asws} (in which) he^{-asws} said: ‘He^{-azwj}, Majestic is His^{-azwj} Mention, has Increased in the explanation and the proof of the Divine Authority by His^{-azwj} Words regarding His^{-azwj} Elites and His^{-azwj} Guardians: ***Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]***, in introduction to the creatures of their^{-asws} nearness. Do you not see that you are saying, ‘So and so is to the side of so and so’, when you intend to describe his nearness from him?

و إنما جعل الله تبارك و تعالى في كتابه هذه الرموز التي لا يعلمها غيره و غير أنبيائه و حججه في أرضه، لعلمه بما يحدثه في كتابه المبدلون من إسقاط أسماء حججه، و تلبسهم ذلك على الأمة، ليعينوهم على باطلهم،

And rather, Allah^{-azwj} Blessed and Exalted Made this in His^{-azwj} Book as the code which none know it apart from His^{-azwj} Prophets, and His^{-azwj} Divine Authorities in His^{-azwj} earth, in order to Teach of what innovations would be carried out by the alterers, from the dropping of the names of His^{-azwj} Divine Authorities, and their dressing that over the Imams^{-asws}, in order for them to be upon their falsehood.

فأثبت فيه الرموز، و أعمى قلوبهم و أبصارهم، لما عليهم في تركها و ترك غيرها من الخطاب الدال على ما أحدثوه فيه».

⁶⁶ أمالي الطوسي 2: 267

Thus, He^{-azwj} Established the code in it and Blinded their hearts and their sights, due to what was upon them in neglecting it and neglecting others from the Addressing (the Imams^{-asws} by name), evidences upon what they would be innovating in it”.⁶⁷

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه وآله)، فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله، قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، وهو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

‘Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Jibraeel^{-as} came to the Prophet^{-saww}. So he^{-as} took him^{-saww} by the hand, and went out to Al-Baqi’e (The Cemetery). He^{-saww} ended up at a grave, and he^{-as} called out to its occupant: ‘Arise, by the Permission of Allah^{-azwj}!’ So there came out from it a man with a white face covered in dust, and he was saying, ‘The Praise is due to Allah^{-azwj} the Great’. Jibraeel^{-as} said: ‘Return by the Permission of Allah^{-azwj}!’

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، وا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى،

Then he^{-as} came up with him^{-saww} to another grave, and he^{-as} called out at its occupant and said to him: ‘Arise, by the Permission of Allah^{-azwj}!’ So there came out from it a man with a blackened face, and he was saying, ‘O regret! O perdition!’ Then Jibraeel^{-as} said to him: ‘Return, by the Permission of Allah^{-azwj}, the Exalted’.

ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he^{-as} said; ‘O Muhammad^{-saww}! This is how they will be Resurrected on the Day of Judgement, and the Momineen would be saying those words, and these ones (Kafirs) would be saying what you^{-saww} have seen’.⁶⁸

(بستان الواعظين): قال حذيفة: كان الناس يسألون رسول الله (صلى الله عليه وآله)، عن الخير، و كنت أسأله عن الشر، فقال النبي (صلى الله عليه وآله): «يكون في آخر الزمان فتن كقطع الليل المظلم، فإذا غضب الله على أهل الأرض، أمر الله سبحانه و تعالى إسرافيل أن ينفخ نفخة الصعق،

Bustan Al Waizeen –

Huzeyfa said, ‘The people were asking Rasool-Allah^{-saww} about the good, and I was asking him^{-saww} about the evil. So the Prophet^{-saww} said: ‘There would be happening during the end of times, Fitna like a piece of the dark night. So when Allah^{-azwj} is Wrathful upon the inhabitants of the earth, Allah^{-azwj}, Glorious is He^{-azwj} and Exalted, would Command (the Angel) Israfeel^{-as} to blow the stunning blow.

فينفخ على غفلة من الناس، فمن الناس من هو في وطنه، و منهم من هو في سوقه، و منهم من هو في حرثه، و منهم من هو في سفره، و منهم من يأكل فلا يرفع اللقمة إلى فيه حتى يخذم و يصعق، و منهم من يحدث صاحبه فلا يتم الكلمة حتى يموت،

⁶⁷ الإحتجاج: 252.

⁶⁸ تفسير القمي 2: 253

He^{-as} would blow upon the heedless ones from the people, and from the people there would be one in this homeland, and from them would be one in his market, and from them would be one in his farm, and from them would be one in his journey, and from them would be one eating, and he would not be able to raise his morsel to his mouth until he would freeze and swoon, and from them would be one discussing with his companion, so he would not (be able to) complete his speech until he would die.

