

TABLE OF CONTENTS

Brief Introduction of Al-Momin (40):	3
MERITS	7
VERSE 1.....	9
VERSES 2 - 5	9
The Signs of Allah ^{-azwj}	11
VERSE 6.....	12
VERSE 7.....	13
The carriers of the Throne (Knowledge of Allah ^{-azwj})	13
Angels seeking Forgiveness for Shias only.....	16
Inmates of the Blazing Fire	18
Funeral Salat upon ones of weak understanding	19
VERSES 8 - 10	20
VERSE 11.....	21
VERSE 12.....	23
The Altered Verse	25
VERSE 13.....	25
VERSES 14 & 15.....	26
VERSE 16.....	28
VERSE 17.....	31
The most difficult times of the son of Adam ^{-as}	31
VERSE 18.....	32
VERSE 19.....	33
VERSES 20 - 22	38
VERSES 23 - 26	39
VERSES 27 - 29	42
VERSES 30 - 33	45

VERSE 34.....46

CHAPTER 40

AL-MOMIN or AL-GHAAFIR

(The Believer or the Forgiving God)

(85 VERSES)

VERSES 1 – 34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Momin (40):

Sura Al-Momin (85 verses) was revealed in Makkah.¹

'I heard Abu Ja'far^{-asws} saying: 'Words of Allah^{-azwj} the Exalted: **Those who are holding the Throne and ones around it [40:7]**, - meaning Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, may the Salawat of Allah^{-azwj} be upon them all'.²

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Those who are holding the Throne and ones around it**, he^{-asws} said: 'It means the Angels', **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe**, - meaning Shias of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, **'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent**, from the wilayah of the three tyrants and from clan of Umayya, **and follow Your Way [40:7]**, meaning Wilayah of Ali^{-asws}, and he^{-asws} is the Way.

And Words of the Exalted: **And Save them from evil deeds**, - meaning the three, **and the one You Save from the evil deeds on this Day, so You have been Merciful to him, [40:9]**.

And Words of the Exalted: **Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: 'Your despising Allah when you were called to the Eman is greater than your despising yourselves**, - meaning to Wilayah of Ali^{-asws}, and it is the Eman, **therefore you committed Kufr [40:10]'**.³

¹ تفسیر القمی، ج 2، ص: 254

² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 8

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 1

‘From Abu Ja’far^{-asws} (5th Imam) regarding His^{-azwj} Words: ***And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6],*** meaning the clan of Umayya”.⁴

‘Abu Abdullah^{-asws} said to me: ‘O Abu Muhammad! For Allah^{-azwj} there are Angels, dropping off the sins from the backs of our^{-asws} Shias just as the winds tends to drop off the leaves from the tree in the season of its fall, and that is the Words of Mighty and Majestic: ***and are seeking Forgiveness for those who believe, [40:7],*** and by Allah^{-azwj}, their seeking Forgiveness for you (Shias) is besides these people. O Abu Muhammad! Have I^{-asws} cheered you?’ I said, ‘Yes’”.⁵

And in another Hadeeth, by the mentioned chain: ‘And that is the Word of Mighty and Majestic: ***and are seeking Forgiveness for those who believe, [40:7]*** – up to the Words of Mighty and Majestic: ***Punishment of the Blazing Fire! [40:7]***. The Way of Allah^{-azwj} is Ali^{-asws}, and those who believe are you (Shias). He^{-azwj} has not Intended other than you all’”.⁶

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]*** – meaning clan of Umayya.

Those who are holding the Throne – meaning Rasool-Allah^{-saww} and the successors^{-asws} from after him^{-saww} are carrying the Knowledge of Allah^{-azwj}, ***and ones around it*** – meaning the Angels, ***are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe,*** - i.e., Shias of Progeny^{-asws} of Muhammad^{-saww}, ***‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent*** – from the wilayah of so and so, and so and so, and clan of Umayya, ***and follow Your Way,*** - i.e., Wilayah of Ali^{-asws} ***and Save them from the Punishment of the Blazing Fire! [40:7]***.

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] – meaning one who is in the Wilayah of Ali^{-asws}, so that is their righteousness.

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on the Day of Qiyamah, ***and that, it is the mighty success [40:9],*** for the one whom Allah^{-azwj} Rescues from the those, meaning from the wilayah of so and so, and so and so.

The He^{-azwj} Said: ***‘Surely, those who commit Kufr*** – meaning clan of Umayya, ***would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your***

⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 12

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 5

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 6

despising yourselves,- meaning to Wilayah of Ali^{-asws}, therefore you committed Kufr [40:10]”.⁷

In Tafseer Al-Qummi – ***They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11] – Al-Sadiq^{-asws} said: ‘That is regarding the Raj’at’***.⁸

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: ***‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11]***. He^{-asws} said: ‘It is especially for groups during the Raj’at after the death, and it flows regarding the Qiyamah: ***Therefore, remoteness is for the unjust people [23:41]”***.⁹

From Abu Abdullah^{-asws}, ‘Words of Allah^{-azwj} Mighty and Majestic: ***Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]***. He^{-asws} said: ‘That, by Allah^{-azwj}, is regarding the Raj’at! Don’t you know that among the Prophets^{-as} there are many who were not helped in the world, and they were killed, and the Imams^{-asws} have been killed and were not helped. So that would be during the Raj’at’.

It was asked, ***‘And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]’***. He^{-asws} said: ‘It is the Raj’at’.¹⁰

‘Abu Abdullah^{-asws} said regarding Words of the Exalted: ***The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]***. ‘The shaking one is Al-Husayn^{-asws} Bin Ali^{-asws}, and the subsequent one is Ali^{-asws} Bin Abu Talib^{-asws}.

And the first one to break off from his^{-asws} grave and shake the dust from his^{-asws} head would be Al-Husayn^{-asws} Ibn Ali^{-asws}, among seventy-five thousand”.

Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51] The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]”.¹¹

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic did not Leave us^{-asws} to ourselves^{-asws}, and had He^{-azwj} Left us^{-asws} to ourselves^{-asws}, we^{-asws} would be like the other people. But, we^{-asws} are the ones for whom Allah^{-azwj} Mighty and Majestic Says ***“Supplicate to Me, I will Answer you [40:60]”***.¹²

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 8

⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 36

⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 139

¹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 57 a

¹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 134 a

¹² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 14

On the day of Ashura, Qays Bin Al-Ash'as said to him^{-asws}, 'We don't know what you^{-asws} are saying! But descend upon the decision for the sons of your^{-asws} uncle, for they will never show you^{-asws} except what you^{-asws} like!'

Al-Husayn^{-asws} said to them: 'No, by Allah^{-azwj}! I^{-asws} will not give you all my^{-asws} hand, the giving of the humiliated, nor will I^{-asws} acknowledge to you all an acknowledgment of the slaves!'

Then He^{-asws} called out: 'O servants of Allah^{-azwj}! ***And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20] And 'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]!***' Then he^{-asws} rested his^{-asws} ride and ordered Uqba Bin Sim'an with minding it, and they (enemies) came marching towards him^{-asws}'.¹³

A Jew said: 'You^{-saww} are being fair, O Muhammad^{-saww}! Inform me about yourself^{-saww}, are you a Prophet^{-as} or a Rasool^{-as}?' He^{-saww} said: 'I^{-saww} am a Prophet^{-saww} and a Rasool^{-saww}. These are the Words of the Exalted in the Quran: ***from them were ones We Related their stories to you, and from them were ones whose stories We did not Relate to you. [40:78].*** He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, has Allah^{-azwj} Spoken to you^{-saww} face to face?' He^{-saww} said: 'It is not for a servant that Allah^{-azwj} Speaks to him except by Revelation or from behind a Veil'.¹⁴

'From Abu Ja'far^{-asws} (5th Imam) regarding His^{-azwj} Words: ***Those who are belying the Book and what We Sent Our Rasools with, [40:70]*** – up to His^{-azwj} Words: ***Like that Allah Lets the Kafirs to stray [40:74].*** Allah^{-azwj} has Named them as Kafirs, Polytheists, because they belied the Book, and Allah^{-azwj} had Sent His^{-azwj} Rasools^{-saww} with the Book and its explanation. The one who belies the Book or belies what His^{-azwj} Rasools^{-saww} have been Sent with, from the explanation of the Book, so he is a Polytheist, a Kafir''.¹⁵

'It was asked from Abu Ja'far^{-asws}: What is the state of the Monotheists, the acknowledgers with the Prophet-hood of Muhammad^{-saww} from the Muslims, the sinners, those who are dying and there isn't an Imam^{-asws} for them, nor are they recognising your^{-asws} Wilayah?'

He^{-asws} said: 'As for them, they will be in their graves not exiting from these. The one who were to have a righteous deed for him, and the enmity was not revealed from him, a hole will be burrowed for him to the Garden which Allah^{-azwj} has Created in the west. The breeze will enter into his grave up to the Day of Qiyamah until he meets Allah^{-azwj}, so He^{-azwj} will Reckon him for his good deeds and his evil deeds, either to the Paradise or to the Fire. They are the ones pausing for the Command of Allah^{-azwj}'.

He^{-asws} said: 'And like that is dealt with the vulnerable, and the stupid, and the children, and children of the Muslims, those who did not reach adulthood, and as the Nasibis from the

¹³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 h

¹⁴ بحار الأنوار (ط - بيروت)، ج7، ص: 61

¹⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 12

people of Qiblah (Muslims), a hole will be burrowed to the Fire which Allah^{-azwj} has Created in the east.

The flames, and the sparks, and the smoke and the steam of the boiling water enters to them. Then, after that, their destination will be to the Blazing Fire, ***they would be imprisoned in the Fire [40:72] Then it would be said to them: 'Where are what you were associating [40:73] Besides Allah?' [40:74]*** – i.e., where is your imam whom you had taken him besides the Imam^{-asws} whom Allah^{-azwj} had Made him^{-asws} for the people as an Imam^{-asws}.¹⁶

MERITS

ابن بابويه: بإسناده، عن أبي الصباح، عن أبي جعفر (عليه السلام)، قال: «من قرأ حم المؤمن في كل ليلة، غفر الله له ما تقدم من ذنبه و ما تأخر، و ألزمه كلمة التقوى، و جعل الآخرة له خيرا من الدنيا»

Ibn Babuwayh, by his chain, from Abu Al-Asbah,

'Abu Ja'far^{-asws} having said: 'The one who recites (Surah) Ha Meem Al-Momin during every night, Allah^{-azwj} would Forgive for him whatever that had preceded from his sins and whatever is delayed, and necessitate the Pious Word for him, and make the Hereafter for him to be better than the world'.¹⁷

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يقطع الله رجاءه يوم القيامة، و يعطى ما يعطى الخائفون الذين خافوا الله في الدنيا»

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said; 'The one who recites this Surah (Al-Momin -Chapter 40), Allah^{-azwj} will not Cut-off his hopes on the Day of Judgement, and he would be Given what the God-fearing would be Given, the ones who feared Allah^{-azwj} in the world.

و من كتبها و علقها في حائط بستان اخضر و نما،

And one who writes it, and attaches it (as an amulet) upon a garden wall, it would be greener and grow better.

و إن كتبت في خانة، أو دكان، كثر الخير فيه و كثر البيع و الشراء».

And if it was written in boxes or a shop, there would be a lot of good in it, and a lot of buying and selling would take place'.¹⁸

¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 3

¹⁷ ثواب الأعمال: 113.

¹⁸ (خواص القرآن)

وقال الصادق (عليه السلام): «من كتبها ليلاً و جعلها في حائط أو بستان كثرت بركته و أخضر و أزهر و صار حسناً في وقته،

And Al-Sadiq^{-asws} said: 'The one who writes it (Surah Al-Momin) and makes it to be upon a wall or garden, there would be a lot of Blessings in it, and it would be greener and more flowering, and would become well in its time.

و إن تركت في حائط دكان كثر في البيع و الشراء

And if it is left upon a wall of a shop, there would be a lot of buying and selling.

و إن كتبت لإنسان فيه الادرة، زال عنه ذلك و برىء.»

And if it is written for a human being who has swelling in his testicle (الادرة), that would go away and he would be free from it'.

و إن كتبت و علقت على من به دمامل زال عنه ذلك و كذلك للمفروق يزول عنه الفرق

And if it is written and attached (as an amulet) upon the one who has abscesses, that would go away, similar to that for the fearful, the fear would go away from him.

و إذا عجن بمائها دقيق، ثم ييس حتى يصير بمنزلة الكعك، ثم يدق دقا ناعماً، و يجعل في إناء ضيق مغطى، فمن احتاج إليه لوجع في فؤاده أو لمغى عليه، أو لمغشي عليه، أو وجع الكبد أو الطحال، يستف منه، برىء بإذن الله تعالى».

If its water is kneaded with flour, then left to dry until it becomes like cakes, then hammered into pieces, then made these to be in a container and covered tightly. So the one who needs it for aches in his heart, or for an unconscious person, or for the pains of the liver or the spleen, he should take from it. He would be free from it by the Permission of Allah^{-azwj}.¹⁹

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه واله قال: ومن قرأ سورة حم المؤمن لم يبق روح نبي ولا صديق ولا مؤمن الا صلوا عليه واستغفروا له

In Majma Al-Bayan, Abu Bin Ka'ab,

The Holy Prophet^{-saww} said: 'The one who recites Surah Ha Meem Al-Mo'min, there will not remain the spirit of a Prophet^{-as}, nor a Truthful^{-as}, nor a Momin, except that it would be sending Blessings upon him and seeking Forgiveness for him'.²⁰

عن جعفر بن محمد الصادق (عليه السلام)، قال في الخواميم فضلاً كثيراً، يطول الشرح فيها.

