

TABLE OF CONTENTS

VERSES 35 - 37	2
VERSES 38 - 40	4
VERSES 41 - 45	6
VERSE 46.....	12
VERSES 47 - 50	13
VERSES 51 & 52.....	15
VERSES 53 - 59	17
The Book and the Guidance Given to Musa ^{-as}	20
VERSE 60.....	22
Supplication is worship	22
Reason for the unanswered supplication	23
The consequences of the unanswered supplication	25
Manner of supplication.....	26
Miscellaneous Ahadeeth on supplication	26
VERSES 61 - 63	27
VERSES 64 & 65.....	28
The Conditions of ' <i>La a La Ha</i> ':.....	31
VERSES 66 - 68	32
VERSES 69 - 74	34
VERSES 75 - 77	37
VERSES 78 - 80	38
VERSE 81.....	39
VERSE 82.....	40
VERSES 83 - 85	42

CHAPTER 40

AL-MOMIN or Al-Ghaafir

(The Believer or the Forgiving God)

(85 VERSES)

VERSES 35 - 85

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 35 - 37

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ {35}

Those who dispute regarding the Signs of Allah without any authority given to them, (are committing) a hateful atrocity in the Presence of Allah and the presence of those who believe. Like that Allah Seals upon every heart of an arrogant tyrant [40:35]

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}'¹.

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}'²

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».

¹ (Extract) تفسير القمي 1: 199.

² تفسير القمي 1: 309.

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

From Abu Ja'far^{-asws} having said, Amir Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!'³

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ {36}

And Pharaoh said, 'O Haman! Build a monument for me, perhaps I can reach the means (of access to the skies), [40:36]

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلَعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۖ وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۖ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ {37}

The means of accessing the skies, so I can notice the God of Musa, and I think he is a liar'. And like that, it was adorned for Pharaoh, the evil of his deed, and he was blocked from the Way, and what was the plot of Pharaoh (to end), except in ruination [40:37]

علي بن إبراهيم: قال: فبنى هامان له في الهواء صرحا، حتى بلغ مكانا في الهواء لا يتمكن الإنسان أن يقوم عليه من الرياح القائمة في الهواء، فقال لفرعون: لا نقدر أن نزيد على هذا. فبعث الله رياحا، فرمت به،

Ali Bin Ibrahim said,

'So Haman built to him (Pharaoh^{-la}) a monument in the air (as tall as possible), to the extent that it reached a place in the air that it is not possible for the human being that he could stand on it due to the winds in the atmosphere. He said to Pharaoh^{-la}, 'I cannot exceed any more than this'. Then Allah^{-azwj} Sent Winds which threw it (crashed).

فاتخذ فرعون و هامان عند ذلك التابوت، و عمدا إلى أربعة أنسر، فأخذوا أفراسها و رباها، حتى إذا بلغت القوة، و كبرت، عمدا إلى جوانب التابوت الأربعة، فغرسا في كل جانب منه خشبة، و جعلوا على رأس كل خشبة لحما، و جوعا الأنسر، و شدا أرجلها بأصل الخشبة، فنظرت الأنسر إلى اللحم، فأهوت إليه، و صفقت بأجنحتها، و ارتفعت بهما في الهواء، و أقبلت تطير يومها،

Pharaoh^{-la} and Haman took a box, and placed four Ansar (birds) in it and bred its nestlings until they gained strength and were bigger and placed them on the four sides of the box, and placed a piece of wood in each of the sided and placed meat upon each of these. And the Ansar (birds) were starving, and their legs were pulled by the pieces of wood. So the Ansar looked at the meat, and desired for it, and flapped their wings to get to it, and that lifted the both of them in the air, and they flew up.

فقال فرعون لهامان: انظر إلى السماء، هل بلغناها؟ فنظر هامان، فقال: أرى السماء كما كنت أراها من الأرض في البعد. فقال: انظر إلى الأرض. فقال: لا أرى الأرض، ولكني أرى البحار و الماء.

Pharaoh^{-la} said to Hamaan, 'Look at the sky, have we reached it yet?' Haman looked and said, 'I see the sky just as I used to see it from the earth, just as remote'. He^{-la} said, 'Look towards the earth'. So, he said, 'I cannot see the ground, but I can see the oceans and the water'.

قال: فلم تزل الأنسر ترتفع، حتى غابت الشمس، و غابت عنهم البحار و الماء، فقال فرعون: يا هامان، انظر إلى السماء. فنظر، فقال: أراها كما كنت أراها من الأرض. فلما جنهم الليل، نظر هامان إلى السماء، فقال فرعون: هل بلغناها؟ قال: أرى الكواكب كما كنت أراها من الأرض، و لست أرى من الأرض إلا الظلمة.

The Ansar did not stop going higher with them until the sun set, and the oceans and the water were no longer visible to them. Pharaoh^{-la} said, 'O Haman! Look towards the sky'. So, he looked and said, 'I see it just as I used to see it from the earth'. When the night fell, Hamaan look towards the sky. Pharaoh^{-la} said, 'Have we reached it yet?' He said, 'I see the stars just as I used to see them from the earth, and I did not see from the earth except for the darkness'.

قال: ثم حالت الرياح القائمة في الهواء بينهما، فانقلب التابوت بهما، فلم يزل يهوي بهما حتى وقع على الأرض، و كان فرعون أشد ما كان عتوا في ذلك الوقت.

Then the wind prevented them in the air by coming in between them, so the box turned back down against with the two of them, and it did not stop falling with the two of them until it settled upon the earth. And Pharaoh^{-la} was the most arrogant during that time'.⁴

VERSES 38 - 40

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38}

And the one who believed said, 'O my people! Follow me, I will guide you to the right Way [40:38]

يَا قَوْمِ إِنَّمَا هُذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39}

O my people! But rather, this is the life of the world, a (temporary) enjoyment, and surely the Hereafter, it is the House of (permanent) settlement [40:39]

علي بن إبراهيم: قوله: وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ، قال: نزلت في حبيب النجار، إلى قوله: وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ.

Ali Bin Ibrahim –

تفسير القمي 2: 140⁴

His^{-azwj} Words: **And there came a man running from the remote part of the city. He said, 'O people! Follow the Rasools! [36:20],** said, 'It was Revealed regarding Habeeb Al-Najjar, up to His^{-azwj} Words: **and Made me to be from the honoured ones!'** [36:27]⁵

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَتْ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْمُغَيْرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجَدَامِ وَلَا بِالرَّصِ وَلَا بِكَذَا وَلَا بِكَذَا

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Muawiya Bin Ammar, from Najiyah who said,

'I said to Abu Ja'far^{-asws}, 'Al-Mugheira is saying that the Momin can neither be afflicted with the leprosy, nor the vitiligo, nor with such, nor with such!'

قَالَ إِنْ كَانَ لَعَافِيًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْنَعًا ثُمَّ رَدَّ أَصَابِعُهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْبِيْعِهِ أَنَّهُمْ فَأَنْذَرُهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعَدْرِ فَقَتَلُوهُ

He^{-asws} said: 'If he was oblivious to the companion of Yaseen (36:20). He was of a paralytic hand', then he^{-asws} retracted his^{-asws} fingers, and he^{-asws} said: 'It is as if I^{-asws} am looking at his^{-asws} paralysis. He went over to them and warned them. Then he repeated to them the next day, but they killed him'.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلَاءٍ وَ يَمُوتُ بِكُلِّ مَبِيتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ.

Then he^{-asws} said: 'The Momin could be afflicted with every affliction, and he could be dying with every death except that he would not kill himself'⁶.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْشَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

One who does evil deeds, so he would not be Recompensed except for its like, and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah^{-asws}, 'Abu Al-Khattab is mentioning from you^{-asws}, that you^{-asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like'.

⁵ تفسير القمي 2: 214.

⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 4

فقال: «لعن الله أبا الخطاب، والله ما قلت له هكذا، ولكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك،

So he^{-asws} said: 'May Allah^{-azwj} Curse Abu Al-Khattab! By Allah^{-azwj}, I^{-asws} did not say it to him like this. But, I^{-asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you.

إن الله عز وجل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، ويقول تبارك وتعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

Surely Allah^{-azwj} Mighty and Majestic is Saying: **One who does evil deeds, so he would not be Recompensed except for its like, and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40].** And the Blessed and Exalted is Saying: **One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life [16:97].**⁷

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي عبد الله (عليه السلام)، قال: «إن في النار لنا ناراً يتعوذ منها أهل النار، ما خلقت إلا لكل متكبر جبار عنيد، ولكل شيطان مرید، ولكل متكبر لا يؤمن بيوم الحساب، ولكل ناصب العداوة لآل بيت محمد (صلى الله عليه وآله)».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus,

'Abu Abdullah^{-asws} has said: 'In the Fire (of Hell), there is a Fire which, the people of the Fire seek Refuge from. It has not been Created except for every arrogant, stubborn tyrant, and for every castaway Satan, and for every arrogant who does not believe in the Day of the Reckoning, and for every Hostile One (Nasibi) who established enmity towards the People^{-asws} of the Household of Muhammad^{-sawww}.

و قال: «إن أهون الناس عذاباً يوم القيامة لرجل في ضحضاح من نار، عليه نعلان من نار و شراكان من نار، يغلي منهما دماغه كما يغلي المرجل، ما يرى أن في النار أحداً أشد عذاباً منه، و ما في النار أهون عذاباً منه».

And he^{-asws} said: 'The least Punishment on the Day of Judgement which would be for a man in the shallow Fire, he would be wearing slippers of Fire and a shirt of Fire. His brain would melt due to these two as if being in a boiler. He would think that there is no one in the Fire being Punished more severely than him. However, there would be no Punishment in the Fire more easier than his'.⁸

VERSES 41 - 45

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ {41}

And (Prophet said), O my people! What is the matter, I call you to the salvation and (but) you are calling me to the Fire? [40:41]

⁷ معاني الأخبار: 388 / 26.

⁸ تفسير القمي 2: 257.

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ {42}

You call on me to disbelieve in Allah and associate with Him, what there isn't any knowledge of it with me, and I call you to the Mighty, the Forgiving [40:42]

لَا جَرَمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ {43}

Rather, there is no doubt, what you are calling me to, there isn't any entitlement for it, neither in the world nor in the Hereafter, and our turning is to Allah; and the extravagant, they are the inmates of the Fire [40:43]

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوضُ أُمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ {44}

So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]

وَفِي الْخِصَالِ عَنِ الصَّادِقِ ع قَالَ: عَجِبْتُ لِمَنْ يَفْزَعُ مِنْ أَرْبَعٍ كَيْفَ لَا يَفْزَعُ إِلَى أَرْبَعٍ إِلَى قَوْلِهِ ع وَ عَجِبْتُ لِمَنْ مُكِرَ بِهِ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ تَعَالَى وَأَفْوضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَإِنِّي سَمِعْتُ اللَّهَ يَعْجَبُهَا فَوْقَهُ اللَّهُ سَيِّمَاتٍ مَا مَكُرُوا.