فتموت الخلائق كلهم عن آخرهم، و إسرائيل لا يقطع صيحته حتى تغور عيون الأرض و أنهارها و بناؤها و أشجارها و جبالها و بحارها، و يدخل الكل بعضهم في بعض في بطن الأرض،

The creatures, all of them would be dying up to the last of them, and Israfeel^{-as} would not terminate his^{-as} Scream until springs of the earth sink (dry up), and its rivers, and its constructions, and its trees, and its mountains, and its oceans, and all (of these) would enter, some into the others, into the belly of the earth.

و الناس خمود و صرعى، فمنهم من هو صريع على وجهه، و منهم من هو صريع على ظهره، و منهم من هو صريع على جنبه، و منهم من هو صريع على خده، و منهم من تكون اللقمة في فيه فيموت، فما أدرك به أن يتلعها، و تنقطع السلاسل التي فيها

And the people would have swooned and fallen. So, for them would be one having fallen upon his face, and from them would be one having fallen upon his back, and from them would be one having fallen upon his side, and from them would be one having fallen upon his cheek, and from them would be one who would happen to have a morsel in his mouth, and he would have died, not having being able to swallow it, and the chain of events which he was in would have been terminated.

قناديل النجوم، فتسوى بالأرض من شدة الزلزلة، و تموت ملائكة السماوات السبع و الحجب و السراقات و الصافون و المسبحون و حملة العرش و الكرسي، و أهل سرادقات المجد و الكروبيون، و يبقى جبرئيل و ميكائيل و إسرائيل و ملك الموت (عليهم السلام).

The stars would light up, and the earth would be even from the intensity of the tremors, and they would be dying, the Angels of the seven skies, and the Veils, and the pavilions, and the rows, and the Glorifying ones, and the bearers of the Throne and the Chair, and the inhabitants of the pavilions of the Glory and the Proximity. And there would remain Jibrael^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death.

فيقول الجبار جل جلاله: يا ملك الموت من بقي؟ و هو أعلم، فيقول ملك الموت: سيدي و مولاي، بقي إسرائيل، و بقي جبرئيل، و بقي ميكائيل، و بقي عبدك الضعيف ملك الموت و هو خاضع خاشع ذليل، قد ذهبت نفسه لعظم ما عاين من الأهوال،

The Compeller, Majestic is His^{-azwj} Majesty would be Saying: “O Angel of death! Who remains?”, and He^{-azwj} would be more Knowing. The Angel of death would say, ‘My Chief and My Master! There remains Israfeel^{-as}, and there remains Jibrael^{-as}, and there remains Mikaeel^{-as}, and there remains Your^{-azwj} weak servant, the Angel of death, and he is submissive, humble, servile. His soul has gone due to the Magnificence of what he has seen from the terrors’.

فيقول الجبار تبارك و تعالى: انطلق إلى جبرئيل فاقبض روحه

The Compeller Blessed and Exalted would Say: “Go to Jibraeel^{-as} and capture his^{-as} soul!”

فينطلق ملك الموت إلى جبرئيل (عليه السلام)، فيجده ساجدا و راکعا، فيقول له: ما أغفلك عما يراد بك يا مسكين، قد مات بنو آدم و أهل الدنيا و الأرض و الطيور و السباع و الهوام و سكان السماوات و حملة العرش و الكرسي و السرادقات و سكان سدرة المنتهى، و قد أمرني المولى بقبض روحك.

The Angel of death would go to Jibraeel^{-as}, and he would find him^{-as} performing Sajdah and Ruku', so he would be saying to him^{-as}: 'How heedless you^{-as} are from what is intended with you^{-as}, O poor one! The children of Adam^{-as} have (all) died, and the inhabitants of the earth, and the birds, and the wild animals, and the insects, and the dwellers of the skies, and bearers of the Throne, and the Chair, and the pavilions, and dwellers of Al Sidrat Al Muntaha, and the Master^{-azwj} has Commanded with the capture of your^{-as} soul'.

ف عند ذلك يبكي جبرئيل (عليه السلام)، و يقول متضرعا إلى الله تعالى: يا الله، هون علي سكرات الموت، فيضمه ملك الموت ضمة يقبض فيها روحه، فيخبر جبرئيل (عليه السلام) منها ميتا صريعا.

So, during that, Jibraeel^{-as} would cry, and he^{-as} would be saying, beseeching to Allah^{-azwj} the Exalted: 'O Allah^{-azwj}! Ease the pangs of death upon me^{-as}!' Then the Angel of death would embrace him^{-as} with an embrace, capturing his soul during it, and Jibraeel^{-as} would fall down dead from it, immediately.