From Jafar^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: 'Regarding the Ha Meem, there are many merits. The explanation is prolonged regarding it'.²¹ (P.s. – Therefore only a few are given above).

¹⁹ Tafseer Al Burhan – H 9306

²⁰ Tafseer Noor Al Saqalayn – CH 40 H 3

²¹ ثواب الأعمال: 114، نور الثقلين 4: 510 / 6

VERSE 1

حم {1}

[40:1] Ha Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، قال له: أخبرني يا ابن رسول الله (صلى الله عليه وآله) عن حم و حم عسق؟

Ibn Babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany regarding what he wrote upon the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry,

From Al-Sadiq^{-asws}, I said to him^{-asws}, 'Inform me, O son^{-asws} of Rasool-Allah^{-saww} about Ha Meem (حم) and Ha Meem Ayn Seen Qaf (حم عسق) of (Chapter 42: 1 & 2)?'

قال: «أما حم فمعناه الحميد المجيد، و أما حم عسق فمعناه الحليم الميثيب العالم السميع القادر القوي».

He^{-asws} said: 'As for Ha Meem, so its meaning is The Praise One (الحميد), The Glorious (المجيد), and as for Ha Meem Ayn Seen Qaf (حم عسق), so its meaning is The Forbearing (الحليم), The Masayyab (the rewarder) (المثيب), The Knower (العالم), The Hearing (السميع), The Powerful (القادر), The Strong (القوي)'.²²

VERSES 2 - 5

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

Revelation of the Book is from Allah, the Mighty, the Knowing [40:2]

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ إِلَيْهِ الْمَصِيرُ {3}

Forgiver of the sins, and Acceptor of the repentance, Severe of the Punishment with Long Reach. There is no god but He. To Him is the journey [40:3]

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُزُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ {4}

None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4]

²² معاني الأخبار: 1/ 22.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَادَلُوا
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ {5}

Before them, the people of Noah belied, and (so did) the confederates from after them, and every community plotted against their Rasool in order to seize him, and they argued with falsehood in order to refute with the Truth, therefore I (Allah) Seized them. So how was My Retribution? [40:5]

في كتاب كمال الدين وتام النعمة باسناده إلى عبد الرحمان بن سمرة قال: قال رسول الله صلى الله عليه وآله: لعن المجادلون في دين الله على لسان سبعين نبيا، ومن جادل في آيات الله فقد كفر قال الله عزوجل: ما يجادل في آيات الله الا الذين كفروا فلا يغركم تقلبهم في البلاد.

In the Book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Abdul Rahman Bin Samarat who said,

'Rasool-Allah^{-saww} said: 'The disputers regarding the Religion of Allah^{-azwj} have been cursed by the tongues of seventy Prophets^{-as}. And the one who disputes regarding the Signs of Allah^{-azwj}, so he has committed Kufr. Allah^{-azwj} Mighty and Majestic Said: **None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4]**'.²³

محمد بن علي بن بابويه في (الغيبة)، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم (رحمه الله)، عن محمد بن علي الصيرفي الكوفي، عن محمد بن سنان، عن الفضل بن عمر، عن جابر بن يزيد الجعفي، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة، قال:

Muhammad Bin Ali Bin Babuwayh in 'Al Ghaybat', said: 'Narrated to us Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Jabir Bin Yazeed Al Ju'fy, from Saeed Bin Al Musayyab, from Abdul Rahman Bin Samrat who said,

قال رسول الله (صلى الله عليه وآله): «لعن الله المجادلين في دين الله على لسان سبعين نبيا، و من جادل في آيات الله فقد كفر، قال الله عز و جل: ما يجادل في آيات الله إلا الذين كفروا فلا يغركم تقلبهم في البلاد»

'Rasool-Allah^{-saww} said: 'The Curse of Allah^{-azwj} is upon the disputers in the Religion of Allah^{-azwj} upon the tongues of seventy Prophets^{-as}. And the one who disputes regarding a Verse of Allah^{-azwj}, so he has disbelieved. Allah^{-azwj} Mighty and Majestic has Said: **None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4]**.

و من فسر القرآن برأيه فقد افترى على الله الكذب، و من أفتى بغير علم لعنته ملائكة السماء و الأرض، كل بدعة ضلالة، و كل ضلالة سبيلها إلى النار».

²³ Tafseer Noor Al Saqalayn – CH 40 H 8

And the one who interprets the Quran by his opinion, so he has forged a lie against Allah^{-azwj}, and the one who issues *Fatwas* without knowledge is Cursed by the Angels of the sky and the earth. Every innovation is a straying, and every straying, its path is to the Fire’.

قال عبدالرحمن بن سمرة: فقلت: يا رسول الله، أرشدني إلى النجاة، فقال: «يا بن سمرة، إذا اختلفت الأهواء، و تفرقت الآراء، فعليك بعلي بن أبي طالب، فإنه إمام أمتي، و خليفتي عليهم من بعدي، و هو الفاروق الذي يتميز به بين الحق و الباطل،

Abdul Rahman Bin Samrat said, ‘I said, ‘O Rasool-Allah^{-saww}, guide me to the salvation’. So he^{-saww} said: ‘O Bin Samrat! If the desires differ and the opinions are split, so it is upon you to be with Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} is the Imam^{-asws} of my^{-saww} community, and my^{-saww} Caliph over them from after me^{-saww}, and he^{-asws} is the Differentiator (Al-Farouq) who differentiates between the Truth and the falsehood.

من سأله أجابه، و من استرشده أرشده، و من طلب الحق عنده وجده، و من التمس الهدى لديه صادفه، و من لجأ إليه أمنه، و من استمسك به أنجاه، و من اقتدى به هداه.

The one who asks him^{-asws}, he^{-asws} answers him, and the one will seek guidance from him^{-asws}, he^{-asws} will guide him, and the one who looks for the truth in his^{-asws} presence would find it, and the one who sought guidance from him^{-asws} came across it, and one who resorted to him^{-asws} found security, and the one who attached himself to him^{-asws} was Saved, and the one who followed him^{-asws} was guided by him^{-asws}.

يا بن سمرة، سلم منكم من سلم له و والاه، و هلك من رد عليه و عاداه-

O Bin Samrat! The safe one among you is the one who submitted to him^{-asws} and befriended him^{-asws}, and the destroyed is the one who rejected him^{-asws} and was inimical to him^{-asws}.

يا بن سمرة- إن عليا مني روحه من روحي، و طينته من طينتي، و هو أخي و أنا أخوه، و هو زوج ابنتي- فاطمة سيدة نساء العالمين من الأولين و الآخرين- و إن منه إمامي أمتي و ابني و سيدي شباب أهل الجنة الحسن و الحسين، و تسعة من ولد الحسين، تاسعهم قائم أمتي بملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

O Bin Samrat! Ali^{-asws} is from me^{-saww}. His^{-asws} soul is from my^{-saww} soul, and his^{-asws} clay (essence) is from my clay, and he^{-asws} is my^{-saww} brother, and I^{-saww} am his^{-asws} brother, and he^{-asws} is the husband of my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, the Chieftess of the women of the worlds from the former ones and the later ones. And from him^{-asws} are the Imams^{-asws} of my^{-saww} community, and the Chiefs of the youths of Paradise Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and nine from the sons^{-asws} of Al-Husayn^{-asws}. The ninth one of them is Al-Qaim^{-asws} of my^{-saww} community who will fill the earth with equity and justice just as it had been filled with tyranny and injustice’.²⁴

The Signs of Allah^{-azwj}

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

كمال الدين و تمام النعمة: 1/256 24

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 succesors^{-asws}, all of them^{-asws}'²⁵.

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 'آيات' 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}'²⁶

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

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}'²⁷

VERSE 6

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]

وعنه، قال: حدثنا محمد بن عبد الله الحميري، عن أبيه، عن محمد بن الحسين و محمد بن عبد الجبار، جميعاً، عن محمد بن سنان، عن المنخل بن جميل الرقي، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: «وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يَعْنِي بَنِي أُمَيَّةَ، وَ هُم أَصْحَابُ النَّارِ».

And from him (Ali Bin Ibrahim) who said, 'Muhammad Bin Abdullah Al-Humeyri narrated to me, from his father, from Muhammad Bin Al-Husayn, and Muhammad Bin Abdul Jabbar altogether, from Muhammad Bin Sinan, from Al-MankhAl-Bin Jameel Al-Raqy, from Jabir,

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6] -** Meaning the clan of Umayya, and they are the inmates of the Fire'.²⁸

²⁵ (Extract) تفسير القمي 1: 199.

²⁶ تفسير القمي 1: 309.

²⁷ (Extract) الكافي 1: 161 / 3.

²⁸ تأويل الآيات 2: 528 / 7 & تفسير القمي 2: 255.

VERSE 7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ
{7}

Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!' [40:7]

The carriers of the Throne (Knowledge of Allah^{-azwj})

شرف الدين النجفي، قال: روي عن عمرو بن شمر، عن جابر بن يزيد، قال: قال أبو جعفر (عليه السلام): «الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَعْنِي الرُّسُلُ وَالْأَوْصِيَاءَ (عليهم السلام) مِنْ بَعْدِهِ، يَحْمِلُونَ عِلْمَ اللَّهِ عَزَّ وَجَلَّ».

Sharaf Al Deen Al Najafi said, 'It is reported from Amro Bin Shimr, from Jaber Bin Yazeed who said,

'Abu Ja'far^{-asws} said: **Those who are holding the Throne [40:7]** – means the Rasool^{-saww} and the successors^{-asws} from after him^{-saww}, are carrying the Knowledge of Allah^{-azwj} Mighty and Majestic".²⁹

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز وجل: «الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ»، قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)، يعني أن هؤلاء الذين حول العرش».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Haatim, from Haroun Bin Al-Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying regarding the Words of Allah^{-azwj} Mighty and Majestic: **Those who are holding the Throne and ones around it [40:7]**, he^{-asws} said: 'Meaning Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, meaning that they^{-as} are the ones who are around the Throne'.³⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش - و العرش: العلم - [ثمانية] أربعة منا، و أربعة من شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

²⁹ (Extract) تأويل الآيات 2: 7/716.

³⁰ (Extract) تأويل الآيات 2: 7/716.

'Abu Abdullah^{-asws} has said: 'Holding the Throne – and the Throne is the Knowledge. Of the eight, four are from us^{-asws}, and four from the ones whom Allah^{-azwj} so Desires'.³¹

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheikh Abu Ja'far Ibn babuwayh said in I'tiqadaat:

'And as for the Throne which is the Knowledge, so it is held by four from the former ones and four from the later ones. So as for the four from the former ones – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}. And as for the four from the later ones – Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. This is how it has been reported by the correct chains, from the Imams^{-asws}.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْقَبْزِيِّ رَفَعَهُ قَالَ سَأَلَ الْجَائِلِيُّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ يَحْمِلُ الْعَرْشَ أَمْ الْعَرْشُ يَحْمِلُهُ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

'Al-Jasaleeq (The Catholic) asked Amir Al-Momineen^{-asws} saying, 'Inform me about Allah^{-azwj} Mighty and Majestic, does He^{-azwj} Lift the Throne (الْعَرْشُ) or does the Throne (الْعَرْشُ) hold Him^{-azwj}?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) اللَّهُ عَزَّ وَ جَلَّ حَامِلُ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحْسِنُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

So, Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is the Holder of the Throne (الْعَرْشُ), and the skies and the earth and whatever is between the two, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]***.'

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَّةٌ فَكَيْفَ قَالَ ذَلِكَ وَ قُلْتُ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ

He said, 'Then inform me about His^{-azwj} (Words): ***and eight shall hold above them the Throne of the your Lord on that Day [69:17]***. So how come He^{-azwj} Said that, and you^{-asws} said that He^{-azwj} Holds the Throne (الْعَرْشُ) and the skies and the earth?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرٍ مِنْهُ احْمَرَّتِ الْخُمْرَةُ وَ نُورٍ أَخْضَرَ مِنْهُ اخْضَرَّتِ الْخَضِرَةُ وَ نُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرَةُ وَ نُورٍ أَبْيَضَ مِنْهُ ابْيَاضَ الْبَيَاضُ وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ وَ ذَلِكَ نُورٌ مِنْ عَظَمَتِهِ

³¹ (الكافي 1: 6 / 102).

³² (اعتقادات الصدوق: 75).

So Amir Al-Momineen^{-asws} said: 'The Throne (الْعَرْشُ), Allah^{-azwj} the Exalted Created it from the four Lights – the red from it reddens the red, and the green Light from it greens the green, and the yellow from it yellows the yellow, and the white from it whitens the white; and it is the Knowledge which Allah^{-azwj} Loaded upon the carriers, and that is a Light from His^{-azwj} Magnificence.

فَبِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبُ الْمُؤْمِنِينَ وَ بَعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بَعَظَمَتِهِ وَ نُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنْ جَمِيعِ خَلَائِقِهِ إِلَيْهِ
الْوَسِيلَةَ بِالْأَعْمَالِ الْمُحْتَكَمَةِ وَ الْأَذْيَانِ الْمُشْتَبِهَةِ

Thus, it is due to His^{-azwj} Magnificence and His^{-azwj} Light do the hearts of the Momineen see, and due to His^{-azwj} Magnificence and His^{-azwj} Light the ignorant ones are inimical to Him^{-azwj}, and due to His^{-azwj} Magnificence and His^{-azwj} Light do the ones in the skies and the earth seek the Means to Him^{-azwj}, with the different deeds and the mixed Religions.