And in 'Al-Khisaa' – from Al-Sadiq^{-asws} having said: 'I^{-asws} am surprised at the one panicking from four, how he does not panic to four' – up to his^{-asws} words: 'And I^{-asws} am surprised at the one who is plotted with, how he does not panic' – up to Words of the Exalted: **and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]**. I^{-asws} heard Allah^{-azwj} of its consequences: **So, Allah Saved him from the evil of what they planned, [40:45]** (an extract).⁹

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا ۖ وَحَاقَ بِالْإِسْرَافِ فِرْعَوْنَ سُوءُ الْعَذَابِ {45}

So, Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]

، قرب الإسناد ابن عيسى عَنِ الزُّنْطَرِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الْإِيمَانُ أَرْبَعَةٌ أَزْكَانُ التَّوَكُّلِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الرِّضَا بِقَضَائِهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ وَ التَّقْوِيَةُ إِلَى اللَّهِ قَالَ عَبْدُ صَالِحٍ وَ أَفْوضُ أُمْرِي إِلَى اللَّهِ ... فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا.

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty who said,

'I heard Al-Reza^{-asws} saying: 'The Eman is of four corners – the reliance upon Allah^{-azwj} Mighty and Majestic, and the satisfaction with His^{-azwj} Decree, and the submission to the Command of Allah^{-azwj}, and the delegating (affairs) to Allah^{-azwj}. A righteous servant said: **'and I entrust**

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 61

my matters to Allah, [40:44] So Allah Saved him from the evil of what they planned, [40:45]”¹⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن النعمان، عن أيوب ابن الحر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَّرُوا**، فقال: «أما لقد سلطوا عليه وقتلوه، و لكن أ تدرون ما وقاه؟ وقاه أن يفتنوه في دينه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Nu'man, from Ayoub Ibn Al-Hur,

‘Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **So Allah Saved him from the evil of what they planned [40:45]**, so he^{-asws} said: ‘They had pillaged them and murdered them, but do you know what he was Saved from? He was Saved from the Fitna in his Religion’.¹¹

وعن الصادق عليه السلام: إن المسلم لا يقضي الله عزوجل قضاء إلا كان خيرا له، [وان ملك مشارق الارض ومغاربها كان خيرا له]. ثم تلا هذه الآية: " فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَّرُوا " ،

And from Al-Sadiq^{-asws}: ‘The Muslim is such that Allah^{-azwj} Mighty and Majestic does not Decide a Judgement except it was better for him (and even if he was a king of the east of the earth and the west of it, it would be better for him). Then he^{-asws} recited this Verse: **So Allah Saved him from the evil of what they planned [40:45]**’.

ثم قال: أما والله لقد تسلطوا عليه وقتلوه، فأما ما وقاه الله فوقاه الله أن يعتن في دينه.

Then he^{-asws} said: ‘But, by Allah^{-azwj}! And they had overcome upon him and they killed him, so as for what Allah^{-azwj} Saved, (was that) Allah^{-azwj} Saved him from transgressing in his Religion’.¹²

و قَالَ بَعْضُ الْمُخَالِفِينَ بِحَضْرَةِ الصَّادِقِ ع لِرَجُلٍ مِنَ الشَّيْعَةِ: مَا تَقُولُ فِي الْعَشْرَةِ مِنَ الصَّحَابَةِ قَالَ: أَقُولُ فِيهِمُ الْخَيْرَ الْجَمِيلَ الَّذِي يَحُطُّ اللَّهُ بِهِ سَيِّئَاتِي وَ يَرْفَعُ بِهِ دَرَجَاتِي.

And one of the adversaries said in the presence of Al-Sadiq^{-asws} to a man from his^{-asws} Shias, ‘What are you saying regarding the ten from the companions (of Rasool-Allah^{-saww})?’ He said, ‘I am saying regarding them, the good, the beautiful due to which Allah^{-azwj} Deleted my evils deeds and Raises my level’.

قَالَ السَّائِلُ: الْحَمْدُ لِلَّهِ عَلَى مَا أَنْقَذَنِي مِنْ بَعْضِكَ - كُنْتُ أَظُنُّكَ رَافِضِيًّا تُبْغِضُ الصَّحَابَةَ.

The questioner said, ‘The Praise is for Allah^{-azwj} upon having Saved me from your hatred. I used to think that the *Rafizis* (rejecters of the first three caliphs) hated the companions’.

فَقَالَ الرَّجُلُ: أَلَا مَنْ أَبْغَضَ وَاحِدًا مِنَ الصَّحَابَةِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ. قَالَ: لَعَلَّكَ تَتَأَوَّلُ مَا تَقُولُ (قُلْ: فَمَنْ) أَبْغَضَ الْعَشْرَةَ مِنَ الصَّحَابَةِ.

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 13

¹¹ الكافي 2: 171 / 1

¹² Kitab Al Momin – Ch1 H 2

The man said, 'Indeed! The one who hates one from the companions, so upon them is the curse of Allah^{-azwj}'. He said, 'Perhaps you can be misinterpreted what you were saying. Say, 'So the one who hates the ten of the companions' (upon him would be the curse)'.

فَقَالَ: مَنْ أَبْغَضَ الْعَشْرَةَ فَعَلَيْهِ لَعْنَةُ اللَّهِ- وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَوُتِبَ الرَّجُلُ فَعَبَّلَ رَأْسَهُ، وَ قَالَ: اجْعَلْنِي فِي جِلٍّ مِمَّا قَدْفُتَكَ بِهِ- مِنْ الرِّفْضِ قَبْلَ الْيَوْمِ. قَالَ: [الْيَوْمَ] أَنْتَ فِي جِلٍّ وَ أَنْتَ أَخِي. ثُمَّ انْصَرَفَ السَّائِلُ.

He said, 'The one who hates the ten, so upon him is the Curse of Allah^{-azwj}, and the Angels, and the people altogether'. So the man leapt up and kissed his head and said, 'You made me to be relaxed from what you have been accused with – from the rejection, before today'. He said, 'Today you are in relaxation and you are my brother'. Then the questioner left.

فَقَالَ لَهُ الصَّادِقُ ع: جَوَّدْتَ لِلَّهِ دُرَّكَ- لَقَدْ عَجَبْتَ الْمَلَائِكَةَ فِي السَّمَاوَاتِ مِنْ حُسْنِ تَوَرِّتِكَ، وَ تَلَطُّفِكَ بِمَا خَلَصَكَ، وَ لَمْ تَتَلَمَّ دِينَكَ، وَ زَادَ اللَّهُ فِي مُحَالَفَتِنَا عَمَّا إِلَى عَمِّ، وَ حَجَبَ عَنْهُمْ مُرَادَ مُنْتَحِلِي مَوَدَّتِنَا فِي تَقْيِيهِمْ.

Al-Sadiq^{-asws} said to him: 'You perfected the pearls for Allah^{-azwj}. You astounded the Angels in the skies from the excellence of your mode and your choice of words with what you finished, and you did not blunt your Religion, and Allah^{-azwj} Increased among our^{-asws} adversaries, gloom upon gloom, and Veiled from them the intended impersonators of our^{-asws} cordiality in their *Taqiyya* (dissimulation)'.

فَقَالَ بَعْضُ أَصْحَابِ الصَّادِقِ ع: يَا ابْنَ رَسُولِ اللَّهِ مَا عَقَلْنَا مِنْ كَلَامِ هَذَا إِلَّا مُوَافَقَةً صَاحِبِنَا- لِهَذَا الْمُتَعَبِّتِ النَّاصِبِ فَقَالَ الصَّادِقُ ع: لَعِنْ كُنْتُمْ لَمْ تَفْهَمُوا مَا عَنَى فَقَدْ فَهَمْنَاهُ نَحْنُ، وَ قَدْ شَكَرَ اللَّهُ لَهُ.

So, one of the companions of Al-Sadiq^{-asws} said: 'O son^{-asws} of Rasool-Allah^{-saww}! We did not understand from the speech of this one except to be in accordance with our companion to this intransigent Nasibi!' So Al-Sadiq^{-asws} said: 'If you did not understand what he meant, so we^{-asws} have understood it, and Allah^{-azwj} has Thanked him for it.

إِنَّ وَلَيْنَا الْمَوَالِي لِأَوْلِيَانِنَا- الْمُعَادِي لِأَعْدَائِنَا إِذَا ابْتَلَاهُ اللَّهُ بِمَنْ يَمْتَحِنُهُ مِنْ مُحَالَفِيهِ وَفَقَهُ لُجُوبِ يَسْلَمَ مَعَهُ دِينُهُ وَ عَرْضُهُ، وَ يُعْظِمُ اللَّهُ بِالتَّقِيَّةِ ثَوَابَهُ

Our^{-asws} friend is the friend of our^{-asws} friends and an enemy of our^{-asws} enemies. Whenever Allah^{-azwj} Involves him with the one who tests him, He^{-azwj} Inclines him to an answer he can secure his Religion and his honour with it, and Allah^{-azwj} (then) Magnifies his Rewards.

إِنَّ صَاحِبَكُمْ هَذَا قَالَ: مَنْ عَابَ وَاحِدًا مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. أَيُّ مَنْ عَابَ وَاحِدًا مِنْهُمْ- هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

This companion of yours said, 'The one who faults one of them, so upon him is the Curse of Allah^{-azwj}', i.e., the one who faults one of them – he^{-asws} being Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}.

وَ قَالَ فِي الثَّانِيَةِ: مَنْ عَابَهُمْ أَوْ شَتَمَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. وَ قَدْ صَدَقَ لِأَنَّ مَنْ عَابَهُمْ فَقَدْ عَابَ عَلِيًّا ع، لِأَنَّهُ أَخَذَهُمْ، فَإِذَا لَمْ يَعْصِ عَلِيًّا ع وَ لَمْ يَدْمُهُ فَلَمْ يَعْصِهِمْ، وَ إِنَّمَا عَابَ بَعْضَهُمْ.

And he said during the second, 'The one who faults them or insults them, so upon him is the Curse of Allah^{-azwj}', and he had spoken the truth, because the one who faults them (all) so he has (also) faulted Ali^{-asws}, because he^{-asws} is one of them. So when he did not fault Ali^{-asws} and did not condemn him^{-asws}, so he did not fault them (all) but rather he faulted some of them'.

[وَلَقَدْ كَانَ حِزْقِيلُ الْمُؤْمِنِينَ مَعَ قَوْمٍ فِرْعَوْنَ الَّذِينَ وَشَوْا بِهِ إِلَى فِرْعَوْنَ مِثْلَ هَذِهِ التَّوْرَةِ، كَانَ حِزْقِيلُ يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ نُبُوَّةِ مُوسَى وَ تَفْضِيلِ مُحَمَّدٍ رَسُولِ اللَّهِ ص عَلَى جَمِيعِ رُسُلِ اللَّهِ وَ خَلْقِهِ، وَ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْحَبَارِ مِنَ الْأَئِمَّةِ عَلَى سَائِرِ أَوْصِيَاءِ النَّبِيِّينَ - وَ إِلَى الْبَرَاءَةِ مِنْ رُبُوبِيَّةِ فِرْعَوْنَ.

And it was so that Hizkeel, the *Momin* with the people of Pharaoh^{-la}, those who informed of him to Pharaoh^{-la} had the attitude similar to this. Hizkeel was calling them to the *Tawheed* of Allah^{-azwj} and Prophet-hood of Musa^{-as}, and preferring Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} over the entirety of the Rasools^{-as} of Allah^{-azwj} and His^{-azwj} creatures, and the preferring of Ali^{-asws} Bin Abu Talib^{-asws} and the Chosen ones from the Imams^{-asws} over the rest of the successors^{-as} of the Prophets^{-as} – and to the disavowing from the lordship (claimed by) Pharaoh^{-la}.