فيقول الجبار جل جلاله: من بقي يا ملك الموت؟ و هو أعلم، فيقول: يا سيدي و مولاي أنت أعلم بمن بقي، بقي ميكائيل و إسرافيل و عبدك الضعيف ملك الموت..

Then the Compeller, Majestic is His^{-azwj} Majesty would be Saying: “Who remains, O Angel of death?”, and He^{-azwj} would be more Knowing. He would say: 'O My Chief and my Master! You^{-azwj} are more Knowing with who remains. There remains Mikaeel^{-as}, and Israfeel^{-as}, and Your^{-azwj} weak servant, Angel of death'.

فيقول الجبار جل جلاله: انطلق إلى ميكائيل فاقبض روحه

The Compeller, Majestic is His^{-azwj} Majesty would Say: “Go to Mikaeel^{-as} and capture his^{-as} soul!”

فينطلق ملك الموت إلى ميكائيل، كما أمره الله تعالى، فيجده ينظر إلى الماء يكيه على السحاب، فيقول له: ما أغفلك يا مسكين عما يراد بك، ما بقي لبني آدم رزق و لا للأنعام و لا للوحوش و لا للهوام، قد مات أهل السماوات و أهل الأرض و أهل الحجب و السرادقات و حملة العرش و الكرسي و سرادقات المجد و الكروبيون و الصافون و المسبحون، و قد أمرني ربي بقبض روحك.

The Angel of death would go to Mikaeel^{-as}, just as Allah^{-azwj} the Exalted would have Commanded him, and he would find him^{-as} looking at the water pouring upon the clouds. He would say to him^{-as}: 'How heedless you^{-as} are, O Mikaeel^{-as}, from what is intended with you^{-as}. There does not remain any sustenance for the Children of Adam^{-as}, nor for the cattle, nor for the beasts, nor for the insects. They have (all) died, the inhabitants of the skies, and the inhabitants of the earth, and the inhabitants of the Veils, and the pavilions, and bearers of the Throne, and the Chair, and the pavilions of the Glory, and the ones of Proximity, and the

ones in rows, and the Glorifying ones. And my Lord^{-azwj} has Commanded me with the capture of your^{-as} soul’.

ف عند ذلك يبكي ميكائيل و يتضرع إلى الله تعالى و يسأله أن يهون عليه سكرات الموت، فيحتضنه ملك الموت، و يضمه ضمة يقبض فيها روحه، فيخر صريعا ميتا لا روح فيه.

So, during that, Mikaeel^{-as} would cry and beseech to Allah^{-azwj} the Exalted, and he^{-as} would ask Him^{-azwj} to Ease the pangs of death upon him^{-as}. Then the Angel of death would embrace him^{-as} with an embrace and capture his^{-as} soul during it, and he^{-as} would fall down dead immediately, there would be no soul in him^{-as}.

فيقول الجبار عز و جل: من بقي يا ملك الموت؟ و هو أعلم، فيقول: مولاي و سيدي، أنت أعلم بمن بقي، بقي إسرئيل و عبدك الضعيف ملك الموت،

Then the Compeller Mighty and Majestic would Say: “Who remains, O Angel of death?”, and He^{-azwj} would be more Knowing. He would say: ‘My Master and My Chief! You^{-azwj} are more Knowing with who remains. There remains Israfeel^{-as} and Your^{-azwj} weak servant the Angel of death’.

فيقول الجبار تبارك و تعالى: انطلق إلى إسرئيل فاقبض روحه،

The Compeller, Blessed and Exalted would Say: “Go to Israfeel^{-as} and capture his soul!”

فينطلق ملك الموت إلى إسرئيل، كما أمره الجبار، فيقول له: ما أغفلك يا مسكين عما يراد بك، قد مات الخلائق كلهم، و قد أمرني ربي و مولاي أن أقبض روحك.

The Angel of death would go to Israfeel^{-as}, just as the Compeller would have Commanded him, and he would be saying to him^{-as}: ‘How heedless you are, O poor one, from what is intended with you. The creatures have died, all of them, and my Lord^{-azwj} and my Master has Commanded me that I capture your soul’.

فيقول إسرئيل: سبحان من قهر العباد بالموت، سبحان من تفرد بالبقاء، ثم يقول: مولاي هون علي سكرات الموت، مولاي هون علي سكرات الموت، مولاي هون علي مرارة الموت، فيضمه ملك الموت ضمة يقبض فيها روحه، فيخر ميتا صريعا.