فَكُلُّ تَحْمُولٍ يَحْمِلُهُ اللَّهُ بِنُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا فَكُلُّ شَيْءٍ تَحْمُولٌ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُمْسِكُ لَهُمَا أَنْ تَزُولَا وَ الْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَ هُوَ حَيَاةُ كُلِّ شَيْءٍ وَ نُورُ كُلِّ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَقُولُونَ غُلُوبًا كَبِيرًا

Thus, every held one, Allah^{-azwj} Holds it by His^{-azwj} Light and His^{-azwj} Magnificence and His^{-azwj} Power. These have neither a capacity to harm by itself, nor benefit, nor death, nor life, nor Resurrection. Thus, everything is Held, and Allah^{-azwj} Blessed and Exalted is the Grasper of the two (skies and the earth) if they were to decline, and the Encompasser of the two from things, and He^{-azwj} is the Life of everything and Light of everything. Glorious is He^{-azwj} and Exalted from what they are saying, Loftier, Greater'.

قَالَ لَهُ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَتَيْنَ هُوَ

He said to him^{-asws}, 'Then inform me about Allah^{-azwj} Mighty and Majestic, where is He^{-azwj}?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) هُوَ هَاهُنَا وَ هَاهُنَا وَ فَوْقَ وَ تَحْتَ وَ مُحِيطٌ بِنَا وَ مَعَنَا وَ هُوَ قَوْلُهُ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذُنٌ مِنْ ذَلِكَ وَ لَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَتَيْنَ مَا كَانُوا

So, Amir Al-Momineen^{-asws} said: 'He^{-azwj} is over here and over there, and above, and beneath, and surround us, and with us, and: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7].**

فَالْكُرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التَّرَى وَ إِنَّ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى وَ ذَلِكَ قَوْلُهُ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

So, the Chair (الْكُرْسِيُّ) encompasses the skies and the earth and what is between the two, and what is beneath the soil; and if you aloud with the speech, so He^{-azwj} Knows the secrets and the concealed matters, and these are the Words of the Exalted: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَ لَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَ أَرَاهُ خَلِيلَهُ (عليه السلام) فَقَالَ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ

So, **Those who are holding the Throne [40:7]**, they are the knowledgeable ones^{-asws}, those upon whom^{-asws} Allah^{-azwj} Loaded His^{-azwj} Knowledge, and nothing comes out from these four which Allah^{-azwj} Created in His^{-azwj} Kingdom which Allah^{-azwj} Showed to His^{-azwj} Elites and Showed it to His^{-azwj} Friend (Ibrahim^{-as}), so He^{-azwj} Said: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**.

وَ كَيْفَ يَحْمِلُ حَمْلَةَ الْعَرْشِ اللَّهُ وَ بِحَيَاتِهِ حَيْثُ قُلُوبُهُمْ وَ يُنِيرُهُ اهْتَدَوْا إِلَى مَعْرِفَتِهِ .

And how can the holders of the Throne (الْعَرْش) hold Allah^{-azwj} and their^{-asws} hearts are Encompassed by His^{-azwj} Power and His^{-azwj} Light, being Guided to His^{-azwj} recognition'.³³

Angels seeking Forgiveness for Shias only

وفي حديث آخر: بالإسناد المذكور: «و ذلك قوله عز و جل: وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا إِلَى قَوْلِهِ عز و جل: عَذَابَ الْجَحِيمِ، فسبيل الله علي (عليه السلام)، و الذين آمنوا أنتم، ما أراد غيركم».

And in another Hadeeth, by the mentioned chain, he^{-asws} said: 'And these are the Words of the Mighty and Majestic: **and are seeking Forgiveness for those who believe [40:7]** - up to the Words of the Mighty and Majestic: **Punishment of the Blazing Fire!**' [40:7], so the Way of Allah^{-azwj} is Ali^{-asws}, and the ones who believe you are all (Shias). It is not Intended for other than you'.³⁴

في عيون الاخبار باسناده عن الرضا عن علي بن ابي طالب عليهما السلام عن رسول الله (ص) حديث طويل وفيه يقول صلى الله عليه واله: وان الملائكة لخدامنا وخدام محبينا، يا على الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويستغفرون للذين آمنوا بولايتنا.

In Uyoon Al-Akhbaar, by his chain,

'Al-Reza^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from Rasool-Allah^{-saww} there is a lengthy Hadeeth in which he^{-saww} is saying: 'And the Angels are our^{-asws} servants and the servants of those who love us^{-asws}. O Ali^{-asws}! **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7]** - in our^{-asws} Wilayah'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَرَهُ النَّفْسُ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانٍ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَارُهُمْ

³³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 20 H 1

³⁴ تأويل الآيات 2: 528 .5

³⁵ Tafseer Noor Al Saqalayn – CH 40 H 12

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

‘I was in the presence of Abu Abdullah^{-asws}, when Abu Baseer came up to him^{-asws}, and he was panting. So when he took his seat, Abu Abdullah^{-asws} said to him: ‘O Abu Muhammad, Allah^{-azwj} Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our^{-asws} Shias just like the leaves get cut-off in the autumn by the wind, and these are the Words of the Mighty and Majestic: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7].**

وَاللَّهُ لَكُمْ ذُونٌ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَّكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

By Allah^{-azwj}, their Seeking of Forgiveness is for you (Shias) apart from the other creatures. O Abu Muhammad, have I^{-asws} made you happy?’ He said, ‘May I be sacrificed for you^{-asws}, increase it for me’.³⁶

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل (الذين يحملون العرش ومن حوله - قال: يعني الملائكة - يسبحون بحمد ربهم ويستغفرون للذين آمنوا - يعني شيعة محمد وآل محمد - ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا - من ولاية الطواغيت الثلاثة، ومن بني أمية - واتبعوا سبيلك) يعني ولاية علي وهو السبيل.

Some of our companions are reporting, from Jabir Bin Yazeed who said,

‘I asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Those who are holding the Throne and ones around it [40:7]** – he^{-asws} said: ‘Meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7]** - Meaning for the Shias of the Progeny^{-asws} of Muhammad^{-saww} - **‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** – from the wilayah of the three tyrants (Abu Bkar, Umar, and Usmaan) and from the clan of Umayya - **and follow Your Way** - Meaning the Wilayah of Ali^{-asws}, and he^{-asws} is the Way’.³⁷

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام)، أنه سئل: هل الملائكة أكثر أم بنو آدم؟ فقال: «و الذي نفسي بيده لعدد الملائكة في السماوات أكثر من عدد التراب في الأرض، و ما في السماء موضع قدم إلا و فيها ملك يسبحه و يقده،»

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqari, from Hamaad,

He asked Abu Abdullah^{-asws}, ‘Are the Angels more numerous or the Children of Adam^{-as}?’ So he^{-asws} said: ‘By the One^{-azwj} in Whose Hand is my^{-asws} soul, the number of the Angels in the skies is more than the number of dust particles in the earth, and there is no place in the sky for a foothold but there is an Angel Glorifying Him^{-azwj} and Extolling His^{-azwj} Holiness.

³⁶ Al Kafi – H 14454 (Extract)

³⁷ Taweel Al Ayaat Al Zaahira – CH 40 H 13 (Extract)

ولا في الأرض شجرة ولا مدرّة إلا وفيها ملك موكل بما يأتي الله كل يوم بعملها والله أعلم بما، وما منهم أحد إلا ويتقرب كل يوم إلى الله بولائنا أهل البيت، ويستغفر لحبينا ويلعن أعداءنا، ويسأل الله أن يرسل عليهم العذاب إرسالا».

And there is no tree in the earth, and no produce except that there is an Angel allocated to it. Allah^{-azwj} Brings it for its work, and Allah^{-azwj} is Aware of it. And there is none from it except that he comes closer to Allah^{-azwj} every day by our^{-asws} Wilayah, the People^{-asws} of the Household, and seek Forgiveness for those that love us^{-asws}, and curse our^{-asws} enemies, and they ask Allah^{-azwj} that He^{-azwj} should Send Punishment upon them’.

قوله تعالى: الَّذِينَ يَحْمِلُونَ الْعَرْشَ يعني رسول الله (صلى الله عليه وآله) والأوصياء من بعده، يحملون علم الله وَمَنْ حَوْلَهُ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يعني شيعة آل محمد

The Words of the Exalted: **Those who are holding the Throne [40:7]** - Meaning Rasool-Allah^{-saww} and the successors^{-asws} from after him^{-saww}, are bearing the Knowledge of Allah^{-azwj}, **and ones around** - Meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe** - Meaning the Shias of the Progeny^{-asws} of Muhammad^{-saww}.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ فُلَانٍ وَ فُلَانٍ وَ بَنِي أُمِيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَيُّ وَلَايَةِ عَلِيٍّ وَلِيَّ اللَّهِ وَ فِيهِمْ عَذَابُ الْجَحِيمِ

‘O Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent - from the wilayah of so and so, and so and so (Abu Bakr and Umar), and the clan of Umayya, **and follow Your Way**, i.e., the Wilayah of Ali^{-asws}, the Guardian from Allah^{-azwj} - **and Save them from the Punishment of the Blazing Fire!’ [40:7].³⁸**

Inmates of the Blazing Fire

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{-asws} Bin Ja’far^{-asws}, he^{-asws} said: ‘Those who are striving to cut-off the cordiality of the Progeny^{-asws} of Muhammad^{-saww} in order to frustrate them^{-asws}, they are the inmates of **the Blazing Fire [40:7]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad’s (clan of Umayya)’.³⁹

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام). قال: «و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

³⁸ تفسير القمي 2: 255.

³⁹ (Extract) تأويل الآيات 1: 29 / 345

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{-asws} Bin Ja'far^{-asws} from his^{-asws} father^{-asws} having said: 'And those who strive to cut-off the cordiality with the Progeny^{-asws} of Muhammad^{-saww} in order to frustrate them^{-asws}, they are the inmates of **the Blazing Fire [40:7]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyads (clan of Umayya)⁴⁰.

Funeral Salat upon ones of weak understanding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ كَانَ مُسْتَضْعَفًا فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابُ الْجَحِيمِ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If he (the deceased) was of weak understanding, then say, 'O Allah^{-azwj}! **Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!**' [40:7]'.
 وَإِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ فَقُلِ اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْخَيْرَ وَ أَهْلَهُ فَاغْفِرْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ

And when you do not know what his state is, so say, 'O Allah^{-azwj}! If he used to love the good and its People^{-asws}, so Forgive him, and be Merciful to him, and Overlook (his sins) from him.

وَ إِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَغْفِرْ لَهُ عَلَى وَجْهِ الشَّفَاعَةِ لَا عَلَى وَجْهِ الْوَلَايَةِ .

And if he was of weaker understanding than yours in the Way (of Allah^{-azwj}), so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the *Wilayah*⁴¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ وَ بَيِّضْ وَجْهَهُ وَ أَكْثِرْ تَبِعَهُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You should be saying, 'I testify that there is no god except for Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-azwj}. O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. O Allah^{-azwj} Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Accept his intercession, and Whiten his^{-saww} face and Multiply his^{-saww} followers.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ تَبَّ عَلَى اللَّهِ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ فِيهِمْ عَذَابُ الْجَحِيمِ فَإِنْ كَانَ مُؤْمِنًا دَخَلَ فِيهَا وَ إِنْ كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا .

⁴⁰ 29 /345 :1 تأويل الآيات (Extract)

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 56 H 3

O Allah^{-azwj}! Forgive me, and be Merciful to me, and Turn towards me. O Allah^{-azwj}! **Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!** [40:7]. So if he was a Momin, he would be included in it, and if was not a Momin, he would be out from it'.⁴²

VERSES 8 - 10

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ {8}

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {9}

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that is the mighty success [40:9]

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ
{10}

Surely, those who commit Kufr would be Called out to: 'Your despising (leaving) Allah when you were called to the Eman is greater than your despising (leaving) yourselves, therefore you committed Kufr [40:10]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام) قال رَبَّنَا وَ أَدْخِلْهُمْ
جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يعني من تولى عليا (عليه السلام)، فذلك صلاحهم

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hamaad,

'From Abu Abdullah^{-asws} having said: '(Re): **Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]** – meaning the ones who befriended Ali^{-asws}, so that was their righteous deed.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يعني يوم القيامة وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لمن نجاه [الله] من ولاية فلان و فلان،

⁴² Al Kafi V 3 – The Book Of Funerals CH 56 H 5

And Save them from evil deeds, and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9] – meaning the Day of Judgment, **and that, it is the mighty success [40:9]** – for the one whom Allah^{-azwj} Rescued from the wilayah of so and so, and so and so (Abu Bakr and Umar).

ثم قال: إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمَيَّة يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يَعْنِي إِلَى وَلَايَةِ عَلِيٍّ (عليه السلام) فَتَكْفُرُونَ.

Then He^{-azwj} Said: **Surely those who commit Kufr [40:10]** - meaning the Clan of Umayya, **would be Called out to: 'Your despising Allah when you were called to the Eman** - meaning to the Wilayah of Ali^{-asws}, **is greater than your despising yourselves, therefore you committed Kufr [40:10]'**.⁴³

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل قوله تعالى - قال (وقهم السيئات - يعني الثلاثة - ومن تق السيئات يومئذ فقد رحمته).