فَوَشَى بِهِ الْوَأَشُونَ إِلَى فِرْعَوْنَ، وَ قَالُوا: إِنَّ حِزْقِيلَ يَدْعُو إِلَى مُخَالَفَتِكَ، وَ يُعِينُ أَعْدَاءَكَ عَلَى مُضَادَّتِكَ. فَقَالَ لَهُمْ فِرْعَوْنُ: إِنَّهُ ابْنُ عَمِّي - وَ خَلِيفَتِي عَلَى مُلْكِي وَ وَلِيُّ عَهْدِي، إِنْ فَعَلَ مَا قُلْتُمْ، فَقَدْ اسْتَحَقَّ أَشَدَّ الْعَذَابِ عَلَى كُفْرِهِ لِعِمَّتِي، وَ إِنْ كُنْتُمْ عَلَيْهِ كَاذِبِينَ، فَقَدْ اسْتَحَقَقْتُمْ أَشَدَّ الْعَذَابِ لِإِبْنَارِكُمْ الدُّخُولَ فِي مَسَاءَتِهِ

The informants informed with it to Pharaoh^{-la}, and they said, 'Hizkeel is calling to your^{-la} opposition, and is assisting your^{-la} enemies upon countering you^{-la}'. So Pharaoh^{-la} said to them, 'He is my^{-la} cousin and my^{-la} successor upon my^{-la} kingdom and my^{-la} heir-apparent. If he has done what you are saying, then he deserves the severe punishment upon his disbelief in my^{-la} bounties; and if you are lying against him, then you would be deserving of the severe punishment, due your interfering in his position'.

فَجَاءَ بِحِزْقِيلٍ وَ جَاءَ بِهِمْ، فَكَاشَفُوهُ، وَ قَالُوا: أَنْتَ بَجَحْدِ رُبُوبِيَّةِ فِرْعَوْنَ الْمَلِكِ وَ تَكْفُرُ نِعْمَاءَهُ فَقَالَ حِزْقِيلُ: أَيُّهَا الْمَلِكُ - هَلْ جَرَّبْتَ عَلَيَّ كَذِباً قَطُّ قَالَ: لَا. قَالَ: فَسَلُّهُمْ مِنْ رَهْمٍ قَالُوا: فِرْعَوْنُ [هَذَا]. قَالَ لَهُمْ: وَ مَنْ خَالِفَكُمْ قَالُوا: فِرْعَوْنُ هَذَا. قَالَ لَهُمْ: وَ مَنْ رَايَكُمْ، الْكَافِلُ لِمَعَايِشِكُمْ، وَ الدَّافِعُ عَنْكُمْ مَكَارِهِكُمْ قَالُوا: فِرْعَوْنُ هَذَا.

They came with Hizkeel and they came with them, and they (tried) to expose him, and they said, 'You are rejecting the lordship of Pharaoh^{-la} the king and are being ungrateful to his^{-la} bounties'. So Hizkeel said, 'O you king^{-la}! Have you^{-la} ever experienced a lie upon me at all?' He^{-la} said, 'No'. He said, 'Then ask them who their lord is'. They said, 'This Pharaoh^{-la}'. He said to them, 'And who created you all?' They said, 'This Pharaoh^{-la}'. He said to them, 'And who is your sustainer, the guarantor of your livelihoods, and the defender from you of your adversities?' They said, 'This Pharaoh^{-la}'.

قَالَ حِزْقِيلُ: أَيُّهَا الْمَلِكُ فَأَشْهَدُكَ، وَ [كُلُّ] مَنْ حَضَرَكَ: أَنَّ رَهْمَهُ هُوَ رَبِّي وَ خَالِفُهُمْ هُوَ خَالِفِي، وَ رَايَهُمْ هُوَ رَايِي، وَ مُصْلِحُ مَعَايِشِهِمْ هُوَ مُصْلِحُ مَعَايِشِي، لَا رَبَّ لِي وَ لَا خَالِقَ وَ لَا رَازِقَ غَيْرَ رَهْمٍ - وَ خَالِقُهُمْ وَ رَايُهُمْ.

Hizkeel said, 'O you king^{-la}! So I hereby testify to you^{-la} and everyone in your^{-la} presence that their Lord^{-azwj}, He^{-azwj} is my Lord^{-azwj}, and their Creator, He^{-azwj} is my Creator, and their

Sustainer, He^{-azwj} is my Sustainer, and the Reformer of their lives, He^{-azwj} is the Reformer of my life. There is neither a Lord^{-azwj}, or a Creator, nor a Sustainer apart from their Lord^{-azwj}, and their Creator, and their Sustainer.

وَأَشْهَدُكَ وَمَنْ حَضَرَكَ أَنَّ كُلَّ رَبٍّ وَخَالِقٍ وَرَازِقٍ - سِوَى رَبِّكَ وَخَالِقِهِمْ وَرَازِقِهِمْ فَأَنَا بَرِيءٌ مِنْهُ وَمِنْ رُتُوبَتِهِ، وَكَافِرٌ بِإِهْنَتِهِ.

And I hereby testify to you^{-la} and the ones in your^{-la} presence that every lord, and creator, and sustainer, besides their Lord^{-azwj}, and their Creator, and their Sustainer, I am disavowing from him and from his lordship, and a disbeliever in in god-hood (Divinity)'.¹³

يَقُولُ حَزَقِيلُ هَذَا، وَهُوَ يَعْنِي أَنَّ رَبَّهُمْ هُوَ اللَّهُ رَبِّي وَهُوَ لَمْ يَقُلْ: إِنَّ الَّذِي قَالُوا: هُوَ أَنَّهُ رَبُّهُمْ هُوَ رَبِّي - وَخَفِيَ هَذَا الْمَعْنَى عَلَى فِرْعَوْنَ وَمَنْ حَضَرَهُ - وَتَوَهَّمُوا أَنَّهُ يَقُولُ: فِرْعَوْنُ رَبِّي وَخَالِقِي وَرَازِقِي.

Hizkeel was saying this, and he was meaning by, 'Their Lord^{-azwj}, He^{-azwj} is Allah^{-azwj}, my Lord^{-azwj}', and he did not say, 'The one who they are saying that he is their lord, he is my lord' – and this meaning was hidden upon Pharaoh^{-la} and the ones in his^{-la} presence – And they were thinking that he was saying, 'Pharaoh^{-la} is my lord, and my creator, and my sustainer'.

فَقَالَ لَهُمْ: يَا رِجَالِ السُّوءِ - وَ يَا طُلَّابِ الْفُسَادِ فِي مُلْكِي، وَ مُرِيدِي الْفِتْنَةِ بَيْنِي وَ بَيْنَ ابْنِ عَمِّي، وَ هُوَ عَضْدِي، أَنْتُمْ الْمُسْتَحِقُّونَ لِعَذَابِي لِإِرَادَتِكُمْ فَسَادَ أَمْرِي - وَ هَلَاكَ ابْنِ عَمِّي، وَ الْفَتْ فِي عَضْدِي.

He (Pharaoh^{-la}) said to them: 'O you evil men, and O you seekers of the mischief in my^{-la} kingdom, and intenders of the strife between me^{-la} and my^{-la} cousin! - and he is my^{-la} support. You are the ones deserving of my^{-la} punishment due to your intentions of corrupting my^{-la} matter and destroying my^{-la} cousin, and weakening my^{-la} support'.

ثُمَّ أَمَرَ بِالْأَوْتَادِ، فَجُعِلَ فِي سَاقِ كُلِّ وَاحِدٍ مِنْهُمْ وَتِدٌ، وَ فِي صَدْرِهِ وَتِدٌ، وَ أَمَرَ أَصْحَابَ أَمْشَاطِ الْحَدِيدِ، فَشَقُّوا بِهَا لُحُومَهُمْ مِنْ أَيْدَائِهِمْ.

Then he^{-la} ordered with the pegs and made these to be in the leg of each one of them as a wedge, and a wedge in his chest, and ordered with owners of the iron combs, so they pierced their flesh with these from their bodies.

فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: فَوَقَاهُ اللَّهُ يَغْنِي حَزَقِيلُ سَيِّمَاتٍ مَا مَكَّنُوا [بِهِ لِمَا وَشَوْا بِهِ إِلَى فِرْعَوْنَ لِيُهْلِكُوهُ] وَ حَاقَ بِآلِ فِرْعَوْنَ [حَلَّ بِحِمٍّ] سُوءُ الْعَذَابِ وَ هُمُ الَّذِينَ وَشَوْا بِحَزَقِيلٍ إِلَيْهِ - لَمَّا أَوْتَدَ فِيهِمُ الْأَوْتَادَ - وَ مَشَّطَ عَنْ أَيْدَائِهِمْ لُحُومَهَا بِالْأَمْشَاطِ.

That is what Allah^{-azwj} the Exalted Said: ***So Allah Saved him [40:45]*** – meaning Hizkeel, ***from the evil of what they planned*** with, due to what they had informed Pharaoh^{-la} with in order to destroy him, ***and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]*** – released upon them, and they were those who had informed of Hizkeel to him^{-la} – for what he^{-la} wedged into them, the pegs – and combed their bodies of its flesh, with the (iron) combs'.¹³

¹³ Tafseer Imam Hassan Al Askari^{asws} – S 247

VERSE 46

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ
{46}

The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله) - في حديث الإسراء -: «ثم مضيت فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس، فإذا هم بسبيل آل فرعون يعرضون على النار غدوا و عشيا، يقولون: ربنا متى تقوم الساعة؟».

Ali Bin Ibrahim, 'My father related it to me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said – in a Hadeeth of the Ascension (Mi'raj): 'Then I^{-saww} passed by a people, and one of them wanted to stand up but could not do so due to the greatness of his belly, so I^{-saww} said, 'Who are these, O Jibraeel^{-as}? He^{-as} said: 'They are the ones: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275].** So they are upon the way of the people of Pharaoh^{-la} who: **The Fire – they would be presented to it morning and evening [40:46].** They (who) would be saying, 'Our Lord^{-azwj}! When ~~with~~ the Hour be Established?'¹⁴

علي بن إبراهيم: قال رجل لأبي عبد الله (عليه السلام): ما تقول في قول الله عز و جل: النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا؟

Ali Bin Ibrahim said,

'A man said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying about the Words of Allah^{-azwj} Mighty and Majestic: **The Fire – they would be presented to it morning and evening [40:46]?**'

فقال أبو عبد الله (عليه السلام): «ما يقول الناس فيها؟»، فقال: يقولون إنما في نار الخلد و هم [لا] يعذبون فيما بين ذلك،

So, Abu Abdullah^{-asws} said: 'What are the people saying regarding this?' He said, 'They are saying that it is a Fire in the Eternal abode, and they are not being Punished in what is between that'.

فقال (عليه السلام): «فهم من السعداء». فقيل له: جعلت فداك، فكيف هذا؟

تفسير القمي 2: 7. 14

He^{-asws} said: 'They are in the darkness'. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}, then how is that?'

فقال: «إنما هذا في الدنيا، و أما في نار الخلد فهو قوله تعالى: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ».

He^{-asws} said: 'But rather, this is in the world, and as for the Fire of the eternal abode, so these are the Words of the Exalted: **and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]**'.¹⁵

الطبرسي: عن نافع، عن ابن عمر: أن رسول الله (صلى الله عليه و آله) قال: «إن أحذكم إذا مات عرض عليه مقعده بالعادة و العشي، إن كان من أهل الجنة [فمن الجنة]، و إن كان من أهل النار [فمن النار، يقال: هذا مقعدك] حتى يبعثك الله يوم القيامة».