Israfeel^{-as} would be saying: ‘Glorious is the One Who Compels the servants with the death! Glorious is the One Who is Individual with the remaining!’ Then he^{-as} would be saying: ‘My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. The Angel of death would embrace him^{-as} with an embrace, and capture his^{-as} soul during it, and he^{-as} would fall down dead immediately.

فيقول الجبار جل جلاله: من بقي يا ملك الموت؟ و هو أعلم، فيقول: أنت أعلم يا سيدي و مولاي بمن بقي، بقي عبدك الضعيف ملك الموت.

Then the Compeller, Majestic is His^{-azwj} Majesty would be Saying: “Who remains, O Angel of death?”, and He^{-azwj} would be more Knowing. He would say, ‘You^{-azwj} are more Knowing, O

my Chief and my Master, with the one who remains. There remains Your^{-azwj} weak servant, the Angel of death’.

فيقول الجبار: و عزتي و جلالتي لأذيقنك مثل ما أذقت عبادي، انطلق بين الجنة و النار و مت،

Then the Compeller would be Saying: “By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} shall Make you taste what I^{-azwj} Made taste My^{-azwj} servants! Go between the Paradise and the Fire and die!”

فينطلق بين الجنة و النار فيصيح صيحة، فلو لا أن الله تبارك و تعالی أمانت الخلائق لماتوا عن آخرهم من شدة صيحة ملك الموت، فيموت،

He would go to between the Paradise and the Fire, and he would shriek out with such a shriek that, if Allah^{-azwj} Blessed and Exalted not Killed the creatures, they would have died from their last one, from the intensity of the shriek of the Angel of death. Thus he would be dying.

فتبقى السماوات خالية من أملاكها، ساكنة أفلاكها، و تبقى الأرض خالية من إنسها و جنها و طيرها و هوامها و سباعها و أنعامها، و يبقى الملك لله الواحد القهار الذي خلق الليل و النهار، فلا يرى أنيس، و لا يحس حسيس، قد سكنت الحركات، و خمدت الأصوات، و خلت من سكانها الأرض و السماوات.

There would remain the skies, empty from its Angels, its spheres silent. And there would remain the earth, empty from its human beings, and its Jinn, and its birds, and its insects, and its wild animals, and its cattle. And there would remain the Kingdom of Allah, the One, the Subduer Who Created the night and the day. Neither would a creature be seen, nor any sound be felt. The movements would have stalled, and the sounds quelled, and the earth and the skies would be empty from its dwellers.

ثم يقول الله تبارك و تعالی للدنيا: يا دنيا، أين أنهارك، و أين أشجارك، و أين سكانك، و أين عمارك، و أين الملوك، و أين أبناء الملوك، أين الجبابرة و أبناء الجبابرة، أين الذين أكلوا رزقي و تقلبوا في نعمتي و عبدوا غيري، لمن الملك اليوم؟ فلا يجيبه أحد. فيقول الله تعالی: لله الواحد القهار.

Then Allah^{-azwj} Blessed and Exalted would be Saying to the world: “O world! Where are your rivers? And where are your trees? And where are your dwellers? And where are your constructions? And where are your kings, and where are the sons of the kings? Where are the tyrants and sons of the tyrants? Where are those who consumed My sustenance and turned in My^{-azwj} Bounties, and worshipped others? **“For whom is the Kingdom today? [40:16].** But, no one would answer Him^{-azwj}. Then Allah^{-azwj} the Exalted would be Saying: **“For Allah, the One, the Subduer!” [40:16].**

فتبقى الأرضون و السماوات ليس فيهن من ينطق و لا من يتنفس، ما شاء الله من ذلك- و قد قيل: تبقى أربعين يوماً- و هو مقدار ما بين النفختين،

And there would remain, the earths and the skies, there not being among them ones who can speak, nor one who can breathe, for as long as Allah^{-azwj} so Desires from that. And it is said, ‘It would remain for forty days, and it is a measurement of what is between the two Blowings (of the Trumpet).

ثم بعد ذلك ينزل الله تعالى من السماء السابعة بجزا، يقال له بحر الحيوان، ماؤه يشبه مني الرجال، ينزله ربنا أربعين عاما، فيشق ذلك الماء الأرض شقا، فيدخل تحت الأرض إلى العظام البالية، فتنبت بذلك الماء كما ينبت الزرع بالمطر،

Then, after that, Allah^{-azwj} the Exalted would Send down an ocean from the sky called 'The ocean of life', its water resembling the semen of the men. Our Lord^{-azwj} would Send it down for forty years, and that water will cleave the earth with a cleaning, and it would penetrate beneath the ground to the decayed bones. Thus, these would grow just as the vegetation tends to grow with the rain.