Some of our companions are reporting, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And Save them from evil deeds [40:9]** - Meaning the three (Abu Bakr, Umar, and Usmaan) **and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9]'**.

وقوله تعالى (إن الذين كفروا - يعني بني أمية - ينادون لمقت الله أكبر من مقتكم أنفسكم إذ تدعون إلى الإيمان - يعني ولاية علي وهي الإيمان - فتكفرون).

And the Words of the Exalted: **and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9]** – Meaning the Clan of Umayya - **would be Called out to: 'Your despising Allah when you were called to the Eman** – Meaning the Wilayah of Ali^{-asws}, and he^{-asws} is the Eman - **is greater than your despising yourselves, therefore you committed Kufr [40:10]'**.⁴⁴

الْبَاقِرُ وَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ قَالَا إِلَى وَلَايَةِ عَلِيٍّ ع.

Al-Baqir^{-asws} and Al-Sadiq^{-asws} regarding Words of the Exalted: **Surely, those who commit Kufr would be Called out to: 'Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]**, they^{-asws} both said: '(Called) to Wilayah of Ali^{-asws}'.⁴⁵

VERSE 11

قَالُوا رَبَّنَا آمَنَّا أَثْنَتَيْنِ وَأَحْيَيْنَا أَثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ {11}

⁴³ تفسير القمي 2: 255.

⁴⁴ Taweel Al Ayaat Al Zaahira – CH 40 H 13

⁴⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 13 H 11 c

They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So, is there any way out?' [40:11]

رجعة المعاصر: عن الحسن بن محبوب، عن محمد بن سلام، عن أبي جعفر (عليه السلام)، في قوله تعالى: قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَبْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ، قال: «هو خاص لأقوام في الرجعة بعد الموت، فتجري في القيامة، فبعدا للقوم الظالمين»

Raj'at Al-Ma'asar, from Al-Hassan Bin Mahboub, from Muhammad Bin Salaam,

'Abu Ja'far^{-asws}, regarding the Words of the Exalted: ***They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]***. He^{-asws} said: 'This is in particular for the people during the Return (الرجعة) after the death, and it flows regarding the Day of Judgement. So, remoteness is for the unjust people'.⁴⁶

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين، عن أبي حمزة، عن علي بن حسين وأبي جعفر و أبي الحسين زيد بن علي (عليهم السلام): * (قالوا ربنا أمتنا اثنتين وأحييتنا اثنتين) * قالوا: إحيائهم في القبور وإماتتهم.

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

'From Ali^{-asws} Bin Husayn^{-asws}, and Abu Ja'far^{-asws} and Abu Al-Husayn Zayd, son of Ali^{-asws} - ***They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life [40:11]***. They^{-asws} said: 'Revived them in the graves and Caused them to die'.

قال زيد بن علي (عليهما السلام): وهي كقوله: * (كنتم أموتا فأحييكم ثم يميتكم ثم يحييكم)

Zayd son of Ali^{-asws} said, 'And it is like His^{-azwj} Words: ***and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you [2:28]***'.⁴⁷

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ يَعْنِي الرِّجْعَةَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Ja'far^{-asws} replied, (when) I asked about Jabir, so he^{-asws} said: 'May Allah^{-azwj} have Mercy on Jabir. He reached to such a level of understanding that he understood the interpretation of this Verse: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]*** – Meaning the Return (الرجعة)'.⁴⁸

Also in Verses 68:15-16, Allah^{-azwj} Says:

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {68:15}

When Our Verses are recited to him, he says, 'Stories of the former ones' [68:15]

⁴⁶ الرجعة: 43 «مخطوط»

⁴⁷ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 267

⁴⁸ تفسير القمي 2: 147.

سَنَسِمُهُ عَلَى الْخُرْطُومِ {68:16}

We will soon mark him on the nose [68:16]

علي بن إبراهيم: قوله: إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ: كُنِيَ عن الثاني، قَالَ أَصَاطِيرُ الْأَوَّلِينَ أي أكاذيب الأولين،

Ali Bin Ibrahim (Tafseer Qummi) –

His^{-azwj} Words: **When Our Verses are recited to him [68:15]**. He^{-asws} said: ‘Teknonym about the ‘الثاني’ (Al-Sani) the Second one. **he says, ‘Stories of the former ones’ [68:15]** - i.e., lies of the former ones.

قوله: سَنَسِمُهُ عَلَى الْخُرْطُومِ قال: في الرجعة، إذا رجع أمير المؤمنين (عليه السلام) و رجع أعداؤه، فيسمهم بميسم معه كما توسم البهائم، على الخراطيم: الأنف و الشفتين.

His^{-azwj} Words: **We will soon mark him on the nose [68:16]**, he^{-asws} said: ‘Regarding the Return (Al-Raj`a). When Amir-Al-Momineen^{-asws} returns, and his^{-asws} enemies (also) return, so their foreheads would be marked like the branding of the animal, upon their noses – the nose and the two lips’.⁴⁹

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلِيِّ وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَدَمَدَمَ عَلَيْهِمْ رُحْمٌ يَدْنِيهِمْ فَسَوَّاهَا قَالَ فِي الرَّجْعَةِ وَ لَا يَخَافُ عُقْبَاهَا قَالَ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا رَجَعَ.

(The books) ‘Kunz Jamie Al Fawaid’, and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Muhammad, from Abu Jameela, from Al Jalby, and it is reported as well from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fazl Bin Al Abbas,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]**. He^{-asws} said: ‘(it is) regarding the Raj`a’. **And He does not fear its consequence [91:15]**, he^{-asws} said: ‘He^{-azwj} does not fear from the like of it when they return” (Raj`a).⁵⁰

VERSE 12

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ {12}

That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]

⁴⁹ (تفسير القمي 2: 381)

⁵⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 155

حدثنا احمد بن محمد عن ابي العباس بن معروف عن الحجال عن حبيب الخثعمي 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 اشمأزت إلى آخر الآية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الدين 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 عني الله بذلك نفسه بل عني الله بذلك نفسه واخبرته بالآية في حم ذلكم بأنه إذا دعى الله وحده كفرتم ثم قال قلت يعني 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 are 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 'مشرك' Polytheist. I^{-asws} am to Allah^{-azwj}, disavowed from him' - three times. 'But, by that it means Himself^{-azwj}'.⁵¹

ومن التأويل: ما عن محمد البرقي، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الحسن بن الحسين، عن أبي جعفر عليه السلام في قوله عزوجل (ذلكم بأنه إذا دعى الله وحده كفرتم - بأن لعلي ولاية - وإن يشرك به - من ليست له ولاية - تؤمنوا بأن لهم ولاية فالحكم لله العلي الكبير).

And from the explanation is what is from Muhammad Al-Barqy, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Hassan Bin Al-Husayn,

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **That is because when you are called to Allah Alone, you disbelieve [40:12]**, that is to the Wilayah of Ali^{-asws}, **and if He is associated with, you are believing**, - one, the Wilayah wasn't for him, **you are believing** - that for them is the wilayah. **So the Judgment is for Allah, the Exalted, the Great [40:12]**'.⁵²

تفسير القمي الحسين بن محمد عن المولى عن محمد بن جمهور عن جعفر بن بشير عن الحكم بن طه عن محمد بن حذان عن أبي عبد الله ع في قوله إذا دعى الله وحده كفرتم وإن يشرك به تؤمنوا فالحكم لله العلي الكبير يقول إذا ذكر الله وحده بولاية من أمر الله بولايته كفرتم وإن يشرك به من ليس له ولاية تؤمنوا بأن له ولاية.

⁵¹ Basaair Al Darajaat – P 10 CH 21 H 4

⁵² Taweel Al Ayaat Al Zaahira – CH 40 H 11 & 12

Tafseer Al-Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Ja'far Bin Bashi, from Al Haam Bin Zaheer, from Muhammad Bin Hamdan,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]***, said: 'When Allah^{-azwj} Mentions along (only) the Wilayah of the one whom Allah^{-azwj} has Commanded with his^{-asws} Wilayah, you disbelieve, and if He^{-azwj} were to associate with him^{-asws}, one who hasn't any Wilayah for him, you believe that the Wilayah is for him'.⁵³

The Altered Verse

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيٍّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ وَ **أَهْلُ الْوَلَايَةِ** كَفَرْتُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws} (the Verse was Revealed like this): ***That is because when you are called to Allah Alone and the people of Al-Wilayah, you disbelieve [40:12]***'.⁵⁴

VERSE 13

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ {13}

He is the One Who Shows you His Signs and Sends down for you sustenance from the sky, and none heed except the penitent (repentant) one [40:13]

علي بن إبراهيم: هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ يَعْنِي الْأُتَمَّةَ الَّذِينَ أَخْبَرَ اللَّهُ وَ رَسُولَهُ بِهِمْ.

Ali Bin Ibrahim –

Regarding: ***He is the One Who Shows you His Signs [40:13]*** – Meaning the Imams^{-asws} whose news was Given by Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.⁵⁵

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}'.⁵⁶

⁵³ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 7

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 46

⁵⁵ تفسير القمي 2: 256.

⁵⁶ (Extract) تفسير القمي 1: 199.

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الأئمة (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}!'⁵⁷

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

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}!'⁵⁸

VERSES 14 & 15

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14}

Therefore, supplicate to Allah being sincere to him in the Religion, and even if the Kafirs abhor it [40:14]

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ {15}

Possessor of the Highest Levels of the Throne. He Casts the Spirit from His Command upon the one He so Desires to from His servants, for him to warn of the Day of the Meeting [40:15]

علي بن إبراهيم، قال: روح القدس، و هو خاص لرسول الله (صلى الله عليه و آله) و الأئمة (عليهم السلام).

Ali Bin Ibrahim –

Regarding: **He Casts the Spirit from His Command upon the one He so Desires to from His servants [40:15]** – The Holy Spirit, and it is particularly for Rasool-Allah^{-saww} and the Imams^{-asws} ⁵⁹

⁵⁷ تفسير القمّي 1: 309.

⁵⁸ (Extract) الكافي 1: 161 / 3

⁵⁹ تفسير القمّي 2: 256

سعد بن عبد الله، قال: حدثنا محمد بن عيسى بن عبيد، و محمد بن الحسين، و موسى بن عمر بن يزيد الصيقل، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: يُنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فقال: «جبرئيل الذي انزل على الأنبياء، و الروح يكون معهم و مع الأوصياء».

Sa'd Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, and Muhammad Bin Al-Husayn, and Musa Bin Umar Bin Yazeed Al-Sayqal, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far^{-asws} replied when I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***He Casts the Spirit from His Command upon the one He so Desires to from His servants [40:15]***, so he^{-asws} said: 'Jibraeel^{-as} is the one who descended upon the Prophets^{-as}, and the Spirit was with them^{-as} and the successors^{-as}'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ سَعْدِ بْنِ الْإِسْكَافِ قَالَ أَتَى رَجُلًا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرِئِيلُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) جِبْرِئِيلُ (عليه السلام) مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرِئِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جِبْرِئِيلَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Askaf who said,

'A man came over to Amir Al-Momineen^{-asws} asking him^{-asws} about the Spirit, 'Isn't it Jibraeel^{-as}?'. So Amir Al-Momineen^{-asws} said to him: 'Jibraeel^{-as} is from the Angels, and the Spirit is other than Jibraeel^{-as}', and he^{-asws} reiterated that upon the man. So he said to him^{-asws}, 'You^{-asws} have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeel^{-as}'.⁶¹

سعد بن عبد الله: عن أحمد بن الحسين، عن المختار بن زياد البصري، عن محمد بن سليمان، عن أبيه، عن أبي بصير، قال: كنت مع أبي عبد الله (عليه السلام)، فذكر شيئاً من أمر الإمام إذا ولد، فقال: «استوجب زيادة الروح في ليلة القدر».

Saeed Bin Abdullah, from Ahmad Al-Husayn, from Al-Mukhtar Bin Ziyad Al-Basry, from Muhammad Bin Suleyman, from his father who said:

'I was with Abu Abdullah^{-asws}, and he^{-asws} mentioned something about the affair of the Imam^{-asws} when he^{-asws} is born. He^{-asws} said: 'It obligates an increase with the Spirit during the Night of Predetermination (Laylat Al-Qadr).'

فقلت له: جعلت فداك، أليس الروح جبرئيل؟ فقال: «جبرئيل من الملائكة، و الروح [خلق] أعظم من الملائكة، أليس الله عز و جل يقول: تَنْزِيلُ الْمَلَائِكَةِ وَ الرُّوحُ؟».

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Is not the Spirit Jibraeel^{-as}?' He^{-asws} said: 'Jibraeel^{-as} is from the Angels, and the Spirit is a creation greater than the Angels, has not Allah^{-azwj} Said: ***The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]***?⁶²

⁶⁰ مختصر بصائر الدرجات: 3.

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 56 H 6 (Extract)

⁶² بصائر الدرجات: 4 / 484.