Al-Tabarsy, from Nafau, from Ibn Umar,

'Rasool-Allah^{-saww} said: 'Whenever one of you dies, his seat is presented to him in the morning and the evening. If he was from the people of the Paradise, so (his seat) from the Paradise, and if he was from the people of the Fire, so (his seat) from the Fire. It would be said: 'This is your seat, until Allah^{-azwj} Resurrects you on the Day of Judgement'.

و قال أبو عبد الله (عليه السلام): «ذلك في الدنيا قبل يوم القيامة، لأن نار القيامة لا تكون غدوا و عشيا».

And Abu Abdullah^{-asws} said: 'That is in the world before the Day of Judgement, because the Fire of the Day of Judgement does not have any morning and evening'.

ثم قال: «إن كانوا إنما يعذبون في النار غدوا و عشيا ففيما بين ذلك هم من السعداء. لا، و لكن هذا في البرزخ قبل يوم القيامة، ألم تسمع قوله عز و جل: وَ يَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ؟».

Then he^{-asws} said: 'If they think that there is a morning and evening in the Fire, so with regards to that, they are in the darkness. No, but this is in the Purgatory (البرزخ) before the Day of Judgement. Have you not heard the Words of the Mighty and Majestic: **and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]**'?¹⁶

VERSES 47 - 50

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ {47}

And when they quarrel in the Fire, so the weak ones would be saying to those who were arrogant, 'Surely we were your followers, therefore can you avert from us a portion of the Fire?' [40:47]

¹⁵ تفسير القمي 2: 258

¹⁶ مجمع البيان 8: 818.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {48}

Those who were arrogant would say, We are all in it. Surely, Allah has Judged between the servants' [40:48]

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {49}

And those in the Fire would be saying to the keepers of Hell, 'Call your Lord to Lighten from us the Punishment for one day' [40:49]

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۖ قَالُوا فَادْعُوا ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {50}

They shall say: 'Or, did not the Rasools come to you with the clear proofs?' They would say, 'Yes'. They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50]

ابن طاوس في (الدروع الواقية)، قال: ذكر أبو جعفر أحمد القمي في كتاب (زهد النبي)، عن النبي (صلى الله عليه وآله)، و قد نزل عليه جبرئيل، و هو متغير اللون- و ذكر حديثا طويلا، قال: و في الحديث:- أن أهل النار إذا دخلوها و رأوا أنكالها و أهوالها، و علموا عذابها و عقابها، و رأوها كما قال زين العابدين (عليه السلام): «ما ظنك بنار لا تبقي على من تضرع إليها، و لا تقدر على التخفيف عن خشيعة لها، و استسلم إليها، تلقي سكانها بأحر ما لديها من أليم النكال، و شديد الوبال».

Ibn Tawoos, in Al-Darou Al-Waqia, said,

'Abu Ja'far Ahmad Al-Qummi mentioned in his Book Zohad of the Prophet^{-saww}, from the Prophet^{-saww}, and Jibraeel^{-as} had descended upon him^{-saww}, and his^{-saww} colour changed – and he mentioned a lengthy Hadeeth in which he^{-saww} said: 'The people of the Fire, when they enter it, they would see its horrors, and would come to know its Punishment and its Torments, and they would see it just as Zayn Al-Abideen^{-asws} has said: 'What do you think of the Fire? It will not let remain anyone who goes into it, and he will not have the ability to Lighten it from the one who fears it, and will submit to it. It will receive its settlers with the hottest of its heat, and the extreme afflictions'.

يعرفون أن أهل الجنة في ثواب عظيم، و نعيم مقيم، فيؤملون أن يطعموهم أو يسقوهم ليخفف عنهم بعض العذاب الأليم، كما قال الله جل جلاله في كتابه العزيز: وَ نَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ.

They will recognise that the people of the Paradise are among Great Rewards, and Eternal Bounties, and they would hope that they would feed them and quench them, so that some of the painful Punishment may be Lightened from them, just as Allah^{-azwj} Majestic is His^{-azwj} Majesty Says in His^{-azwj} Mighty Book: **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you' [7:50].**

قال: فيحبس عنهم الجواب إلى أربعين سنة، ثم يجيبونهم بلسان الاحتقار و التهوين: إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ،

But the answer would be withheld from them for a period of forty years, then they would be answered in a contemptible and belittling manner: **'Allah has Prohibited it upon the Kafirs' [7:50]**.

قال: فيرون الخزنة عندهم و هم يشاهدون ما نزل بهم من المصاب فيؤملون أن يجدوا عندهم فرحا بسبب من الأسباب، كما قال الله جل جلاله: وَ قَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ،

So, they would be seeing the keepers in the presence, and they would be witnessing what is descending upon them from the difficulties, and it would give them hope that they might find a reason for happiness with them, just as Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: **And those in the Fire would be saying to the keepers of Hell, 'Call your Lord to Lighten from us the Punishment for one day' [40:49]**.

قال: فيحبس عنهم الجواب أربعين سنة، ثم يجيبونهم بعد خيبة الآمال قَالُوا فَادْعُوا وَ مَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ،

But the answer would be withheld from them for a period of forty years, then they would be answered after their having become disappointed, **They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50]**.

قال: فإذا يقسوا من خزنة جهنم، رجعوا إلى مالك مقدم الخزان، و أملوا أن يخلصهم من ذلك الهوان، كما قال الله جل جلاله: وَ نَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

When they would have despaired from the keepers of Hell, they would return to Maalik, and Head Keeper, and they would hope that perhaps he would finish them from that horror, just as Allah^{-azwj}, Mighty is His^{-azwj} Majesty Says: **And they would call out, 'O Malik! Let your Lord Decide about us'. [43:77]**.

قال: فيحبس عنهم الجواب أربعين سنة، و هم في العذاب، ثم يجيبهم، كما قال الله تعالى في كتابه المكنون: قَالَ إِنَّكُمْ مَّا كُنْتُمْ

He^{-asws} said: 'But the answer would be withheld from them for a period of forty years, while they would be in Punishment, then they would be answered just as Allah^{-azwj} the Exalted Says in His^{-azwj} Protected Book: **He will say: 'You shall remain' [43:77]**'.¹⁷

VERSES 51 & 52

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {51}

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]

الدروع الواقية: 58 «مخطوط»، البحار: 8 / 304 63 ¹⁷

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ ۖ وَهُمْ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ {52}

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]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله تبارك و تعالى: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ،

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

'Abu Abdullah^{-asws}, said, 'I asked, '(What about) the Words of Allah^{-azwj} Blessed and Exalted: ***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]?***'

قال: «ذلك و الله في الرجعة، أما علمت أن أنبياء كثيرة لم ينصروا في الدنيا و قتلوا، و أئمة من بعدهم قوتلوا و لم ينصروا، و ذلك في الرجعة».

He^{-asws} said: 'By Allah^{-azwj}! That would be during the Return (الرجعة). But, do you know that many Prophets^{-as} were not Helped in the world and were killed, and the Imams^{-asws} from after them^{-as} were also killed, and were not Helped? And that (will happen) during the Return (الرجعة)¹⁸.

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله)، عن سعد ابن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ، قال: «الحسين بن علي (عليهما السلام) [منهم]، قتل و لم ينصر بعد»،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, 'My father narrated to me, from Sa'd Ibn Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far^{-asws}, said, 'He^{-asws} recited this Verse: ***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]***, and said: 'Al-Husayn^{-asws} Bin Ali^{-asws} is among them. He^{-asws} was killed and was not Helped afterwards'.

ثم قال: «و الله لقد قتل قتلة الحسين (عليه السلام) و لم يطلب بدمه بعد».

Then he^{-asws} said: 'By Allah^{-azwj}, the killers of Al-Husayn^{-asws} have been killed, and his^{-asws} blood has not been avenged from them (enemies) yet'¹⁹.

[محمد الشجري] أخبرنا زيد بن جعفر بن حاجب، قال: أخبرنا أحمد بن محمد بن السري، قال: حدثني أبو عبد الله الطبري، قال: حدثني عبد الله بن إسحاق، قال: أخبرنا سعيد بن مالك بن عبد الله، قال: حدثني أبي، قال: حدثني الحسين بن علوان، عن أبي حمزة، عن أبي جعفر أنه تلا هذه

¹⁸ تفسير القمّي 2: 258.

¹⁹ كامل الزيارات: 63 / 2.

الآية: * (إنا لننصر رسلنا والذين ءامنوا في الحياة الدنيا ويوم يقوم الاشهاد) * الحسين بن علي منهم، ووالله إن بكاكم عليه وحديثكم بما جرى عليه وزيارتكم قبره نصره لكم في الدنيا، فابشروا فانكم معه في جوار رسول الله (صلى الله عليه وسلم).

Muhammad Al Shajary – Zayd Bin Ja’far Bin Hajib informed us, from Ahmad Bin Muhammad Bin Al Sariy, from Abu Abdullah Al Tabary, from Abdullah Bin Is’haq, from Saeed Bin Abdullah, from his father, from Al Husayn Bin Alwan, from Abu Hamza,

Abu Ja’far^{-asws} having recited this Verse: ***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]***, said: ‘Al-Husayn^{-asws} being among them. And, by Allah^{-azwj}! Your crying over him^{-asws}, and your discussing with what flowed upon him^{-asws}, and your visitations to his^{-asws} (Holy) grave, is helpful to you in the world. Therefore, receive glad tidings, for you all are to be with him^{-asws} in the vicinity of Rasool-Allah^{-saww}.²⁰

رجعة السيد المعاصر: عن جعفر بن محمد بن مالك، قال: حدثنا محمد بن القاسم بن إسماعيل، عن علي بن خالد العاقولي، عن عبد الكريم بن عمرو الخثعمي، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، قال: «الراجعة: الحسين بن علي (عليهما السلام)، و الرادفة: علي بن أبي طالب (عليه السلام)،

(In the book) Raj’at of Al Syed Al Ma’seer, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Al Qasim Bin Ismail, from Ali Bin Khalid Al Aqouly, from Abdul Kareem Bin Amro Al Khas’amy, from Suleyman Bin Khalid who said,

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

و أول من ينشق عنه القبر و ينفذ عن رأسه التراب الحسين ابن علي (عليهما السلام) في خمسة و سبعين ألفا، و هو قوله تعالى: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَ هُمْ اللَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ».

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, and these are the Words of the Exalted: ***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]***.²¹

VERSES 53 - 59

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ {53}

And We had Given Musa the Guidance and Made the Children of Israel to inherit the Book [40:53]

²⁰ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 268

²¹ الرجعة: 60 «مخطوط».

هُدًى وَذِكْرٌ لِأُولِي الْأَلْبَابِ {54}

Being a Guidance and a Zikr to the ones of understanding [40:54]

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ {55}

Therefore be patient, surely the Promise of Allah is True, and ask Forgiveness for your sin and Glorify with the Praise of your Lord in the evening and in the morning [40:55]

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {56}

Surely, those who dispute regarding the Signs of Allah without any Authorisation Given to them, there is nothing in their chests except self-greatness (pride) what they will not be reaching it. Therefore, seek Refuge with Allah, surely, He is the Hearing, the Seeing [40:56]

في كتاب كمال الدين وتمام النعمة باسناده إلى عبد الرحمن 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 عز وجل: 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]**'.²²

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 إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزُوكَ تَقْلُبُهُمْ فِي الْبِلَادِ

²² Tafseer Noor Al Saqalayn – CH 40 H 8

'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.