قال الله تعالى: وَ هُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ إِلَى قَوْلِهِ تَعَالَى: كَذَلِكَ نُخْرِجُ الْمَوْتَى الْآيَةَ، أَي: كما أخرج النبات بالمطر كذلك يخرج بماء الحيوان،

Allah the Exalted Said: '**And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits; thus We shall Extract the dead [7:57]**, the Verse. I.e., just as the vegetation comes out by the rain, like that the living beings would come out by water.

فتجتمع العظام و العروق و اللحوم و الشعور فيرجع كل عضو إلى مكانه الذي كان فيه في الدنيا، فترجع كل شعرة إلى هبتها التي كانت في دار الدنيا، فتلتئم الأجساد بقدره الله جل جلاله، و تبقى بلا أرواح.

The bones would gather, and the veins, and the flesh, and the hair, and these would return, each part to its own place which it was in, in the world. Every hair would return to its particulate structure which it used to be in the house of the world. Thus, the bodies would be completed by the Power of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and these would remain without souls.

ثم يقول الجبار جل جلاله: ليعث إسرائيل فيقوم إسرائيل حيا بقدره الله تعالى، فيقول الجبار لإسرائيل: التقم الصور، و الصور قرن من نور فيه أنقاب على عدد أرواح العباد،

Then the Compeller, Majestic is His^{-azwj} Majesty would be Saying: "Let Israfeel^{-as} be resurrected!" So Israfeel^{-as} would stand alive by the Power of Allah^{-azwj} the Exalted. Then the Compeller would be Saying to Israfeel^{-as}: "Swallow the images in the pits to the number of the souls of the servants!"

فتجتمع الأرواح كلها فتجعل في الصور، و يأمر الجبار إسرائيل أن يقوم على صخرة بيت المقدس، و ينادي في الصور، و هو في فمه قد التقمه، و الصخرة أقرب ما في الأرض إلى السماء، و هو قوله تعالى: وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ،

The souls would gather, all of them, and made to be in the images, and the compeller would Command Israfeel^{-as} that he^{-as} stands upon the rock of Bayt Al Maqdas and calls out among the image, and it would be in his^{-as} mouth, having swallowed it. And the rock would be the closest of what is in the earth, to the sky. And these are the Words of the Exalted: **And listen intently on the Day when the Caller will Call out from a near place [50:41]**'.

و يقول إسرائيل في أول نداءه: أيتها العظام البالية، و اللحوم المنقطعة، و الشعور المتبددة، و الشعور الملتزقة، ليقمن إلى العرض على الملك الديان ليجازيكم بأعمالكم

And Israfeel^{-as} would be saying in the first of his^{-as} calls: 'O you decayed bones, and the disintegrated pieces of flesh, and the separated hair and the attached hair! Arise to the display to the King of the two worlds, for Him^{-azwj} to Recompense you for your deeds!'

فإذا نادى إسرائيل في الصور، خرجت الأرواح من أنقاب الصور، فتنتشر بين السماء و الأرض كأنها النحل يخرج من كل نقب، و لا يخرج من ذلك النقب غيره،

When Israfeel^{-as} calls out among the images, the souls would come out from the pits of the images, and these would scatter between the sky and the earth as if these were the bees coming out from every hole, and nothing else would be coming out from that pit.

فأرواح المؤمنين تخرج من أنقابها نائرة بنور الإيمان و بنور أعمالها الصالحة، و أرواح الكفار تخرج مظلمة بظلمة الكفر، و إسرائيل يديم الصوت، و الأرواح قد انتشرت ما بين السماء و الأرض،

The souls of the Momineen would come out from their pits, radiating with the radiance of the Eman and the radiance of their righteous deeds. And the souls of the Kafirs would come out darkened by the darkness of the Kufr. And Israfeel^{-as} would perpetuate the sound, and the souls would have scattered in what is between the sky and the earth.

ثم تدخل الأرواح إلى الأجساد، و تدخل كل روح إلى جسدها الذي فارقت في دار الدنيا، فتدب الأرواح في الأجساد كما يدب السم في الملسوع حتى ترجع إلى أجسادها كما كانت في دار الدنيا،

Then the souls would enter into their bodies, and every soul would enter to its very body which it had separated from in the house of the world. So the souls would be cast into the bodies like the flow of the poison into the stung one, until these return to their bodies just that had been in the house of the world.