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق يوم يلتقي أهل السماء و أهل الأرض».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Ibn Dawood, from Hafs Bin Gayas,

'Abu Abdullah^{-asws} has said: '**the Day of the Meeting [40:15]** - is the Day when the people of the sky would meet the people of the earth'.⁶³

VERSE 16

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ
{16}

On the Day they shall be coming forth, nothing of them would remain concealed upon Allah "For whom is the Kingdom today? For Allah, the One, the Subduer!" [40:16]

الحسين بن سعيد عن محمد بن أبي عمير عن زيد القرشي عن عبيد زرار قال: سمعت أبا عبد الله عليه السلام يقول: إذا أمات الله أهل الأرض أمات أهل السماء الدنيا ثم أمات أهل السماء الثانية ثم أمات أهل السماء الثالثة ثم أمات أهل السماء الرابعة ثم أمات أهل السماء الخامسة ثم أمات أهل السماء السادسة ثم أمات أهل السماء السابعة

Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Zayd Al Qarshy, from Ubeyd Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'When Allah^{-azwj} Causes the inhabitants of the earth to die, the inhabitants of the sky of the world would die, then the inhabitants of the second sky would die, then the inhabitants of the third sky would die, then the inhabitants of the fourth sky would die, then the inhabitants of the fifth sky would die, then the inhabitants of the sixth sky would die, then the inhabitants of the seventh sky would die.

ثم أمات ميكائيل قال أو جبرائيل ثم أمات جبرائيل ثم أمات إسرافيل ثم أمات ملك الموت ثم ينفخ في الصور وبعث،

The Mikaeel^{-as} would die', or he^{-asws} said: 'Jibrael^{-as}'. Then Jibrael^{-as} would die, then Israfeel^{-as} would die, then the Angel of death would die. Then it would be blown into the trumpet and there would be Resurrection'.

قال ثم يقول الله تبارك وتعالى: لمن الملك اليوم؟ فيرد على نفسه فيقول: لله الخالق الباري المصور وتعالى الله الواحد القهار

Then he^{-asws} said: 'Then Allah^{-azwj} Blessed and Exalted would be Saying: **"For whom is the Kingdom today? [40:16]**. So He^{-azwj} would be Responding to Himself^{-azwj} and He^{-azwj} would be Saying: "To Allah^{-azwj}, the Creator, the Maker, the Designer, and Exalted is Allah^{-azwj}, the One, the Subduer!"

ثم يقول: أين الجبارون؟ أين الذين كانوا يدعون معي الها أين المتكبرون؟ - ونحو هذا - ثم يبعث الخلق

Then He^{-azwj} would be Saying: "Where are the tyrants? Where are those who were being called upon with Me^{-azwj} as gods, where are the (ones consider to be) supreme?" – and approximate to this. Then He^{-azwj} would Resurrect the creatures'.⁶⁴

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's (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؟

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

فقال: «أما النفخة الأولى، فإن الله يأمر إسرئيل 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 إسرئيل 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 إسرئيل 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 إسرئيل».

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 (faint) 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}'.

⁶⁴ Kitab Al Zohad – Ch 17 H 242

قال: «فيقول الله لإسرافيل: يا إسرافيل مت فيموت إسرافيل، 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 the 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}.

فعند 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 بمشيقي، 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'.⁶⁵

VERSE 17

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]

ابن بابويه، قال: حدثنا محمد بن بكران النقاش (رحمه الله) بالكوفة، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام) - في حديث تفسير حروف المعجم - قال: «فالميم ملك الله [يوم الدين] يوم لا مالك غيره، و يقول الله عز و جل: لِمَنِ الْمُلْكُ الْيَوْمَ، ثم تنطق أرواح أنبيائه و رسله و حججه، فيقولون: لِلَّهِ الْوَاحِدِ الْقَهَّارِ،

Ibn Babuwayh, from Muhammad Bin Bakran Al-Naqash at Al-Kufa, from Ahmad Bin Muhammad Al-Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father,

'Abu Al-Hassan-^{asws} Ali-^{asws} Bin Musa Al-Reza-^{asws} – in a Hadeeth regarding the Tafseer of the Abbreviated Letters – said: 'So the Meem is the Kingdom of Allah-^{azwj} on the Day when there will be no king apart from Him-^{azwj}, and Allah-^{azwj} Mighty and Majestic would be Saying: **"For whom is the Kingdom today? [40:16].** So the Spirits of His-^{azwj} Prophets-^{as} and His-^{azwj} Rasools-^{as}, and His-^{azwj} Authorities would speak and they-^{as} would be saying: **For Allah, the One, the Subduer!" [40:16].**

فيقول جل جلاله: الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ».

So the Majestic would be Saying: **Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely Allah is Quick in Reckoning [40:17]**.⁶⁶

أبو علي الطبرسي: عن أمير المؤمنين (عليه السلام) أنه قال: «معناه أنه يحاسب الخلق دفعة، كما يرزقهم دفعة».

Abu Ali Al Tabarsy –

'From Amir-Al-Momineen-^{asws} having said: 'Its Meaning is that He-^{azwj} would Reckon the creatures in one go (all at once), just as He-^{azwj} Sustains them in one go (all at once)'.⁶⁷

The most difficult times of the son of Adam-^{as}

الحِصَالُ أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الثُّمَرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَشَدُّ سَاعَاتِ ابْنِ آدَمَ ثَلَاثُ سَاعَاتِ السَّاعَةِ الَّتِي يُعَايِنُ فِيهَا مَلَكُ الْمَوْتِ وَ السَّاعَةُ الَّتِي يُتَوَمَّعُ فِيهَا مِنْ قَبْرِهِ وَ السَّاعَةُ الَّتِي يَقِفُ فِيهَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَاِمَّا إِلَى الْجَنَّةِ وَ اِمَّا إِلَى النَّارِ.

⁶⁵ تفسير القمي 2: 252

⁶⁶ التوحيد: 1/234.

⁶⁷ مجمع البيان 2: 531

My father, from Sa'ad, from al Asbahany, from Al Minqary, from Abdul Razaq, from Ma'mar, from al Zuhry who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The most difficult times of the son of Adam^{-as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah^{-azwj} Blessed and Exalted, so either he would go to the Paradise or he would go to the Fire'.

ثُمَّ قَالَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ عِنْدَ الْمَوْتِ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ وَإِنْ نَجْوَتَ فَإِنَّ نَجْوَتَ
عِنْدَ جُمْلَةِ النَّاسِ عَلَى الصِّرَاطِ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ وَإِنْ نَجْوَتَ عِنْدَ يَوْمِ النَّاسِ لِرَبِّ الْعَالَمِينَ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ

Then he^{-asws} said: 'If you are safe during the death, O son of Adam^{-as}, then you are who you are, or else you are destroyed; and if you are safe when you are placed in your grave, O son of Adam^{-as}, then you are who you are, or else you are destroyed; and if you are safe when the people are carried upon the Bridge, then you are who you are, or else you are destroyed; and if you are safe when the people are standing to the Lord^{-azwj} of the worlds, then you are who you are, or else you are destroyed.

ثُمَّ تَلَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قَالَ هُوَ الْقَبْرُ وَإِنَّ هُمْ فِيهِ لَ مَعِيشَةٌ ضَنْكاً وَاللَّهُ إِنَّ الْقَبْرَ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ.

Then he^{-asws} recited: ***And behind them is Al-Barzakh up to the Day they would be Resurrected [23:100].*** He^{-asws} said: 'It is the grave, and that for them in it is ***a straitened life [20:124].*** By Allah^{-azwj}! The grave is either a garden from the Gardens of the Paradise or a pit from the pits of the Fire'.

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْ جُلَسَائِهِ فَقَالَ لَهُ قَدْ عَلِمَ سَاكِنُ السَّمَاءِ سَاكِنَ الْجَنَّةِ مِنْ سَاكِنِ النَّارِ فَأَيُّ الرَّجُلَيْنِ أَنْتَ وَأَيُّ الدَّارَيْنِ دَارُكَ

Then he^{-asws} turned towards a man from his^{-asws} gatherers and said to him: 'The inhabitant of the sky has known dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?'.⁶⁸

For further detail on Barzakh, see [Barzakh – What Happens after Death? | Hubeali](#)

VERSE 18

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ {18}

And warn them of the Doomsday when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies (submits/obeys) [40:18]

⁶⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19

فِي رَوْضَةِ الْكَافِي كَلَامُ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ فِيهِ: وَاعْلَمَ يَا ابْنَ آدَمَ أَنَّ وَرَاءَ هَذَا أَعْظَمَ وَأَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ، وَ ذَلِكَ يَوْمُ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ.

In Rowzat Al-Kafi (Al-Kafi, Vol. 8) there is a speech of Ali^{-asws} Bin Al-Husayn^{-asws}, in it he^{-asws} is saying: 'And know, O son of Adam^{-as}, that at the back of this is something more grievous, and more terrible, and more painful for the hearts - the Day of Judgment, and that is ***the Doomsday when the hearts would be choked at the throats [40:18]***'.⁶⁹

القطان، عن السكري، عن الجوهرى، عن محمد بن عمارة، عن أبيه قال: قال الصادق جعفر بن محمد عليه السلام: من أنكر ثلاثة أشياء فليس من شيعتنا: المعراج، والمسألة في القبر، والشفاعة.

Al-Qatan, from Al Sakry, from Al Jowhary, from Muhammad Bin Amarah, from his father who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'One who denies three things, then he isn't from our^{-asws} Shias – the Ascension (*Mi'raj*), and the questioning in the grave, and the intercession'.⁷⁰

فس: أبي، عن ابن محبوب، عن أبي اسامة، عن أبي عبد الله وأبي جعفر عليهما السلام قالوا: والله لنشفعن في المذنبين من شيعتنا حتى تقول أعداؤنا إذا رأوا ذلك: "فمالنا من شافعين ولا صديق حميم فلو أن لناكرة فنكون من المؤمنين" قال: من المهتدين، قال: لان الايمان قد لزمهم بالافرار.

My father, from Ibn Mahboub, from Abu Asama,

'From Abu Abdullah^{-asws} and Abu Ja'far^{-asws} both having said: 'By Allah^{-azwj}! We^{-asws} will be interceding regarding the sinners from our^{-asws} Shias until our^{-asws} enemies would be saying, when they see that, ***there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]***'.⁷¹

For further detail on Shifayat, see [Intercession-Shifayat | Hubeali](#)

VERSE 19

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

He Knows the treachery of the eyes and what the chests conceal [40:19]

ابن بابويه، قال: حدثنا 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 عبد الرحمن بن سلمة الجريدي، قال: سألت أبا عبد الله (عليه السلام)، عن قوله عز و جل: يَعْْلَمُ خَائِنَةَ الْأَعْيُنِ، فقال: «ألم تر إلى الرجل ينظر إلى الشيء وكأنه لا ينظر إليه، فذلك خائنة الأعين».

⁶⁹ H 31 – تفسير نور الثقلين، ج4، ص: 517

⁷⁰ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 13

⁷¹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 15

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 Fazal, from Sa'albat Bin Maymoun, from Abdul Rahman Bin Salmat Al-Jureyri who said,

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **He Knows the treachery of the eyes [40:19]**, so he^{-asws} said: 'Have you not seen the man looking at something and he is as if he is not looking at it? So that is the treacherous of the eyes'.⁷²

5- شف، كشف اليقين رؤينا من عدو طريقي و رأينا من طرفهم و تصانيفهم في مواضع عن محمد بن أحمد عن أحمد بن الحسين بن الحسين بن دينار عن عبد الله بن موسى عن أبيه عن جده جعفر بن محمد الصادق عن أبيه محمد بن علي عن أبيه ع عن جابر بن عبد الله الأنصاري قال: خرج علينا رسول الله ص يوماً ونحن في مسجده فقال من هاهنا فقلنا أنا يا رسول الله و سلمان الفارسي فقال يا سلمان اذهب فادع لي مولاك علي بن أبي طالب

(The book) 'Kashf Al Yaqeen' – We are reported from a number of ways and we are reporting from their ways, and their compilations in placed, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Al-Hassan Bin Dinar,

'From Abdullah son of Musa^{-asws}, from his^{-asws} father^{-asws}, from his grandfather^{-asws} Muhammad Al Sadiq^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah Al Ansari who said, 'One day Rasool-Allah^{-saww} came out to us and we were in his^{-saww} Masjid. He^{-saww} said: 'Who is over here?' I said, 'I am, O Rasool-Allah^{-saww}, and (so is) Salman Al Farsi^{-ra}'. He^{-saww} said: 'O Salman^{-ra}! Go and call to me^{-saww}, your^{-ra} Master Ali Bin Abu Talib^{-asws}!'

قال جابر فذهب سلمان يبتدر به حتى أخرج علياً من منزله فلما دنا من رسول الله ص قام فحلاً به و أطال مناجاته و رسول الله يقطر عرقاً كثيفة اللؤلؤ و يتهلل حسناً ثم انصرف رسول الله ص من مناجاته و جلس فقال له أ سمعت يا علي و وعيت قال نعم يا رسول الله

Jabir said, 'Salman^{-ra} went rushing with it until Ali^{-asws} came out from his^{-asws} house. When he^{-asws} was near to Rasool-Allah^{-saww}, he^{-saww} stood up and isolated with him^{-asws}, and his^{-saww} whispering was prolonged, and Rasool-Allah^{-saww} was dripping sweat as if these were pearls, and manifesting beauty. Then Rasool-Allah^{-saww} finished from his^{-saww} whispering and sat down. He^{-saww} said to him^{-asws}: 'Did you hear, O Ali^{-asws}, and retained?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

قال جابر ثم التفت إلي و قال يا جابر ادع لي أبا بكر و عمر و عبد الرحمن بن عوف الزهري

Jabir said, 'Then he^{-saww} turned towards me and said: 'O Jabir! Call Abu Bakr and Umar for me, and Abdul Rahman Bin Awf Al Zuhry'.