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 أمي و ابني و سيدي شباب أهل الجنة الحسن و الحسين، و تسعة من ولد الحسين، تاسعهم قائم أممي يملأ 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'.²³

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57}

The Creation of the skies and the earth is greater than the Creation of the people, but most of the people do not know [40:57]

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ {58}

And they are not the same, the blind and the seeing one, and those who believe and do righteous deeds nor the evil doer. Little is what you are heeding [40:58]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ لَا تُدْرِكُهُ الْأَبْصَارُ قَالَ إِحَاطَةُ الْوَهْمِ أَلَا تَرَى إِلَى قَوْلِهِ قَدْ جَاءَكُمْ بِصَائِرُ مِنْ رَبِّكُمْ لَيْسَ يَغْنِي بَصَرَ الْعُيُونِ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَغْنِي مِنَ الْبَصَرِ بَعِيْنُهُ وَمَنْ عَمِيَ فَعَلَيْهَا لَيْسَ يَغْنِي عَمَى الْعُيُونِ إِنَّمَا عَمَى إِحَاطَةُ الْوَهْمِ كَمَا يُقَالُ فَلَانٌ بَصِيرٌ بِالشَّعْرِ وَفُلَانٌ بَصِيرٌ بِالدَّرَاهِمِ وَفُلَانٌ بَصِيرٌ بِالثِّيَابِ اللَّهُ أَعْظَمُ مِنْ أَنْ يُرَى بِالْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words [6:103] **Visions cannot comprehend Him**. He^{-asws} said: 'The grasping of the imaginations. Do you not see His^{-azwj} Words [6:104] **There has come to you Insight from your Lord**? It does not Mean the insight of the eyes **whoever will therefore see, it is for his own soul**, it does not Mean the visualising with his eyes **and whoever will be blind, it shall be against himself**, it does not mean the blindness of the eyes. But rather, it Means the grasp of the imagination, just as it is said, 'So and so has insight in the poetry, and so and so has insight in the understanding, and so and so has insight in the Dirhams, and so and so has insight in the clothes'. Allah^{-azwj} is more Magnificent than that He^{-azwj} should be seen with the eye'.²⁴

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59}

Surely, the Hour is coming, there is no doubt in it, but most people do not believe [40:59]

The Book and the Guidance Given to Musa^{-as}

قَالَ الْإِمَامُ ع: وَ اذْكُرُوا إِذْ آتَيْنَا مُوسَى الْكِتَابَ- وَ هُوَ التَّوْرَةُ الَّذِي أَخَذَ عَلَى بَنِي إِسْرَائِيلَ الْإِيمَانَ بِهِ، وَ الْإِنْفِيَادَ لِمَا يُوجِبُهُ، وَ الْفُرْقَانَ آتَيْنَاهُ أَيْضاً فَرَّقَ بِهِ [مَا] بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ فَرَّقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

²³ كمال الدين و تمام النعمة: 256 / 1

²⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 9

The Imam (Hassan Al-Askari^{-asws}) said: ‘And recall, when We^{-azwj} Gave Musa^{-as} the Book – and it is the Torah which was Taken upon the Children of Israel to believe in it, and the submission to what it Obligated; and the Criterion, We^{-azwj} Gave it as well to differentiate by it what is between the Truth and the falsehood, and differentiate what is between the people of the Truth and the people of the falsehood.

وَذَلِكَ أَنَّهُ لَمَّا أَكْرَمَهُمُ اللَّهُ تَعَالَى بِالْكِتَابِ وَ الْإِيمَانِ بِهِ، وَ الْإِنْتِقَادَ لَهُ، أَوْحَى اللَّهُ بَعْدَ ذَلِكَ إِلَى مُوسَى ع: يَا مُوسَى هَذَا الْكِتَابُ قَدْ أَقْرَأُوا بِهِ، وَ قَدْ بَقِيَ الْفُرْقَانُ، فَفَرَّقْ مَا بَيْنَ الْمُؤْمِنِينَ وَ الْكَافِرِينَ، وَ الْمُحِقِّينَ وَ الْمُضِلِّينَ، فَجَدِّدْ عَلَيْهِمُ الْعَهْدَ بِهِ، فَإِنِّي قَدْ آتَيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا - لَا أَتَقَبَّلُ مِنْ أَحَدٍ إِيْمَانًا وَ لَا عَمَلًا إِلَّا مَعَ الْإِيمَانِ بِهِ.

And that is, when Allah^{-azwj} the Exalted had Honoured them with the Book and the belief in it, and the submission to it, Allah^{-azwj} Revealed after that unto Musa^{-as}: “O Musa^{-as}! This is the Book you have accepted it, and there remains the Criterion, differentiating what is between the Momineen and the unbelievers, and the people of the Truth and the people of the falsehood. Therefore, renew the pact upon them^{-asws} with it, for I^{-azwj} have Sworn upon Myself^{-azwj} a Vow that I^{-azwj} will not Accept from anyone, neither belief nor a deed, except along with the belief in it.

قَالَ مُوسَى ع: مَا هُوَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى تَأْخُذُ عَلَى بَنِي إِسْرَائِيلَ: أَنَّ مُحَمَّدًا خَيْرُ الْبَشَرِ وَ سَيِّدُ الْمُرْسَلِينَ. وَ أَنَّ أَخَاهُ وَ وَصِيَّهُ عَلِيًّا خَيْرُ الْوَصِيِّينَ. وَ أَنَّ أَوْلِيَاءَهُ الَّذِينَ يُقِيمُهُمْ سَادَةُ الْخَلْقِ. وَ أَنَّ شِيعَتَهُ الْمُنْقَادِينَ لَهُ، الْمُسْلِمِينَ لَهُ وَ لِأَوَامِرِهِ وَ نَوَاهِيهِ وَ لِحِلْفَائِهِ، نُجُومُ الْفِرْدَوْسِ الْأَعْلَى وَ مُلُوكُ جَنَّاتِ عَدْنٍ.

Musa^{-as} said: ‘What is it, O Lord^{-azwj}?’ Allah^{-azwj} Mighty and Majestic Said: “O Musa^{-as}! Take to the Children of Israel that – Muhammad^{-saww} is ‘the best of the people and the Chief of the *Mursils*^{-as}; and that his^{-saww} brother and his^{-saww} successor^{-asws} Ali^{-asws} is the best of the successors^{-as}; and that His^{-azwj} Guardians^{-asws}, those whom He^{-azwj} Established, are the chiefs of the people; and that the Shias are the ones obedient to him^{-saww}, the submitters to him^{-saww} and to his^{-saww} orders, and to his^{-saww} prohibitions, and to his^{-saww} Caliphs. They^{-asws} are the lofty stars of Al-Firdows (Paradise), and kings of the Gardens of Eden.

قَالَ: فَأَخَذَ عَلَيْهِمُ مُوسَى ع ذَلِكَ، فَمِنْهُمْ مَنِ اعْتَقَدَهُ حَقًّا، وَ مِنْهُمْ مَنْ أَعْطَاهُ بِلِسَانِهِ دُونَ قَلْبِهِ، فَكَانَ الْمَعْتَقِدُ مِنْهُمْ حَقًّا يُلُوحُ عَلَى جَبِينِهِ نُورٌ مُبِينٌ وَ مَنْ أَعْطَى بِلِسَانِهِ دُونَ قَلْبِهِ لَيْسَ لَهُ ذَلِكَ النُّورُ.

He^{-asws} said: ‘So Musa^{-as} took that to them, and from them was one who believed in it as true, and from them was one who gave him^{-as} (acceptance) by his tongue besides his heart. It was so that the one from them who believed in it as true had a shining light manifesting upon his forehead, and the one who accepted by his tongue without from his heart, that light wasn’t for him.

فَذَلِكَ الْفُرْقَانُ الَّذِي أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مُوسَى ع وَ هُوَ فَرَّقَ [مَنْ] بَيْنَ الْمُحِقِّينَ وَ الْمُضِلِّينَ.

Thus, that was the Criterion, which Allah^{-azwj} Mighty and Majestic Gave Musa^{-as}, and it is the differentiator what is between the people of the Truth and the people of the falsehood.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: لَعَلَّكُمْ تَهْتَدُونَ أَيْ لَعَلَّكُمْ تَعْلَمُونَ أَنَّ الَّذِي [بِهِ] يُشْرِفُ الْعَبْدُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ - هُوَ اعْتِقَادُ الْوَلَايَةِ، كَمَا شَرَفَ بِهِ أَسْلَافَكُمْ.

Then Allah^{-azwj} Mighty and Majestic Said: “**so that you might rightly Guided**” – i.e., perhaps you would come to know that by which the servant is ennobled in the Presence of Allah^{-azwj} Mighty and Majestic, it is the belief of the Wilayah, just as your ancestors had been ennobled by it”.²⁵

VERSE 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ {60}

And your Lord says: “Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]

Supplication is worship

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ قَالَ هُوَ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic is Saying: **Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]**. It (worship) is the supplication, and the most superior of the (acts of) worship, is the supplication”.²⁶

الشيخ في (التهذيب): بإسناده، عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): رجلان افتتحا الصلاة في ساعة واحدة، فتلا هذا القرآن، فكانت تلاوته أكثر من دعائه، و دعا هذا فكان دعاؤه أكثر من تلاوته، ثم انصرفا في ساعة واحدة، أيهما أفضل؟ قال: «كل فيه فضل، كل حسن». قلت: إني قد علمت أن كلا حسن، و أن كلا فيه فضل،

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Amaar who said,

‘I said to Abu Abdullah^{-asws}, ‘Two men begin the Salat at one time. So this one recites the Quran more than his supplication, and this one supplicates more than his recitation, then they both leave at one time, which one of the two is better?’ He^{-asws} said: ‘In all of this are merits. They are all good’. I said, ‘I do know that all of this is good, and that there are merits in all of these’.

فقال: «الدعاء أفضل أما سمعت قول الله عز وجل: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ، هي و الله العباد، هي و الله أفضل، هي و الله أفضل، أ ليست هي العباد؟ هي و الله العباد، هي و الله العباد، أ ليست هي أشدهن؟ هي و الله أشدهن، هي و الله أشدهن».

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 123

²⁶ Al Kafi V 2 – The Book Of Supplication CH 1 H 1

So he^{-asws} said: 'The supplication is better. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].** By Allah^{-azwj}, it is the worship. By Allah^{-azwj} it is better. By Allah^{-azwj} it is better. Is this not the worship? By Allah^{-azwj}, it is the worship. Is it not the more difficult? By Allah^{-azwj}, it is the more difficult (of the two)'.²⁷

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ فَضْلَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّوَائِلِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّوَائِلِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Al Hassan Bin Al Mugheira that,

'He heard Abu Abdullah^{-asws} saying: 'The superiority of the supplication after the Obligatory (Salāt) over the supplication after the optional (Salāt), is like the superiority of the Obligatory (Salāt) over the optional (Salāt)'.

قَالَ ثُمَّ قَالَ ادْعُوهُ وَلَا تَقُلْ قَدْ فُرِغَ مِنَ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

He (the narrator) said, 'Then he^{-asws} said: 'Supplicate to Him^{-azwj} and do not say that you are free from the matter, for the supplication, it is the worship. Allah^{-azwj} Mighty and Majestic is Saying: **Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].** And Said: **"Supplicate to Me, I will Answer you [40:60].**

وَقَالَ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَمَجِّدْهُ وَاحْمَدْهُ وَسَبِّحْهُ وَهَلِّلْهُ وَأَتِّنْ عَلَيْهِ وَصَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ سَلْ تُعْطَ.