ثم تنشق الأرض من قبل رؤوسهم، فإذا هم قيام ينظرون إلى أهوال القيامة و طوامها، و إسرائيل ينادي بهذا النداء، لا يقطع الصوت و يمد مداً، و الخلائق يتبعون صوته، و النيران تسوق الخلائق إلى أرض المحشر.

Then the earth would cleave asunder from before their heads, and they would be standing looking at the horrors of the Day of Judgment and its permanence. And Israfeel^{-as} would be calling out with this call, the sound not being cut off, and he^{-as} would extend its term, and the creatures would be following his^{-as} voice, and the flames would be ushering the creatures to the Plains of the Resurrection.

فإذا خرجوا من قبورهم، خرج مع كل إنسان عمله الذي كان عمله في دار الدنيا، لأن عمل كل إنسان يصحبه في قبره، فإذا كان العبد مطيعاً لربه و عمل عملاً صالحاً، كان أنسيه في الدنيا، و كان أنسيه إذا خرج من قبره يوم حشره، يؤنسه من الأهوال و من هموم القيامة،

When they come out from their graves, there would come out with every human being, his deeds which he had done in the house of the world, because the deeds of every human being would accompany him in his grave. Therefore, if the servant was obedient to his Lord

azwj and had done righteous deeds, these would comfort him in the world, and would be comforting him when he comes out from his grave on the Day of his Resurrection, comforting him from the horrors and from the distress of the Day of Judgment.

فإذا خرج من قبره يقول له عمله: يا حبيبي، ما عليك من هذا شيء، ليس يراد به من أطاع الله، وإنما يراد به إلا من عصى الله و خالف مولاه، ثم كذب آياته و اتبع هواه، و أنت كنت عبدا مطيعا لمولائك متبعا لنبيك تاركا لهواك، فما عليك اليوم من هم و خوف حتى تدخل الجنة.

When he comes out from his grave, his deeds would say to him, 'O my beloved! What is upon you from this thing? The one obedient to Allah^{-azwj} is not intended by it. But rather, the one intended by it is the one who disobeyed Allah^{-azwj} and disobeyed his Master^{-asws}, then belied His^{-azwj} Signs and followed his own whims instead. And you were a servant obedient to your Master^{-asws}, a follower of your Prophet^{-as} neglecting your own desires. Thus, there is nothing upon you from the worries and fear until you enter the Paradise'.

و إذا كان العبد خاطئا و عاصيا لذى الجلال، و مات على غير توبة و انتقال، فإذا خرج المغرور المسكين من قبره و معه عمله السوء الذي عمله في دار الدنيا، و كان قد صحبه في قبره،

And if the servant was sinful and disobedient to the One^{-azwj} Who Created him, and died upon without a repentance and the transference (to the good), then he would be coming out as the poor arrogant from his grave, and with him would be his evil deeds which he had done in the house of the world, and these would have accompanied him in his grave.

فإذا نظر إليه العبد المغتر يراه أسود فظيعةا، فلا يمر على هول و لا نار و لا بشيء من هموم القيامة إلا قال له عمله السوء: يا عدو الله، هذا كله لك، و أنت المراد به».

When the servant looks at these, he would see these are intensely dark. He would not pass by a horror, nor a fire, nor by anything from the worries of the Day of Judgment, except his evil deeds would say to him, 'O enemy of Allah^{-azwj}! This, all of it, is for you, and you are the one intended by it!'⁶⁹.

Appendix III: Infallibility of Prophets^{-as}

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتوب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلي بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يبق أحد إلا و قد أقرمه حجته كأنه ألقم حجرا قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله أقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز و جل وَ عَصَى آدَمُ رَبَّهُ فَغَوَى و في قوله عز و جل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ و في قوله عز و جل في يوسف ع وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا و في قوله عز و جل في داود ظَلَّ دَاوُدُ أَمَّا فَتَنَّاهُ و قوله تعالى في نبيه محمد ص وَ نُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فقال الرضا ع ويحك يا علي اتق الله و لا تنسب إلى أنبياء الله الفواحش و لا تتأول كتاب الله برأيك فإن الله عز و جل قد قال وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ و أما قوله عز و جل في آدم وَ عَصَى آدَمُ رَبَّهُ فَغَوَى فإن الله عز و جل خلق آدم حجة في أرضه و خليفة في بلاده لم يخلقه للجنة و كانت المعصية من آدم في الجنة لا في الأرض و عصمته تجب أن يكون في الأرض ليمت مقادير أمر الله فلما أهبط إلى الأرض و جعل حجة و خليفة عصم بقوله عز و جل إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ و أما قوله عز و جل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إنما ظن بمعنى استيقن أن الله لن