قال جابر فذهبتم مسرعاً فدعوتهم فلما حضروا قال يا سلمان اذهب إلى منزل أمك أم سلمة فأتني ببساط الشجر الحنبري

Jabir said, 'I went hurriedly and called them. When they presented, he^{-saww} said: 'O Salman^{-ra}! Go to the house of your^{-ra} mother^{-ra} Umm Salama^{-ra} and bring me^{-saww} a Khyberi carpet of hair'.

قَالَ جَابِرٌ فَذَهَبَ سَلْمَانُ فَلَمْ يَلْبَثْ أَنْ جَاءَ بِالسَّاطِ فَأَمَرَ رَسُولُ اللَّهِ ص سَلْمَانَ فَبَسَطَهُ ثُمَّ قَالَ لِأَبِي بَكْرٍ وَ عُمَرُ وَ عَبْدِ الرَّحْمَنِ اجْلِسُوا عَلَى السَّاطِ فَجَلَسُوا كَمَا أَمَرَهُمْ ثُمَّ خَلَا رَسُولُ اللَّهِ سَلْمَانَ فَلَمَّا جَاءَهُ أَسْرَ إِلَيْهِ شَيْئاً ثُمَّ قَالَ لَهُ اجْلِسْ فِي الرَّأْوِيَةِ الرَّابِعَةِ فَجَلَسَ سَلْمَانُ

Jabir said, 'Salman^{-ra} went, and it was not long before he^{-ra} came with the carpet. Rasool-Allah^{-saww} instructed Salman^{-ra} with spreading it, then said to Abu Bakr, and Umar and Abdul Rahman: 'Be seated upon the carpet'. They said like what they had been instructed. Then Rasool-Allah^{-saww} isolated with Salman^{-ra}. When he^{-ra} came to him^{-saww}, he divulged some secret to him^{-ra}, then said to him^{-ra}: 'Sit in the fourth corner'. Salman^{-ra} sat down.

ثُمَّ أَمَرَ عَلِيّاً ع أَنْ يَجْلِسَ فِي وَسْطِهِ ثُمَّ قَالَ لَهُ قُلْ مَا أَمَرْتُكَ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَوْ شِئْتُ قُلْتُ عَلَى الْجَبَلِ لَسَارَ فَحَرَكَ عَلِيٌّ ع شَفَتَيْهِ

Then he^{-saww} instructed Ali^{-asws} to sit in its middle, then said to him^{-asws}: 'Say what I^{-saww} have instructed you^{-asws}, for by the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If I^{-saww} so desire, I^{-saww} could say to the mountain to travel'. Ali^{-asws} moved his^{-asws} lips.

قَالَ جَابِرٌ فَاخْتَلَجَ السَّاطُ فَمَرَّ بِهِمْ

Jabir said, 'The carpet shuddered and went with them'.

قَالَ جَابِرٌ فَسَأَلْتُ سَلْمَانَ فَقُلْتُ أَتَيْنَ مَرَّ بِكُمْ السَّاطُ قَالَ وَ اللَّهُ مَا شَعَرْنَا بِشَيْءٍ حَتَّى انْقَضَ بِنَا السَّاطُ فِي ذُرْوَةِ جَبَلٍ شَاهِقٍ وَ صَرْنَا إِلَى بَابِ كَهْفٍ قَالَ سَلْمَانُ فَقُمْتُ وَ قُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ تَصْرُخَ فِي هَذَا الْكَهْفِ بِالْفَتْنَةِ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي مُحْكَمِ كِتَابِهِ

Jabir said, 'I asked Salman^{-ra}, I said, 'Where did the carpet go with you all?' He^{-ra} said: 'By Allah^{-azwj}! We were not aware with anything until the carpet swooped with us to be in the peak of a tall mountain and we came to be at the entrance of a cave. Salman^{-ra} said, 'I^{-ra} stood up and said to Abu Bakr, 'O Abu Bakr! Rasool-Allah^{-saww} has instructed me^{-asws} to shout into this cave at the youths, those Allah^{-azwj} has Mentioned them in the Decisive of His^{-azwj} Book'.

فَقَامَ أَبُو بَكْرٍ فَصَرَخَ بِهِمْ بِأَعْلَى صَوْتِهِ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُلْتُ لِعُمَرَ قُمْ فَاصْرُخْ فِي هَذَا الْكَهْفِ كَمَا صَرَخَ أَبُو بَكْرٍ فَصَرَخَ عُمَرُ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُلْتُ لِعَبْدِ الرَّحْمَنِ قُمْ فَاصْرُخْ فِيهِ كَمَا صَرَخَ أَبُو بَكْرٍ وَ عُمَرُ فَقَامَ وَ صَرَخَ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُمْتُ أَنَا وَ صَرَخْتُ بِهِمْ بِأَعْلَى صَوْتِي فَلَمْ يُجِبْنِي أَحَدٌ

Abu Bakr stood up and shouted at them at the top of his voice, but no one answered him. Then I^{-ra} said to Umar, 'Stand and shout into this cave like what Abu Bakr has shouted'. Umar shouted, but no one answered him. Then I^{-ra} said to Abdul Rahman, 'Stand and shout into it like what Abu Bakr and Umar have shouted. He stood up and shouted, but no one answered him. Then I^{-asws} stood up and shouted at them at the top of my^{-ra} voice, but no one answered me^{-ra}.

ثُمَّ قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قُمْ يَا أَبَا الْحَسَنِ وَ اصْرُخْ فِي هَذَا الْكَهْفِ فَإِنَّهُ أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَمُرَكَ كَمَا أَمَرْتُهُمْ فَقَامَ عَلِيٌّ ع فَصَاحَ بِهِمْ بِصَوْتٍ خَفِيٍّ فَانْفَتَحَ بَابُ الْكَهْفِ وَ نَظَرْنَا إِلَى دَاخِلِهِ يَتَوَقَّدُ نُوراً وَ يَأْتِلِقُ إِشْرَاقاً وَ سَمِعْنَا ضَجَّةً وَ وَجِبَةً شَدِيدَةً فَمَلَفْنَا رُغْباً وَ وَلَّى الْقَوْمُ هَارِبِينَ

Then I^{-ra} said to Ali Bin Abu Talib^{-asws}, 'Stand, O Abu Al-Hassan^{-asws} and shout into this cave, for Rasool-Allah^{-saww} has instructed me^{-asws} that I^{-ra} instruct you^{-asws} like what I^{-ra} have instructed them'. Ali^{-asws} stood up and shouted at them with a low voice. The door of the cave opened, and we looked into its entrance igniting radiance and shining brightly, and we heard a buzz and severe shouting. We were filled with awe and the people turned around fleeing.

فَنَادَاهُمْ مَهْلًا يَا قَوْمَ وَارْجِعُوا فَرَجِعُوا وَقَالُوا مَا هَذَا يَا سَلْمَانَ قُلْتَ هَذَا الْكَهْفُ الَّذِي وَصَفَهُ اللَّهُ جَلَّ وَ عَزَّ فِي كِتَابِهِ وَالَّذِينَ نَرَاهُمْ هُمُ الْفُتَيَّةُ الَّذِينَ دَكَّرَهُمْ عَزَّ وَ جَلَّ هُمُ الْفُتَيَّةُ الْمُؤْمِنُونَ وَ عَلَيَّ عَ وَاقِفْتُ يُكَلِّمُهُمْ فَعَادُوا إِلَى مَوْضِعِهِمْ

He^{-asws} called out to them, 'No, O people, and return!' They returned and said, 'What is this, O Salman^{-ra}?' I^{-ra} said, 'This is the cave which Allah^{-azwj} Majestic and Mighty has Described, and the ones we see, they are the youths, those the Mighty and Majestic has Mentioned, that they are the Momineen youths' – and Ali^{-asws} was standing speaking to them. Then, they returned to their places.

قَالَ سَلْمَانُ وَ أَعَادَ عَلِيٌّ عَ فَقَالُوا كُلُّهُمْ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص خَاتَمَ النَّبُوَّةِ مِنَّا السَّلَامُ أُلْبِغُهُ مِنَّا السَّلَامَ وَ قُلْ لَهُ قَدْ شَهِدُوا لَكَ بِالنَّبُوَّةِ الَّتِي أَمَرْنَا قَبْلَ وَ قَتِ مَبْعَثِكَ بِأَعْوَامٍ كَثِيرَةٍ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ

Salman^{-ra} said: 'And Ali^{-asws} repeated (the greetings). They, all of them said, 'And upon you^{-asws} be the greetings, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and upon Muhammad^{-saww}, Rasool-Allah^{-saww}, last of the Prophets^{-as}, be the greetings from us. Deliver the greetings from us and say to him^{-saww}, 'We have testified for you^{-saww} with the Prophet-hood which we have been Commanded with before the time of your^{-saww} Sending, by a lot of years, and for you^{-asws}, O Ali^{-asws}, with the successorship'.

فَأَعَادَ عَلِيٌّ عَ سَلَامَهُ عَلَيْهِمْ فَقَالُوا كُلُّهُمْ وَ عَلَيْكَ وَ عَلَى مُحَمَّدٍ مِنَّا السَّلَامُ نَشْهَدُ بِأَنَّكَ مَوْلَانَا وَ مَوْلَى كُلِّ مَنْ آمَنَ بِمُحَمَّدٍ ص

Ali^{-asws} repeated his^{-asws} greetings unto them. They, all of them said, 'And upon you^{-asws} and upon Muhammad^{-saww} be the greetings from us^{-asws}. We testify that you^{-asws} are our Master and Master of everyone believing in Muhammad^{-saww}'.

قَالَ سَلْمَانُ فَلَمَّا سَمِعَ الْقَوْمُ أَخْبَدُوا بِالْبُكَاءِ وَ فَرَعُوا وَ اعْتَدَرُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ قَامُوا كُلُّهُمْ إِلَيْهِ يَقْبَلُونَ رَأْسَهُ وَ يَقُولُونَ قَدْ عَلِمْنَا مَا أَرَادَ رَسُولُ اللَّهِ وَ مَدُّوا أَيْدِيَهُمْ وَ بَايَعُوهُ بِإِمْرَةِ الْمُؤْمِنِينَ وَ شَهِدُوا لَهُ بِالْوِلَايَةِ بَعْدَ مُحَمَّدٍ ص ثُمَّ جَلَسَ كُلُّ وَاحِدٍ مَكَانَهُ مِنَ الْبَسَاطِ وَ جَلَسَ عَلِيٌّ عَ فِي وَسْطِهِ ثُمَّ حَرَكَ شَفَتَيْهِ

Salman^{-ra} said, 'When the group heard, they took to the wailing and panicked and offered excuses to Amir Al-Momineen^{-asws}, and all of them stood to him^{-asws} kissing his^{-asws} head and saying, 'We have come to know that Rasool-Allah^{-saww} intended', and they extended their hand and pledged allegiances to Amir Al-Momineen^{-asws}, and they testified to him^{-asws} with the Wilayah after Muhammad^{-saww}. Then each one sat down in his place from the carpet, and Ali^{-asws} sat in its middle, then moved his^{-asws} lips.

فَاخْتَلَجَ الْبَسَاطُ فَلَمْ نَدْرِ كَيْفَ مَرَّ بِنَا فِي الْبَرِّ أَمْ فِي الْبَحْرِ حَتَّى انْقَضَ بِنَا عَلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ ص قَالَ فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ كَيْفَ رَأَيْتُمْ أَبَا بَكْرٍ قَالُوا نَشْهَدُ يَا رَسُولَ اللَّهِ كَمَا شَهِدَ أَهْلُ الْكَهْفِ وَ نُؤْمِنُ كَمَا آمَنُوا

The carpet shuddered, and we do not know how it went with us in the land, or in the sea, until it swooped with us at the door of the Masjid of Rasool-Allah^{-saww}. Rasool-Allah^{-saww} came out to us and said: 'How did you see, O Abu Bakr?' They said, 'We testify, O Rasool-Allah^{-saww} like what the people of the cave have testified, and we believe like what they have believed'.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ لَا تَقُولُوا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ وَلَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ وَاللَّهُ لَعَنَ فَعَلْتُمْ لَتَهْتَدُونَ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the Greatest! Do not be saying, **'But rather, our eyes are intoxicated, but we are a people bewitched'** [15:15], not be saying on the Day of Qiyamah: **'We were oblivious of this'** [7:172]. By Allah^{-azwj}! If you were to do so, you will be guided: **and it is not upon the Rasool except for the clear delivery (of the Message)'** [24:54].

وَإِنْ لَمْ تَفْعَلُوا تَخْتَلِفُوا وَمَنْ وَفَى اللَّهَ لَهُ وَمَنْ يَكُنْ مَا سَمِعَهُ فَعَلَى عَقَبَيْهِ يَنْقَلِبُ وَلَنْ يَضُرَّ اللَّهَ شَيْئاً أَفَبَعْدَ الْحُجَّةِ وَالْمَعْرِفَةِ وَالْبَيِّنَةِ خَلَفَ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَقَدْ أُمِرْتُ أَنْ أَمُرَّكُمْ بِبَيْعَتِهِ وَطَاعَتِهِ فَبَايَعُوهُ وَأَطِيعُوهُ بَعْدِي

And if you do not do so, you will be differing, and the one who is loyal, Allah^{-azwj} would be Loyal to him, and one who conceals what he has heard, he has turned upon his heels, and he will never harm Allah^{-azwj} of anything. Is there any replacement after the argument, and the recognition, and the proof? By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! I^{-saww} have been Commanded to order you all with pledging allegiance to him^{-asws} and obeying him^{-asws}. So, pledge allegiance to him^{-asws} and obey him^{-asws} after me^{-saww}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ قَالُوا يَا رَسُولَ اللَّهِ قَدْ بَايَعْنَاهُ وَشَهِدَ عَلَيْنَا أَهْلُ الْكَهْفِ

Then he^{-saww} recited this Verse: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]** – meaning Ali Bin Abu Talib^{-asws}. They said, 'O Rasool-Allah^{-saww}! You^{-saww} have delivered it and the people of the cave has testified to us'.