And he^{-asws} said: 'Whenever you intend to Supplicate to Allah^{-azwj}, so Praise Him^{-azwj}, and Glorify Him^{-azwj}, and Extol His^{-azwj} Holiness, and Laud upon Him^{-azwj}, and send Salawat upon the Prophet^{-saww}. Then ask, you would be Given'.²⁸

Reason for the unanswered supplication

المفيد في (الاختصاص): عن محمد بن علي، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام بن سالم، قال: قلت للصادق (عليه السلام): يا ابن رسول الله، ما بال المؤمن إذا دعا ربما استجيب له، و ربما لم يستجب له، و قد قال الله عز و جل: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ؟

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Ali, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim who said,

'I said to Al-Sadiq^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the matter that when the Momin supplicates, sometimes he is Answered, and sometimes he does not get Answered, and Allah^{-azwj} Mighty and Majestic has Said: **And your Lord says: "Supplicate to Me, I will Answer you [40:60]"?**

²⁷ التهذيب 2: 394 / 104

²⁸ Al Kafi V 3 – The Book of Salāt CH 32 H 4

فقال (عليه السلام): «إن العبد إذا دعا الله تبارك و تعالى بنية صادقة و قلب مخلص، استجيب له بعد وفائه بعهد الله عز و جل، و إذا دعا الله بغير نية و إخلاص لم يستجب له، أليس الله تعالى يقول: أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ؟ فمن و في وفي له».

So he^{-asws} said: 'When the servant supplicates to Allah^{-azwj} Blessed and Exalted with true intention and a sincere heart, gets Answered after he has been loyal to the Covenant of Allah^{-azwj} Mighty and Majestic. And when he supplicates without a (true) intention and sincerity, does not get Answered. Is Allah^{-azwj} the Exalted not Saying: **and fulfil My Covenant, I will Fulfil My Covenant with you [2:40]**? So the one who fulfils it, He^{-azwj} Fulfils it for him'.²⁹

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

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

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

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

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

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

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

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

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

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

الاختصاص: 242. ²⁹

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

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

The Imam^{-asws} said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.³⁰

The consequences of the unanswered supplication

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رثاب، عن ابن عيينة، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى ليمن على عبده المؤمن يوم القيامة، فيأمره أن يدنو منه - يعني من رحمته - فيدنو حتى يضع كفه عليه، ثم يعرفه ما أنعم به عليه،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Ibn Ayayna,

'Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted would Bestow upon His^{-azwj} believing servant on the Day of Judgement, so He^{-azwj} would Command him to approach Him^{-azwj} - Meaning His^{-azwj} Mercy - So he would come closer until he places his palm towards Him^{-azwj}, then he would understand what Bounties have been Bestowed upon him.

يقول: ألم تكن تدعوني يوم كذا و كذا، فأجبت دعوتك؟ ألم تسألني يوم كذا و كذا، و أعطيتك مسألتك؟ ألم تستغث بي يوم كذا و كذا، فأعشتك؟ ألم تسألني كشف ضر كذا و كذا، فكشفت عنك ضرك، و رحمت صوتك؟ ألم تسألني مالا، فملكنتك؟ ألم تسألني أن أزوجك فلانة و هي منيعة عند أهلها، فزوجتكها؟

He^{-azwj} would Say: "Did you not supplicate to Me^{-azwj} on such and such a day, so I^{-azwj} Answered your supplication? Did you not ask Me^{-azwj} on such and such a day, and I^{-azwj} Gave you what you asked Me^{-azwj} for? Did you not cry out for help to Me^{-azwj} on such and such a day, so I^{-azwj} Helped you? Did you not ask Me^{-azwj} to remove such and such a harm, so I^{-azwj} Removed from you, your harm, and had Mercy on your voice? Did you not ask Me^{-azwj} for wealth, so I^{-azwj} Made you wealthy? Did you not ask Me^{-azwj} to get you married to so and so, and she was unapproachable within her family, so I^{-azwj} got you to be married to her?"

قال: فيقول العبد: بلى يا رب، أعطيتني كل ما سألتك، و كنت يا رب أسألك الجنة، فيقول الله له: فإني منعم لك بما سألتني الجنة لك مباحا، أرضيت؟ فيقول المؤمن: نعم يا رب أرضيتني و قد رضيت. فيقول الله: عبدي كنت أرضى أعمالك، و أنا أرضى لك أحسن الجزاء، فإن أفضل جزاء عندي أن أسكنك الجنة. و هو قوله تعالى: ادْعُونِي أَسْتَجِبْ لَكُمْ».

The servant would be saying, 'Yes, O Lord^{-azwj}! You^{-azwj} Gave me everything I asked You^{-azwj} for, and I had asked You^{-azwj} for the Paradise'. So Allah^{-azwj} would be Saying to him: "I^{-azwj} hereby Gift for you with what you had asked Me^{-azwj} of the Paradise. Are you pleased?" The Believer would be saying, 'Yes, O Lord^{-azwj}! You^{-azwj} have pleased me, so have I pleased You^{-azwj}?' Allah^{-azwj} would be Saying: "My^{-azwj} servant! Your deeds were to satisfaction, and I^{-azwj} am satisfying you with the best of the Recompense. So the best of the Recompense is that I

الكافي 2: 352 / 8. 30

azwj should Settle you in the Paradise”. So these are the Words of the Exalted: **“Supplicate to Me, I will Answer you [40:60]’**.³¹

Manner of supplication

على بن محمد عن ابن جمهور عن أبيه عن رجاله قال: قال أبو عبد الله عليه السلام: من كانت له إلى الله عز وجل حاجة فليبدأ بالصلوة على محمد وآله ثم يسئل حاجته، ثم يختم بالصلوة على محمد وآل محمد، فإن الله عز وجل أكرم من أن يقبل الطرفين ويدع الوسط، إذا كانت الصلوة على محمد وآل محمد لا تحجب عنه.

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his men who said,

‘Abu Abdullah^{-asws} said: ‘The one who has a need for himself to Allah^{-azwj} Mighty and Majestic, so he should begin by sending the Salawat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, then he should ask his need. Then he should end with the Salawat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, for Allah^{-azwj} Mighty and Majestic is more Generous than that He^{-azwj} should Accept the two sides, and Leave out the middle. If there was a salutation upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, he would not be blocked from it’.³²

Miscellaneous Ahadeeth on supplication

محمد بن العباس: قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن سنان، عن محمد بن النعمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز وجل لم يكلنا إلى أنفسنا، ولو وكلنا إلى أنفسنا لكننا كبعض الناس، ولكن نحن الذين قال الله عز وجل: ادْعُونِي أَسْتَجِبْ لَكُمْ».

Muhammad Bin Al-Abbas from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Sinan, from Muhammad Bin Al-No'man who said,

‘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^{-azwj} 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]’**.³³

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

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

‘From Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{-asws} having said: ‘The one who gives three (things) would not be denied three (things) – The one who gives

³¹ تفسير القمي 2: 259.

³² Tafseer Noor Al Saqalayn – CH 40 H 94

³³ تأويل الآيات 2: 532 / 16

the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{-asws} said: ‘Did you recite the Book of Allah^{-azwj} Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]?**’ And he^{-asws} said: **If you are grateful, I would Increase it for you [14:7].** And He^{-azwj} Said: **“Supplicate to Me, I will Answer you [40:60]”**.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي آيَةُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِعَ مِنْهُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Ubeyd Bin Zurara, from his father, from a man who said,

‘Abu Abdullah^{-asws} said: ‘The supplication, it is the worship which Allah^{-azwj} Mighty and Majestic Spoke of: **Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]** – the Verse. Supplicate to Allah^{-azwj} Mighty and Majestic and do not say that the matter has already been Discharged from’.

قَالَ زُرَّارَةُ إِنَّمَا يَغْنَى لَا يَمْتَنَعُ إِيْمَانُكَ بِالْقَضَاءِ وَ الْقَدَرِ أَنْ تُبَالِغَ بِالْدُّعَاءِ وَ يَجْتَهِدَ فِيهِ أَوْ كَمَا قَالَ .

Zurara (the narrator) said, ‘But rather, it means that your belief in the Ordainment and the Pre-determination would not prevent you that you should speak with the supplication and strive in his, or just as he^{-asws} said’.³⁵

For detailed Ahadeeth on supplication please see Al Kafi V 2 – The book of supplications - [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication(1).pdf)

VERSES 61 - 63

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {61}

Allah is the One Who Made for you the night for you to rest in, and the day to visualise. Surely, Allah is with Grace upon the people, but most of the people are ungrateful [40:61]

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ ۚ فَآَنَىٰ تُؤْفَكُونَ {62}

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

³⁵ Al Kafi V 2 – The Book Of Supplication CH 1 H 7

That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62]

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ {63}

Like that are deluded, those who fought against the Signs of Allah [40:63]

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}'³⁶.

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

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!³⁷

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}!³⁸

VERSES 64 & 65

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُم فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُم فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {64}

Allah is the One Who Made the earth for you for settlement, and the sky as a canopy, and Fashioned you, so excellent is your image, and Sustained you from the good things. That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64]

³⁶ (Extract) تفسير القمّي 1: 199.

³⁷ تفسير القمّي 1: 309.

³⁸ (Extract) الكافي 1: 161 / 3.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {65}

He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]

علي بن إبراهيم: قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود، رفعه، قال: جاء رجل إلى علي بن الحسين (عليهما السلام) فسأله عن مسائل، ثم عاد ليسأل عن مثلها، فقال علي بن الحسين (عليهما السلام): «مكتوب في الإنجيل: لا تطلبوا علم ما لا تعملون، و لما علمتم بما علمتم، فإن العالم إذا لم يعمل به، لم يزد بعلمه من الله إلا بعدا».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood, raising it with an unbroken chain, said,

'A man came to Ali^{-asws} Bin Al-Husayn^{-asws}, so he asked him^{-asws} some questions, then repeated in asking similar to these. So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'It is written in the Evangel: 'Do not seek knowledge what you do not want to learn, and what you are already doing in accordance with what you know, for the knowledge, when you do not act in accordance with it, does not increase with its knowledge from Allah^{-azwj} except for the remoteness'.

ثم قال: «عليك بالقرآن، فإن الله خلق الجنة بيده، لبنة من ذهب، و لبنة من فضة، و جعل ملاطها المسك، و ترابها الزعفران، و حصاها اللؤلؤ، و جعل درجاتها على قدر آيات القرآن، فمن قرأ القرآن قال له: اقرأ و ارق و من دخل منهم الجنة لم يكن أحد في الجنة أعلى درجة منه، ما خلا النبيين و الصديقين».

Then he^{-asws} said: 'It is upon you to be with the Quran, for Allah^{-azwj} Created the Paradise by His^{-azwj} Hands, from bricks of gold, and bricks of silver, and Made its mortar of the Musk, and its dust from the saffron. There is no one in the Paradise upon a Level higher than this, except for the Prophets^{-as} and the Truthful ones^{-as}'.

و قال له الرجل: فما الزهد؟ قال: «الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الرضا، ألا و إن الزهد في آية من كتاب الله لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ».