البرهان في تفسير القرآن، ج4، ص: 733 69

يضيق عليه رزقه أ لا تسمع قول الله عز و جل وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَى ضيق عليه رزقه و لو ظن أن الله لا يقدر عليه لكان قد كفر و أما قوله عز و جل في يوسف وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَأَنجَاهَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يوسف بقتلها إن أجبرته لعظم ما تدخله فصرف الله عنه قتلها و الفاحشة و هو قوله عز و جل كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يعني القتل و الزناء و أما داود ع فما يقول من قبلكم فيه فقال علي بن محمد بن الجهم يقولون إن داود ع كان في محرابه يصلي فتصور له إبليس على صورة طير أحسن ما يكون من الطيور فقطع داود صلواته و قام ليأخذ الطير فخرج الطير إلى الدار فخرج الطير إلى السطح فصعد في طلبه فسقط الطير في دار أوريا بن حنان فاطلع داود في أثر الطير فإذا بامرأة أوريا تغتسل فلما نظر إليها هواها و كان قد أخرج أوريا في بعض غزواته فكتب إلى صاحبه أن قدم أوريا أمام التابوت فقدم فظفر أوريا بالمشركين فصعب ذلك على داود فكتب إليه ثانية أن قدمه أمام التابوت فقتل أوريا فتزوج داود بامرأته قال فضرب الرضا ع بيده على جبهته و قال إنا لله و إنا إليه راجعون لقد نسبتهم نبيا من أنبياء الله إلى التهاون بصلواته حتى خرج في أثر الطير ثم بالفاحشة ثم بالقتل فقال يا ابن رسول الله فما كان خطيئته فقال ويحك إن داود إنما ظن أن ما خلق الله عز و جل خلقا هو أعلم منه فبعث الله عز و جل إليه الملكين فتسورا المحراب فقالا حَصْمَانِ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَأَخْرَجْنَا بَيْنَنَا بِالْحَقِّ وَ لَا تُشْطِطُ وَ أَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَ عَزَّيْ فِي الْحِطَابِ فَعَجَلَ دَاوُدُ ع عَلَى الْمَدْعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَ لَمْ يَسْأَلِ الْمَدْعَى الْبَيْنَةَ عَلَى ذَلِكَ وَ لَمْ يَقْبَلِ عَلَى الْمَدْعَى عَلَيْهِ فَيَقُولُ لَهُ مَا تَقُولُ فَكَانَ هَذَا خَطِيئَةَ رَسْمِ الْحَكْمِ لَا مَا ذَهَبْتُمْ إِلَيْهِ أ لَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَىٰ إِلَىٰ آخِرِ الْآيَةِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قَصَدْتَهُ مَعَ أوريا فقال الرضا ع إن المرأة في أيام داود ع كانت إذا مات بعلها أو قتل لا تتزوج بعده أبداً و أول من أباح الله له أن يتزوج بامرأة قتل بعلها كان داود ع فتزوج بامرأة أوريا لما قتل و انقضت عدتها منه فذلك الذي شق على الناس من قبل أوريا و أما محمد ص و قول الله عز و جل وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تُخَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَفَ نَبِيَهُ صَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنَّمَنْ أَمَهَاتِ الْمُؤْمِنِينَ وَ إِحْدَاهُنَّ مِنْ سَمِيِّ لَهْ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمَئِذٍ تَحْتِ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى اسْمَهَا فِي نَفْسِهِ وَ لَمْ يَبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّمَا إِحْدَى أَزْوَاجِهِ مِنَ أَمَهَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تُخَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنْ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَرْوِيحَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَرْوِيحَ حِوَاءَ مِنْ آدَمَ ع وَ زَيْنَبُ مِنَ رَسُولِ اللَّهِ ص بقوله فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيِّ ع قَالَ فَبَكَى عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ عَ بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may Allah^{-azwj} be Pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah b al-Warraaq -may Allah^{-azwj} be Pleased with them, narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abul Salt al- Harawi:

'When Al-Mamoun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali^{-asws} ibn Musa Al-Reza^{-asws}, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, 'O son^{-asws} of the Prophet of Allah^{-azwj}! Do you believe in the Infallibility of the Prophets^{-as}? 'Yes,' replied the Imam^{-asws}.