فَقَالَ النَّبِيُّ ص إِنْ صَدَقْتُمْ فَقَدْ أُسْقِيتُمْ مَاءً غَدَقًا وَ أَكَلْتُمْ مِنْ فَوْقِكُمْ وَمِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شَيْعًا وَ تَسْلُكُونَ طَرِيقَ بَنِي إِسْرَائِيلَ فَمَنْ تَمَسَّكَ بِوَلَايَةِ عَلِيٍّ لَقِينِي يَوْمَ الْقِيَامَةِ وَأَنَا عَنْهُ رَاضٍ

The Prophet^{-saww} said: 'If you were to ratify, so you would have been quenched fresh water, and you will be eating **from above you, and from beneath your feet, or confusing you with something** [6:65] and be travelling the path of the children of Israel. The one who adheres with the Wilayah of Ali^{-asws} will meet me^{-saww} on the Day of Qiyamah, and I^{-asws} would be pleased with him'.

قَالَ سَلْمَانٌ وَالْقَوْمُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فِي ذَلِكَ الْيَوْمِ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

Salman^{-ra} said, 'And the people were looking at each other. So, Allah^{-azwj} Revealed this Verse during that day: **Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters?** [9:78].

قَالَ سَلَمَانٌ فَأَصْفَرَّتْ وُجُوهُهُمْ يَنْظُرُ كُلُّ وَاحِدٍ إِلَى صَاحِبِهِ فَأَنْزَلَ اللَّهُ هَذِهِ آيَةً يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ وَاللَّهُ يَقْضِي بِالْحَقِّ فَكَانَ دَهَانُكُمْ إِلَى الْكَهْفِ وَ مَحِيئُهُمْ مِنْ زَوَالِ الشَّمْسِ إِلَى وَقْتِ الْعَصْرِ.

Salman^{-ra} said, 'Their faces turned pale, each one looking at his companion. So, Allah^{-azwj} Revealed this Verse: **He Knows the treachery of the eyes and what the chests conceal [40:19] And Allah Judges with the Truth, [40:20]**'. Their going to the cave and their coming was from decline of the sun (midday) up to the time of Al Asr Salat⁷³.

VERSES 20 - 22

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ
{20}

And Allah Judges with the Truth, and those from besides Him who are being supplicated to are not judging with anything. Surely, He is the Hearing, the Seeing [40:20]

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ
فُؤَةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21}

Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and impact in the land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ
{22}

[40:22] That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution.

في كتاب الخصال وسئل الصادق عليه السلام عن قول الله تعالى: اولم يسيروا في الارض فقال: معناه او لم ينظروا في القرآن.

In the book Al-Khisaal – ‘And Al-Sadiq^{-asws} was asked about the Words of Allah^{-azwj} the Exalted: **Or, do they not travel in the land? [40:21]**, so he^{-asws} said: ‘Its Meaning is, ‘Do they not look into the Quran?’⁷⁴

⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 5

⁷⁴ Tafseer Noor Al Saqalayn – CH 30 H 8

وَرَوَى أَبُو الْفَتْحِ الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ فِي حَدِيثِ رَجُلٍ مِنْ حَضْرَمَوْتَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فِي أَيَّامِ أَبِي بَكْرٍ فَأَسْلَمَ عَلَى يَدِهِ قَالَ فَسَأَلَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا وَنَحْنُ مُجْتَمِعُونَ فَقَالَ أَعَلِمْتَ أَنْتَ بِحَضْرَمَوْتَ فَقَالَ الرَّجُلُ إِنَّ جِهْلَتَهَا لَمْ أَعْلَمْ شَيْئًا قَالَ أَفَتَعْرِفُ مَوْضِعَ الْأَحْقَافِ قَالَ كَأَنَّكَ تَسْأَلُ عَنْ قَبْرِ هُودٍ النَّبِيِّ ع قَالَ لِلَّهِ دُرُكٌ مَا أَخْطَأْتَ

'In a Hadeeth of a man from Hazramout who came to Amir Al-Momineen^{-asws} during the days of Abu Bakr, and became a Muslim upon his^{-asws} hands. One day he asked Amir Al-Momineen^{-asws}, and we were gathered, he^{-asws} said, 'Do you^{-asws} know of Hazramout?' The man said, 'If I am ignorant of it, I don't know anything'. He^{-asws} said: 'Do you recognise the place of the sandy plains (Al-Ahqaaf)?' He said, 'It is as if you^{-asws} are asking about the grave of Hud^{-as}, the Prophet^{-as}?' He^{-asws} said: 'May Allah^{-azwj} Make you realise your mistake'.

قَالَ نَعَمْ خَرَجْتُ فِي غُنْفَوَانٍ شَبَابِي فِي عِلَّةٍ مِنَ الْحَيِّ وَنَحْنُ نُرِيدُ أَنْ نَأْتِيَ قَبْرَهُ لِنُعَدِّ صَوْتَهُ فِينَا وَكَثُرُو مِنْ يَذْكُرُهُ فَمَرَرْنَا فِي بِلَادِ الْأَحْقَافِ أَيَّامًا وَفِينَا رَجُلٌ قَدْ عَرَفَ الْمَوْضِعَ حَتَّى انْتَهَى بِنَا ذَلِكَ الرَّجُلُ إِلَى كَهْفٍ فَدَخَلْنَا فَأَمْعَنَّا فِيهِ طَوِيلًا فَأَنْتَهَيْنَا إِلَى حَجَرَيْنِ قَدْ أُطْبِقَ أَحَدُهُمَا فَوْقَ الْآخَرِ وَبَيْنَهُمَا خَلٌّ يَدْخُلُ مِنْهُ الرَّجُلُ النَّحِيفُ

He said, 'Yes, I went out in the prime of my youth regarding a reason from Al-Hayy, and we want to go to his^{-as} grave due to the remoteness of his^{-as} being among us and lot of the ones who remember him^{-as}.

We travelled in the city of Al-Ahqaaf (sandy plains) for days, and among us was a man who knew the place, until that man ended up with us to a cave. We entered and he was with us for a long time and he ended up with us to two rocks, one of them had been layered above the other, and between the two was a way a slim man could enter from it.

فَتَحَارَفْتُ - فَدَخَلْتُ فَرَأَيْتُ رَجُلًا عَلَى سَرِيرٍ شَدِيدِ الْأُذْمَةِ طَوِيلِ الْوَجْهِ كَثَّ اللَّحْيَةِ قَدْ نَبَسَ فَإِذَا مَبْسُوثٌ شَيْئًا مِنْ جَسَدِهِ أَصْبَتْهُ صُلْبًا لَمْ يَتَغَيَّرْ وَرَأَيْتُ عِنْدَ رَأْسِهِ كِتَابًا بِالْعِبْرَانِيَّةِ فِيهِ مَكْتُوبٌ أَنَا هُودُ النَّبِيُّ آمَنْتُ بِاللَّهِ وَ أَشْفَقْتُ عَلَى عَادٍ بِكُفْرِهِمَا وَ مَا كَانَ لِأَمْرِ اللَّهِ مِنْ مَرَدٍّ

So, I squeezed and entered, and saw a man upon a bed being of severe (thick) skin, tall face, bushy beard which had dried up. When I touched something from his body, I found it as solid, not having changed, and I saw a book by his head in Hebrew wherein was written: "I^{-as} am Hud^{-as} the Prophet^{-as}. I^{-as} believe in Allah^{-azwj}, and I^{-as} flashed upon Aad due to its disbelief, and there will not be a repellent to a Command of Allah^{-azwj}".

فَقَالَ لَنَا أَمِيرُ الْمُؤْمِنِينَ ع وَكَذَلِكَ سَمِعْتُهُ مِنْ أَبِي الْقَاسِمِ ص.

Amir Al-Momineen^{-asws} said to us: 'And like that I^{-asws} have heard from Abu Al-Qasim^{-saww}'.⁷⁵

VERSES 23 - 26

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {23}

And we had Sent Musa with Our Signs and a clear Authorisation [40:23]

⁷⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 19

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ {24}

To Pharaoh, and Haman, and Qaroun, but they said, 'He is a lying magician!' [40:24]

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {25}

So, when he came to them with the Truth from Our Presence, they said, 'Kill the sons of those who believe along with him, and keep their womenfolk alive'. And the Kafirs do not plot except in straying [40:25]

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي
الْأَرْضِ الْفَسَادَ {26}

And Pharaoh said, 'Leave me alone! I will kill Musa, and let him supplicate to his Lord. I fear that he would either replace your religion or otherwise the mischief would appear in the land' [40:26]

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَىٰ ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرَّقَ] مَا بَيْنَ الْمُحِقِّينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِنُبُوَّتِهِ- وَ لِعَلِيٍّ ع بِإِمَامَتِهِ، وَ لِأَيُّمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنَّ هَذَا أَمْرُ رَبِّكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً عَيْنًا يُخْبِرُنَا بِذَلِكَ. فَأَخَذَهُمُ الصَّاعِقَةُ مُعَايَنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِلُ عَلَيْهِمْ.

The Imam (Hassan Al-Askari^{-asws}) said: 'And that was because when Musa^{-as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad^{-saww} with his^{-saww} Prophet-hood, and to Ali^{-asws} with his^{-asws} Imamate, and to the Pure Imams^{-asws} with their^{-asws} Imamate, they said: 'We will never believe in you^{-as}, that this is a Command of your^{-as} Lord^{-azwj} until we see Allah manifestly, visually Informing us with that'. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them''.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَىٰ إِنِّي أَنَا الْمُكْرِمُ لِأَوْلِيَائِي، الْمُصَدِّقِينَ بِأَصْفِيَائِي وَ لَا أُبَالِي، وَ كَذَلِكَ أَنَا الْمُعَذِّبُ لِأَعْدَائِي، الدَّافِعِينَ حُقُوقَ أَصْفِيَائِي وَ لَا أُبَالِي.

And Allah^{-azwj} Mighty and Majestic Said: "O Musa^{-as}! I^{-azwj} am Honouring to My^{-azwj} friends, the ratifiers of My^{-azwj} elites^{-asws}, and I^{-azwj} don't Care, and similar to that I^{-azwj} am Wrathful to My^{-azwj} enemies, the repellers of the rights of My^{-azwj} elites^{-asws}, and I^{-azwj} don't Care!"⁷⁶

⁷⁶ Tafseer Imam Hassan Al Askari^{asws} – S 125

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن منصور أبي زياد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذُرُونِي أَقْتُلْ مُوسَى مِنْ كَانَ يَمْنَعُهُ؟

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-khattab, from Ali Bin Asbaat, from Ismail Bin Mansour Abu Ziyad, from a man,

'Abu Abdullah^{-asws} regarding the words of Pharaoh^{-la}: **'Leave me alone! I will kill Musa [40:26], who prevented him^{-la}?'**

قال: «منعته رشدته، و لا يقتل الأنبياء و لا أولاد الأنبياء إلا أولاد الزنا».

He^{-asws} said: 'It was his^{-la} (birth by) correct marriage that prevented him^{-la}, and none kill the Prophets^{-as}, nor the children of the Prophets^{-as}, only the children of adultery do that'.⁷⁷

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات): عن محمد بن جعفر القرشي الرزاز، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن أبي زياد، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذُرُونِي أَقْتُلْ مُوسَى فَقِيلَ: مَنْ كَانَ يَمْنَعُهُ؟ قال: «كان لرشدته، لأن الأنبياء والحجج لا يقتلهم إلا أولاد البغايا».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah, in Kaamil Al-Zaiyaraat, from Muhammad Bin Ja'far Al-Qarshy Al-Razaz, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbaat, from Ismail Bin Abu Ziyad, from one of his men,

'Abu Abdullah^{-asws} regarding the words of Pharaoh^{-la} **'Leave me alone! I will kill Musa [40:26], who prevented him^{-la}?' He^{-asws} said: 'It was his (birth by) correct marriage, because the Prophets^{-as}, and the Proofs^{-asws}, (Imams^{-asws}) none would kill them^{-as} except for the sons of prostitutes'.⁷⁸**

العياشي: عن يونس بن طيبان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهم. فقالوا: أَرْجِهْ وَ أَخَاهُ وَ أَمْرَهُ بِالتَّائِي وَ النُّظَرِ»

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He^{-asws} said: 'When Musa^{-as} and Haroun^{-as} came up to Pharaoh^{-la}, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them^{-as}. **'Stall him and his brother, and send collectors into the cities [7:111], and he^{-la} ordered to hold off and the consideration'.**

ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

⁷⁷ علل الشرائع: 1 / 57

⁷⁸ كامل الزيارات: 7 / 78

Then he^{-asws} placed his^{-asws} hand upon his^{-asws} own chest and said: 'And similar to that are us^{-asws}. No one removes us^{-asws} except if he is of evil birth'.⁷⁹

VERSES 27 - 29

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27}

And Musa said: 'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان خازن فرعون مؤمنا بموسى، قد كنتم إيمانه ستمائة سنة، و هو الذي قال الله تعالى: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ».

Ali Bin Ibrahim said, 'My father narrated to me from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

'Abu Ja'far^{-asws} has said: 'The treasurer of Pharaoh^{-la} (Hizkeel) was a believer in Musa^{-as}. He had concealed his belief for six hundred (600) years, and he is the one for whom Allah^{-azwj} the Exalted Says: **And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? [40:28]**'⁸⁰

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29}

⁷⁹ تفسير العياشي 2: 62 / 24

⁸⁰ تفسير القمي 2: 137.

O people (Momin said) ! Today the kingdom is for you, being dominant in the land, but who will help us from the Punishment of Allah if it comes to us?' Pharaoh said, 'I do not show you except what I see, and I do not guide you except to the right way' [40:29]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث قال فيه: «فَقُولَ اللَّهُ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِ حِكَايَةً عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ: وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ، وَكَانَ ابْنُ خَالِ فِرْعَوْنَ، فَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ، وَ لَمْ يَضِفْهُ إِلَيْهِ بِدِينِهِ».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt,

'From Al-Reza^{-asws} – in a Hadeeth in which he^{-asws} said: 'So the Words of Allah^{-azwj} Mighty and Majestic in Surah Al-Mo'min is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh^{-la}: ***And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? [40:28].*** And he was a cousin of Pharaoh^{-la}, and so he attributed to Pharaoh^{-la} what he attributed, and did not add to it with his Religion'.⁸¹

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: سمعت أبا جعفر (عليه السلام) يقول و عنده رجل من أهل البصرة يقال له عثمان الأعشى، و هو يقول: إن الحسن البصري يزعم أن الذين يكتُمون العلم يؤذي ربح بطونهم أهل النار؟

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Abdullah Biin Suleyman who said,

'I heard Abu Ja'far^{-asws} saying, and in his^{-asws} presence was a man from Al-Basra called Usman Al-Amma, and he was saying, 'Al-Hassan Al-Basry alleges that the one who conceals the knowledge would be harmed by a wind from the bellies of the people of the Fire?'

فقال أبو جعفر (عليه السلام): «فهلك إذن مؤمن آل فرعون، ما زال العلم مكتوما منذ بعث الله نوحا (عليه السلام)، فليذهب الحسن يمينا و شمالا، فو الله ما يوجد العلم إلا هاهنا».

Abu Ja'far^{-asws} said: 'So the believer (Hizkeel) of the people of Pharaoh^{-la} is destroyed, for he did not cease concealing the knowledge since Allah^{-azwj} Sent Noah^{-as}. So, let Al-Hassan go to the right and left, By Allah^{-azwj}, he will not find the (correct) knowledge except over here'.⁸²

الامام العسكري عليه السلام في مؤمن آل فرعون الذي حكى الله عنه بقوله (وقال رجل مؤمن من آل فرعون يكتم إيمانه) قال عليه السلام: كان حزقيل مؤمن من آل فرعون يدعو قوم فرعون إلى توحيد الله، ونبوة موسى عليه السلام، وتفضيل محمد صلى الله عليه وآله على جميع رسل الله وخلقته، وتفضيل علي بن أبي طالب والخيار من أولاده عليهم السلام على سائر أوصياء النبيين، وإلى البراءة من ربوبية فرعون.. الحديث.

⁸¹ عيون أخبار الرضا (عليه السلام) 1: 240 / 1

⁸² الكافي 1: 40 / 15.

Al-Imam Al-Askari^{-asws} regarding the Momin of the People of Pharaoh^{-la} about whom Allah^{-azwj} has Related on his behalf by His^{-azwj} Words: ***And a Momin man from the people of Pharaoh who had concealed his Eman [40:28]*** – he^{-asws} said: ‘Hizkeel was a Momin from the people of Pharaoh^{-la} who used to call the people of Pharaoh^{-la} to the Tawheed of Allah^{-azwj}, and Prophet-hood of Musa^{-as}, and merits of Muhammad^{-saww} over all the Rasools^{-as} of Allah^{-azwj} and His^{-azwj} creatures, and merits of Ali^{-asws} Bin Abu Talib^{-asws}, and the goodly ones from his^{-asws} sons^{-asws} over the rest of the successors^{-as} of the Prophets^{-as}, and (called towards) disavowing from the lordship of Pharaoh^{-la}’.⁸³

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرِّضَا ع مَجْلِسَ الْمَأْمُونِ بِمَرْوَ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ

‘Al-Reza^{-asws} attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. (And in a lengthy debate Al-Reza^{-asws} mentioned several Verses of the merits of the People^{-asws} of the Household until)

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِتَّةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ؟ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَتَانَا فَضْلَ الْعِتَّةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ؟

Al-Mamoun said, ‘Has Allah^{-azwj} Merited the offspring over the rest of the people in the Decisive (Verses) of His^{-azwj} Book?’ Abu Al-Hassan^{-asws} said: ‘Certainly Allah^{-azwj} Mighty and Majestic Clarified the Merits of the offspring over the rest of the people in the Decisive (Verses) of His^{-azwj} Book’. So Al-Mamoun said, ‘Where is that from the Book of Allah^{-azwj} Mighty and Majestic?’ (He^{-asws} mentioned ten Verses and then he^{-asws} said): -

وَ أَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ الْآيَةِ

‘And as for the eleventh, so Allah^{-azwj} Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh^{-la}, ***And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and he has come to you with the proofs from your Lord? [40:28]*** – up to the completion of the Verse.

وَ كَانَ ابْنُ خَالٍ فِرْعَوْنَ فَتَسَبَّهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضِفْهُ إِلَيْهِ بِدِينِهِ وَ كَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عَمَمْنَا النَّاسَ بِاللِّدِينِ فَهَذَا الْفَرْقُ بَيْنَ الْأَلِ وَ الْأُمَّةِ فَهَذِهِ الْحَادِيَةَ عَشَرَ

And he was a son of the paternal uncle of Pharaoh^{-la}, so he was linked to Pharaoh^{-la} by his link, and he did not add to him with his^{-la} religion. And similar to that we^{-asws} are particularised from him^{-saww}, when we^{-asws} were from the Progeny^{-asws} of the Rasool^{-saww} by

⁸³ Taweel Al Ayaat Al Zaahira – CH 40 H 10

our^{-asws} lineage from him^{-saww}, while the people are generalised with the Religion. So, this is the difference between the Progeny^{-asws} and the community. This is the eleventh.⁸⁴

VERSES 30 - 33

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ {30}

And the one who believed said, 'O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30]

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ {31}

Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31]

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32}

And, O my people! I fear upon you the Day of the Calling [40:32]

يَوْمَ تَوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

A Day you will be turning back (retreating), there being no saviour for you from Allah. And one whom Allah Lets to stray, so there would be no guide for him [40:33]

العياشي: عن الزهري، عن أبي عبد الله (عليه السلام)، يقول: «يَوْمَ التَّنَادِ يوم ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء».

Al-Ayyashi, from Al-Zuhry,

'Abu Abdullah^{-asws} said: '**I fear upon you the Day of the Calling [40:32]** – The Day in which the people of the Fire would call out to the people of the Paradise, '**[7:50] Pour on us some water**'.⁸⁵

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِیضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ بِمَا رَزَقَكُمُ اللَّهُ،

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

⁸⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 42 (Extract)

⁸⁵ تفسير العياشي 2: 50 / 19.

'Abu Abdullah^{-asws} has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: **'Pour upon us some of the water or from what your Lord has Graced you' [7:50].**

و يوم التغابن: يوم يغيب أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالملوت فيذبح».

And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.⁸⁶

VERSE 34

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ {34}

(Allah is Saying) And Yusuf had come to you before with the clear Proofs, but you never ceased to be in doubt as to what he came to you with, until when he passed away, you said, 'Allah will never Send a Rasool from after him'. Like that Allah Lets to stray one who is extravagant, a doubter [40:34]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ نَزَلَ عَلَى رَجُلٍ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنْ الَّذِي أَرْسَلَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ نَبِيُّ أَبِي طَالِبٍ وَهُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَكَذَا فَأَكْرَمْتَهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja'far^{-asws} having said: 'Rasool Allah^{-saww} had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him^{-saww}. So when Allah^{-azwj} Sent Muhammad^{-saww} to the people, it was said to the man, 'Do you know the one whom Allah^{-azwj} Mighty and Majestic has Sent to the people?' He said, 'No'. They said, 'He^{-saww} is Muhammad^{-saww} Bin Abdullah^{-asws}, the orphan of Abu Talib^{-asws}, and he^{-saww} is the one who stayed with you at Al-Taef on such and such a day. You had honoured him^{-saww}'.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَسَلَّمَ عَلَيْهِ وَاسْلَمَ ثُمَّ قَالَ لَهُ أَ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَمَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلْتَ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَكَذَا فَأَكْرَمْتُنِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرْحَبًا بِكَ سَلِّ حَاجَتَكَ

Imam^{-asws} said: 'The man went to the Rasool Allah^{-saww}. He greeted him^{-saww}, then said to him^{-saww}, 'Do you^{-saww} recognise me, O Rasool Allah^{-saww}? He^{-saww} said: 'And who are you?' He said, 'I am the lord of the house where you^{-saww} stayed in at Al-Taef during the pre-

Islamic period on such and such a day. I honoured you^{-saww}. Rasool-Allah^{-saww} said to him: 'Welcome to you. Ask for your need'.

فَقَالَ أَسْأَلُكَ مَائَتِي شَاةٍ بِرِعَايَتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عليه السلام) فَقَالُوا وَ مَا سَأَلْتَ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

He said, 'I ask you^{-saww} for a hundred sheep along with its shepherd'. So Rasool Allah^{-saww} ordered for him what he had asked for, then said to his^{-saww} companions: 'What was it with this man that he did not ask me^{-saww} what the elderly woman of the Children of Israel asked Musa^{-as}? They said, 'And what did the elderly woman of the Children of Israel ask Musa^{-as}?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَيَّ مُوسَى أَنْ أَجْمَلَ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عليه السلام) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَقُلَانْتَهُ فَأَرْسَلَ مُوسَى (عليه السلام) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عليه السلام) قَالَتْ نَعَمْ قَالَ فَذَلِّينِي عَلَيْهِ وَ لَكَ مَا سَأَلْتَ

He^{-saww} said: 'Allah^{-azwj} Revealed unto Musa^{-as} that: "Carry the bones of Yusuf^{-as} from Egypt, before you^{-as} leave from it, to the Holy land in Syria". Musa^{-as} asked about the grave of Yusuf^{-as}. An old man came up and said, 'If there is anyone who would recognise his^{-as} grave it would be such and such a woman. So Musa^{-as} sent for her. When she came, he^{-as} said: 'Do you recognise the place of the grave of Yusuf^{-as}? She said, 'Yes'. Point it out to me^{-as} and you can have whatever you ask for'.

قَالَ لَا أَذْلكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكَ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكَ حُكْمُكَ قَالَتْ فَإِنْ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ

She said, 'I will not point it out to you except under my decision'. He^{-as} said: 'For you is the Paradise'. She said, 'No, except by my decision on you^{-as}'. So Allah^{-azwj} Mighty and Majestic Revealed unto Musa^{-as}: "It is not a great thing to you^{-as} for it to be by her command". So, Musa^{-as} said to her: 'For you is the decision'. She said, 'My command is that I should be with you^{-as}, in your^{-as} Level which you^{-as} would be upon, on the Day of Judgement, in the Paradise'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلْتَ عَجُوزُ بَنِي إِسْرَائِيلَ.

Rasool Allah^{-saww} said: 'What was it with this (man) that he did not ask me^{-saww} for what the elderly woman of the Children of Israel asked for?'⁸⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ يُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتُنِنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسُنْتَ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِرَبِّم (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَنَّاها فَلَمْ تُفْتَنَنَّ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

⁸⁷ Al Kafi – H 14592

I heard Abu Abdullah^{-asws} saying: 'On the Day of Judgement, they will come with a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, 'O Lord^{-azwj}! You^{-azwj} Created me beautiful until I did what I did. So they will come with Maryam^{-as} and say to her, 'Are you more beautiful or her^{-as}? She^{-as} had beauty in her^{-as} but did not do Fitna (mischief)'.

و يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ افْتَنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَّنْتَ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيَجَاءُ يُوْسُفَ (عليه السلام) فَيَقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَاهُ فَلَمْ يُفْتَنَنَّ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, 'O Lord^{-azwj}! You^{-azwj} Created me with beauty until I did with the women what I did. So they will bring Yusuf^{-as} and say, 'Are you more handsome or he^{-as} is? He^{-as} had beauty but did not do Fitna (mischief)'.

و يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَاءِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيَقَالُ أَيْبَنُكَ أَشَدُّ أَوْ بَلِيَّةٌ هَذَا فَقَدِ ابْتُلِيَ فَلَمْ يُفْتَنَنَّ.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. So, he will say, 'O Lord^{-azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So, they would come with Ayyub^{-as}. So, they would say, 'Were your afflictions more severe or his^{-as} afflictions? He^{-as} was in afflictions but did not do Fitna (mischief)'.⁸⁸

⁸⁸ Al Kafi – H 14739