He said, 'Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah^{-azwj} said, ' ... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121);** and about what the Honourable the Exalted Allah^{-azwj} said, '**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87),** and about what the Honourable the Exalted Allah^{-azwj} Told Joseph^{-as}, '**And (with passion) did she desire him, and he would have desired her ..(12:24),**

and about what the Honourable the Exalted Allah^{-azwj} told David (s), '**and David gathered that We had tried him .(38:24)..** , and about what the Sublime (Allah^{-azwj}) told His

Prophet Muhammad^{-saww} ... ***But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)***

Al-Reza^{-asws} said, 'O Ali! Woe be to you! Fear Allah^{-azwj}. Do not ascribe transgressions to the Prophets^{-as}, and do not interpret Allah^{-azwj}'s Book according to your own opinion. Indeed the Honourable the Exalted Allah^{-azwj} said, ' ... ***but no one knows its hidden meanings except Allah^{-azwj}. And those who are firmly grounded in knowledge ... ,(3:7)*** And regarding His^{-azwj} Words about Adam, ' ... ***Thus did Adam disobey his Lord, and allow himself to be seduced ,(20:121)*** it must be noted that the Honourable the Exalted Allah^{-azwj} Created Adam^{-as} as His^{-azwj} Proof on Earth, and as His^{-azwj} Successor in the towns.

However, Allah^{-azwj} had not created Adam for Paradise and Adam^{-as}'s act of disobedience occurred in Paradise, not on the Earth. Adam^{-as}'s being Infallible was a must for him^{-as} to fully implement the Decrees of Allah^{-azwj}. Once he^{-as} was sent down to the Earth as Allah^{-azwj}'s Proof and Successor, he^{-as} was Infallible according to what the Honourable the Exalted Allah^{-azwj} said, '***Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)*** And regarding the Honourable the Exalted Allah^{-azwj}'s Words, '***And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)***

Here what is meant by 'imagine' is 'to be sure.' That means 'We will not restrict his sustenance.' Have you not heard the Honourable the Exalted Allah^{-azwj}'s Words, '***But when He tried him, restricting his subsistence for him ... (89:16)***. This means Allah^{-azwj} will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah^{-azwj} said about Joseph^{-as}, '***And (with passion) did she desire him, and he would have desired her ...*** ' This means that he^{-as} got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah^{-azwj} Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, • ***... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)*** meaning killing and adultery.

The Imam^{-asws} said, 'And regarding David^{-as}, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David^{-as} was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David^{-as} stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David^{-as} wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David^{-as} married his wife.'

The narrator added, 'Al-Reza^{-asws} hit himself on the forehead and said, 'From Allah^{-azwj} we are, and unto Him^{-azwj} is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophet's of Allah^{-azwj}.'" Ali ibn Al-Jahm said, 'O son^{-asws} of the Prophet of Allah^{-azwj}! Then what was his sin?'

The Imam^{-asws} said, 'Woe be to you! David thought that the Honourable the Exalted Allah^{-azwj} had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah^{-azwj} sent two angels towards him^{-as} who climbed up the walls of the prayer niche and said, ' ... ***Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. .(38:22-23)***

Then David turned to the one against whom a claim was made and said, '***He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes(38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah^{-azwj} said, '***O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. ,(38:26)***

He then asked: 'O son^{-asws} of the Prophet of Allah^{-azwj}! What was behind the story of Uryah?'

Al-Reza^{-asws} said, 'When a woman's husband died or got killed during the time of David^{-as}, she never married again. The first man who was permitted to marry a widow whose husband was killed was David^{-as}. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad^{-saww} and the Honourable the Exalted Allah^{-azwj}'s Words, '***But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah (33:37)***

The Honourable the Exalted Allah^{-azwj} had already informed His Prophet^{-saww} about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet^{-saww} kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad^{-saww} considers a married woman to be his own wife and one of the mothers of the believers.

He^{-saww} feared what the hypocrites might say. The Honourable the Exalted Allah^{-azwj} said, '***But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people. but it is more fitting that thou shouldst fear Allah (33:37)*** meaning in himself. And the Honourable the Exalted Allah^{-azwj} has not Taken charge of marrying off any of His^{-azwj} creatures Himself except for the marriage of Eve with Adam, and Zaynab with

Allah's Prophet^{-saww} as He^{-azwj} said, ' ... ***Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee .'*** (33:37) ***So did We^{-azwj} Join (the Blessed Lady) Fatima^{-asws} in marriage to Ali^{-asws}.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son^{-asws} of the Prophet of Allah^{-azwj}! I turn to the Honourable the Exalted Allah^{-azwj} in repentance and from now on will never say anything about the Prophets^{-as} of Allah^{-azwj} other than what you have mentioned.'⁷⁰

⁷⁰ عيون أخبار الرضا (ع) ج : 1 ص : 192