And the man said to him^{-asws}, 'So what is the asceticism?' He^{-asws} said: 'The asceticism has ten parts, and the higher level of the asceticism is the lowest level of the Pleasure. Indeed! The asceticism is in a Verse from the Book of Allah^{-azwj}: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]**'.

فقال الرجل: لا إله إلا الله. و قال علي بن الحسين (عليهما السلام): «و أنا أقول لا إله إلا الله، فإذا قال: أحذركم لا إله إلا الله، فليقل: الحمد لله رب العالمين. فإن الله يقول: هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

The man said, 'There is no god except for Allah^{-azwj}'. And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'And I^{-asws} (also) say there is no god except for Allah^{-azwj}. When one of you says, 'There is no god except for Allah^{-azwj}', so he should (immediately) say, 'The Praise is for Allah^{-azwj} the Lord^{-azwj} of the Worlds', for Allah^{-azwj} is Saying: **He is the Living. There is no God except Him,**

therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]’³⁹

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو نصر الليث بن محمد بن الليث العنبري إملأء من أصل كتابه، قال: حدثنا أحمد بن عبد الصمد بن مزاحم الهروي سنة إحدى و ستين و مائتين، قال: حدثنا خالي أبو الصلت عبد السلام بن صالح الهروي، قال:

Al-Sheykh in his Majaalis, said, ‘A group informed us, from Abu Al-Mufazzal, from Abu Nasr Al-lays Bin Muhammad Bin Al-Lays Al-Anbary dictated from the original-of his book, from Ahmad Bin Abdul Samad Bin mazahim Al-Harwy in the year two hundred and sixty one, from Khaly Abu Al-Salt Abdul Salam Bin Salih Al-Harwy who said,

كنت مع الرضا (عليه السلام) لما دخل نيسابور و هو راكب بغلة شهباء، و قد خرج علماء نيسابور في استقباله، فلما صار إلى المرتعة تعلقوا بلجام بغلته، و قالوا: يا ابن رسول الله، حدثنا بحق آبائك الطاهرين، حدثنا عن آبائك صلوات الله عليهم أجمعين.

I was with Al-Reza^{-asws} when he^{-asws} entered Neyshapour, and he^{-asws} was upon his^{-asws} mule, and the scholars of Neyshapour had come out for his^{-asws} welcoming. So when they came to him^{-asws} they held on to the reins of his^{-asws} mule and they said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Narrate to us a Hadeeth by the right of your^{-asws} Purified forefathers^{-asws}. Narrate to us from your^{-asws} forefathers, may peace be upon all of them^{-asws}’.

فأخرج رأسه من الهودج، و عليه مطرف خز، فقال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين سيد شباب أهل الجنة، عن أبيه أمير المؤمنين، عن رسول الله (صلى الله عليه و آله)، قال: أخبرني جبرئيل الروح الأمين، عن الله تقدست أسماؤه، و جل وجهه، قال: إني أنا الله، لا إله إلا أنا وحدي، عبادي فاعبدوني، و ليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بها، أنه قد دخل حصني، و من دخل حصني أمن عذابي».

He^{-asws} brought his^{-asws} head out from the veil, and it was a green material, so he^{-asws} said: ‘My^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws} Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Chief of the youths of the Paradise, from his^{-asws} father^{-asws} Amir-ul-Momineen^{-asws}, from Rasool-Allah^{-saww} having said: ‘Jibraeel^{-as} the Trustworthy Spirit informed me^{-saww}, from Allah^{-azwj} Holy are His^{-azwj} Names, and Majestic is His^{-azwj} Majesty, having Said: “I^{-saww} am Allah^{-azwj}. There is no god except for Me^{-azwj} Alone, so My^{-azwj} servants should worship Me^{-azwj}, and let them know that the one from among you who meets Me^{-azwj} with the sincere testimony that there is no god except for Allah^{-azwj}, would have entered into My^{-azwj} Fort. And the one who enters into My^{-azwj} Fort is safe from My^{-azwj} Punishment!”

قالوا: يا ابن رسول الله، و ما إخلاص الشهادة لله؟ قال: «طاعة الله و رسوله، و ولاية أهل بيته (عليهم السلام)».

They said, ‘O son^{-asws} of Rasool-Allah^{-saww}! And what is the sincere testimony for the sake of Allah^{-azwj}?’ He^{-asws} said: ‘Obedience to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and the Wilayah of the People^{-asws} of his^{-saww} Household’⁴⁰

³⁹ تفسير القمي 2: 259

⁴⁰ الأمالي 2: 201

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا، وجبت له الجنة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether from Al-Washa, from Ahmad Bin A'iz, from Abu Al-Hassan Al-Sawaq, from Aban Bin Taghlab,

'Abu Abdullah^{-asws} has said: 'O Aban! When you proceed to Al-Kufa, so narrate this Hadeeth: 'The one who sincerely testifies that there is no god except for Allah^{-azwj}, the Paradise becomes Obligatory upon him'.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم. يا أبان، إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم، إلا من كان على هذا الأمر».

I said, 'They will come to me from every type of people, so shall I report to them this Hadeeth?' He^{-asws}: 'Yes. O Aban! When it will be the Day of Judgement, and Allah^{-azwj} Gathers the Former ones and the Later ones, so He^{-azwj} would Confiscate 'There is no god but Allah^{-azwj} from them, except from the one who was upon this matter (Al-Wilayah)'.⁴¹

The Conditions of 'La a La Ha':

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ جَعْفَرٍ الْأَسَدِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّوَلِي قَالَ حَدَّثَنَا يُوسُفُ بْنُ عَقِيلٍ عَنْ إِسْحَاقَ بْنِ رَاهَوِيَةَ قَالَ: لَمَّا وَافَى أَبُو الْحَسَنِ الرِّضَا ع نَيْسَابُورَ وَ أَرَادَ أَنْ يَخْرُجَ مِنْهَا إِلَى الْمَأْمُونِ اجْتَمَعَ عَلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَرَحَّلْ عَنَّا وَ لَا تُحَدِّثْنَا بِحَدِيثٍ فَتَسْتَفِيدَهُ مِنْكَ وَ كَانَ قَدْ قَعَدَ فِي الْعَمَارِيَةِ فَأُطْلِعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنَ أَبِي طَالِبٍ ع يَقُولُ سَمِعْتُ النَّبِيَّ ص يَقُولُ سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي قَالَ فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

It is narrated from Mohammed Ibn Musa Ibn Al Mutawakkal, from Ali, from his father, from Yusuf Bin Aqeel, from Is'haq Bin Rahwiya who said,

'When Abu Al-Hassan Al-Reza^{-asws} arrived at Neshapour and wanted to depart from it to Al-Mamoun, the narrators of Hadeeth gathered to him^{-asws}. They said to him, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are departing from us and you^{-asws} are not narrating to us with any Hadeeth, so we can benefit by it from you^{-asws}!'

وَ قَدْ كَانَ قَعَدَ فِي الْعَمَارِيَةِ فَأُطْلِعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ يَقُولُ سَمِعْتُ النَّبِيَّ ص يَقُولُ سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

And he^{-asws} had been sitting in the carriage, so he^{-asws} emerged his^{-asws} head and said: 'I^{-asws} heard my^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'I^{-asws} heard my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} saying: 'I^{-asws}

heard my-asws father Ali-asws Bin Al-Husayn-asws saying: 'I-asws heard my-asws father Al-Husayn-asws Bin Ali-asws saying: 'I-asws heard my-asws father Ali-asws Bin Abu Talib-asws saying:

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَمِعْتُ جِبْرِيلَ ع يَقُولُ سَمِعْتُ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

'I-asws heard Rasool-Allah-saww saying: 'I-saww heard Jibraeel-as saying: 'I-as heard Allah-azwj Majestic and Mighty Saying: "(The phrase) 'There is no god except Allah-azwj' is My-azwj Fort. So, the one who enters My-azwj fort would be safe from My-azwj Punishment!"

فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

When they passed on, he-asws called out to us: 'With its conditions! And I-asws am from its conditions!'”⁴²⁴³

VERSES 66 - 68

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ {66}

Say: 'I am Forbidden to worship those you are supplicating to other than Allah, when the clear proofs from my Lord have already come to me, and I am Commanded to submit to the Lord of the Worlds [40:66]

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يَتَوَفَّىٰ مِنْ قَبْلُ ۖ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ {67}

He is the One Who Created you from soil, then from a seed, then from a cloth, then He Extracted you as a child, then you reached your adulthood, then you became old. And from you is one He Caused to die from before, and for you to reach a specified term, and perhaps you would use your intellects [40:67]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اسْتَقَرَّتْ فِيهَا أَرْبَعِينَ يَوْمًا وَ تَكُونُ عَلَقَةً أَرْبَعِينَ يَوْمًا وَ تَكُونُ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ يَبْعَثُ اللَّهُ مَلَكَ يَنْفُخُ فِيهِمَا هُكْمًا خَلَقَا كَمَا يُرِيدُ اللَّهُ ذَكَرًا أَوْ أُنْثَى صَوْرَاهُ وَ اخْتَبَا أَجَلَهُ وَ رِزْقَهُ وَ مَبِيَّتَهُ وَ شَقِيًّا أَوْ سَعِيدًا وَ اخْتَبَا لِلَّهِ الْمِيثَاقَ الَّذِي أَخَذَهُ عَلَيْهِ فِي الذَّرِّ بَيْنَ عَيْنَيْهِ فَإِذَا دَنَا خُرُوجُهُ مِنْ بَطْنِ أُمِّهِ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا يُقَالُ لَهُ زَاجِرٌ فَيَرْجِعُهُ فَيَنْفُخُ فَرْعًا فَيَنْسِي الْمِيثَاقَ وَ يَقَعُ إِلَى الْأَرْضِ يَبْكِي مِنْ حُزْنِ الْمَلَكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Zurara Bin Ayn who said,

⁴² Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza-asws, Ch 11 H 4

⁴³ عيون أخبار الرضا عليه السلام، ج2، ص: 136

'I heard Abu Ja'far^{-asws} saying: 'When the seed falls into the womb, it vibrates in it for forty days, it settles in it for forty days, and becomes a cloth for forty days, and becomes a lump for forty days. Then Allah^{-azwj} Sends two creating Angels, so He^{-azwj} Says to both of them to create whatever Allah^{-azwj} Intends, male or female. So they caricature it, and write down its term, and its sustenance, and its death, and whether it is to be miserable or fortunate, and they both write the Covenant for Allah^{-azwj} which He^{-azwj} had Taken from it in the (realm of the) particles, to be between its eyes. So when it is near for its exit from the belly of its mother, Allah^{-azwj} Sends an Angel called Zajira (Rebuke) to it. So he rebukes it with a rebuke, so it panics and forgets the Covenant, and falls to the ground crying from the rebuking of the Angel'.⁴⁴

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {68}

He is the One Who Revives and Causes to die. So, whenever He Decrees a matter, so rather He is Saying to it: "Be!" And it comes into being [40:68]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحداثه، لا غير ذلك، لأنه لا يروي، و لا يهيم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق،

Muhammad Bin Yaqoub from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar,

'Safwan Bin Yahya who said to Abu Al-Hassan^{-asws}, 'Inform me about the Will from Allah^{-azwj} and from the creatures?' He^{-asws} said: 'The Will from the creatures is the conscience, and it begins and ends up in the action. And from Allah^{-azwj} the Exalted, His^{-azwj} Will is His^{-azwj} Invention and nothing apart from that, because He^{-azwj} does not reflect, and does not deliberate, and does not think, and these are the attributes which are away from Him^{-azwj}, and these are the qualities of the creatures.

فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

Allah^{-azwj}'s Will is the Action and not different to that. **He is Saying to it: "Be!" And it comes into being [40:68]**. This is without the Word, and Speaking by the tongue, nor by deliberating, nor by thinking, nor by mood to do that, as He^{-azwj} has no moods.⁴⁵

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) إلى الطور فنادى ربه عز و جل، قال: رب، أرني خزائني، فقال: يا موسى، إنما خزائني إذا أردت شيئاً أن أقول له: كن، فيكون».

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that

⁴⁴ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 7

⁴⁵ الكافي 1: 3 / 85.

Abu Abdullah^{-asws} Al-Sadiq^{-asws} said: 'When Musa^{-as} went to the (Mount) Toor to speak to his^{-as} Lord^{-azwj} Mighty and Majestic, said: 'Lord^{-azwj}!, Show me Your^{-azwj} Treasures.' So He^{-azwj} Said: 'O Musa^{-as}! But rather, My^{-azwj} Treasure is, I^{-azwj} Intend something, I^{-azwj} Say to it, **"Be!"** **And it comes into being [40:68].**⁴⁶

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشاء ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان الها ثانياً.

In Nahj-al-Balaghah, he^{-asws} (Amir-Al-Momineen^{-asws}) said: 'He^{-azwj} Said when Intending the Universe "Be!" and it came into being – not by sound branching out, nor a Call that could be heard, and the Speech of the Glorious is an Action from Him^{-azwj}, His^{-azwj} Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another God'.⁴⁷

VERSES 69 - 74

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرِفُونَ {69}

Have you not seen those who are disputing regarding the Signs of Allah, how they are turned away? [40:69]

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ {70}

Those who are belying the Book and what We Sent Our Rasools with, so soon they will come to know [40:70]

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ {71}

When the shackles and the chains shall be in their necks, they would be dragged [40:71]

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ {72}

Into the boiling water, then they would be imprisoned in the Fire [40:72]

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ {73}

Then it would be said to them: 'Where are what you were associating [40:73] Besides Allah?

⁴⁶ التوحيد: 17 / 133

⁴⁷ Noor Al Saqalayn – CH 36 H 93

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ
{74}

'They shall say, 'They are lost from us. But, we did not supplicate to anything beforehand'. Like that Allah Lets the Kafirs to stray [40:74]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَ بِمَا أُرْسِلْنَا بِهِ رُسُلَنَا - إلى قوله تعالى - كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ فقد سماهم الله كافرين مشركين بأن كذبوا بالكتاب، و قد أرسل الله رسله بالكتاب، و يتأويل الكتاب، فمن كذب بالكتاب، أو كذب بما أرسل به رسله من تأويل الكتاب، فهو مشرك.

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

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **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]**, he^{-asws} said : 'Allah^{-azwj} has Named them as Kafirs, as Polytheists for having belied the Book, and Allah^{-azwj} had Sent His^{-azwj} Rasools^{-as} with the Book, and the explanation of the Book. So, the one who belies the Book, or belies with what Message His^{-azwj} Rasools^{-as} came with from the explanation of the Book, so they are the Polytheists (مشرك)'.⁴⁸

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابي البلاد عن علي بن المغيرة قال نزل أبو جعفر عليه السلام بيادي ضحجان فقال ثلث مرات لا غفر الله لك ثم قال لاصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية بجر سلسلة قد ادلى لسانه يستلني ان استغفر له وانه يقال هذا وادي ضحجان من اودية جهنم.

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'far^{-asws} descended into the Zajnaan valley. He^{-asws} said three times: 'There is no Forgiveness of Allah^{-azwj} for you'. Then said to his^{-asws} companions: 'Do you all know why I^{-asws} said that which I^{-asws} said?' They said, 'Why did you^{-asws} say it, may Allah^{-azwj} Make us to be sacrificed for you^{-asws}?' He^{-asws} said: 'Muawiya passed by being pulled by the chains, and asked me^{-asws} to forgive him', and he^{-asws} said, 'This is the Zajnaan valley, one of the valleys of Hell'.⁴⁹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد و سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعاً، عن ابن محبوب، عن ابن رثاب، عن ضريس الكناسي، قال: سألت أبا جعفر (عليه السلام): إن الناس يذكرون أن فراتنا يخرج من الجنة، فكيف هو، و هو يقبل من المغرب، و تصب فيه العيون و الأودية؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, from Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Ibn Ra'ib, from Zareys Al-Kunasy who said,

⁴⁸ تفسير القمي 2: 260.

⁴⁹ Basaaair Al Darajaat – P 6 CH 7 H 3

'I asked Abu Ja'far^{-asws}, 'The people are mentioning that our (River) Euphrates comes out from the Paradise. So how can that be, and it comes from the west, and there pour into it the springs and the (water of the other) valleys?'

قال: فقال أبو جعفر (عليه السلام): «و أنا أسمع أن الله جنة خلقها في المغرب، و ماء فرائكم يخرج منها، و إليها تخرج أرواح المؤمنين من حفرهم عند كل مساء، و تسقط على ثمارها، و تأكل منها، و تتنعم فيها، و تتلاقى و تتعارف،

Abu Ja'far^{-asws} said: 'And I^{-asws} hear that Allah^{-azwj} has a garden which He^{-azwj} Created in the West, and the water of your Euphrates comes out from it, and to it come out the souls of the Momineen from their graves every evening, and settle upon its fruits, and eat from these, and enjoy in it, and they meet (each other) and they recognise (each other).

فإذا طلع الفجر هاجت من الحنة، فكانت في الهواء فيما بين السماء و الأرض، تطهير ذاهبة و جائية، و تعهد حفرها إذا طلعت الشمس، و تتلاقى في الهواء و تتعارف».

When the dawn emerges, they get excited and they meet (each other) in what is between the sky and the earth, going and coming, and pledge to (return) to their graves when the sun emerges, and they meet (each other) and recognise (each other)'.
'

قال: «و إن الله نارا في المشرق، و خلقها ليسكنها أرواح الكفار، و يأكلون من زقومها، و يشربون من حميمها ليلهم، فإذا طلع الفجر هاجت إلى واد باليمن، يقال له: برهوت، أشد حرا من نيران الدنيا، كانوا فيها يتلاقون و يتعارفون، فإذا كان المساء عادوا إلى النار، فهم كذلك إلى يوم القيامة».

He^{-asws} said: 'And Allah^{-azwj} has a fire in the East, and He^{-azwj} Created it for Settling the souls of the Kafirs. And they eat from its Zaroom (tree), and drink from its boiling water during their nights. So when the dawn breaks, they come to the valley of Al-Yemen called Barhoot, which is hotter than the fires of the world, wherein they meet and recognise (each other). Then when it is the evening, they return to the fire. So they would be like that up to the Day of Judgement'.

قال: قلت: أصلحك الله، فما حال الموحدين المقربين بنبو محمد (صلى الله عليه و آله) من المسلمين المذنبين، الذين يموتون و ليس لهم إمام، و لا يعرفون ولا يتكلم؟

I said, 'May Allah^{-azwj} Keep you^{-asws} well. So what is the condition of the Monotheists who are accepting the Prophet-hood of Muhammad^{-saww} from the Muslims, who are sinners, and when they die there is no Imam^{-asws} for them, nor are they recognising your^{-asws} Wilayah?'

فقال: «أما هؤلاء فإنهم في حفرهم لا يخرجون منها، فمن كان له عمل صالح، و لم تظهر منهم عداوة، فإنه يخذ له خدا إلى الجنة التي خلقها الله في المغرب، فيدخل عليه منها الروح إلى حفرته إلى يوم القيامة، فيلقى الله فيحاسبه بحسناته و سيئاته، فإذا إلى الجنة، و إما إلى النار، فهؤلاء موقوفون لأمر الله».

He^{-asws} said: 'As for these, so they will be in their graves and not coming out from these. The one who had righteous deeds for himself, and did not display enmity (towards us^{-asws}), he would have a dugout for him in the garden which Allah^{-azwj} Created in the West. So the soul would enter into its dugout, up to the Day of Judgement. Then he would meet Allah^{-azwj} for

his Reckoning of the good and evil deeds of his. Either they will go to the Paradise or go into the Fire. Thus, they are awaiting the Command of Allah^{-azwj}.

قال: «وكذلك يفعل الله بالمستضعفين و البله و الأطفال و أولاد المسلمين الذين لم يبلغوا الحلم،

He^{-asws} said: 'And similar to that is what Allah^{-azwj} will deal with the weak ones, and the foolish ones, and the children, and the children of the Muslims who have not yet attained puberty.

فأما النصاب من أهل القبلة، فإنهم يخذ لهم خد إلى النار التي خلقها الله في المشرق، فيدخل عليهم منها اللهب و الشرر و الدخان و فورة الحميم إلى يوم القيامة،

But, as for the Hostile Ones (Nasibis) from the people of the Qiblah (Muslims), so for them are dugouts in the fire which Allah^{-azwj} has Created in the East. So there would come upon them from it, flames, and sparks, and smoke, gushes of boiling water up to the Day of Judgement.

ثم مصيرهم إلى الجحيم في النار يسجرون، ثم قيل لهم: أين ما كنتم تشركون من دون الله؟ أين إمامكم الذي اتخذوه دون الإمام الذي جعله الله للناس إماماً؟».

Then they would be journeying to be imprisoned in the Blazing Fire. **Then it would be said to them: 'Where are what you were associating [40:73] Besides Allah?' [40:74]** - Where are your imams which you used to serve besides the Imam^{-asws} whom Allah^{-azwj} Made to be an Imams^{-asws} for the people?⁵⁰

VERSES 75 - 77

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ {75}

That is due to what you were rejoicing with in the land without any right, and due to your insolence [40:75]

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ {76}

Enter the Gates of Hell to be therein eternally. So evil is the abode of the arrogant ones [40:76]

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَإِنَّا يُرْجَعُونَ {77}

So be patient, surely the Promise of Allah is True. Either We will Show you part of what We Threaten them with, or We shall Cause you to pass away, to Us they would be returning [40:77]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «إن الفرح و المرح و الخيلاء، كل ذلك في الشرك و العمل في الأرض بالمعصية».

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

'Abu Ja'far^{-asws} having said: 'The rejoicing, and the insolence, and the showing-off, all of that are included in the association (Shirk), and the disobedient deeds in the earth'.⁵¹

VERSES 78 - 80

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ {78}

And We had Sent Rasools from before you – from them were ones We Related their stories to you, and from them were ones whose stories We did not Relate to you. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. So when the Command of Allah came, it was Decided with the Truth, and over there the falsifiers lost out [40:78]

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79}

Allah is the One Who Made for you the cattle in order for you to ride from these, and from these you are eating [40:79]

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ {80}

And there are benefits in these for you, and for you to reach upon these to your needs which are in your chests, and upon these and upon the ships you are being carried [40:80]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و نوح من الأنبياء مستخفين، و لذلك خفي ذكرهم في القرآن، فلم يسموا كما سمي من استعلن من الأنبياء (صلوات الله عليهم)، و هو قول الله عز و جل: وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazeyl, from Abu Hamza,

تفسير القمي 2: 261. ⁵¹

‘From Abu Ja’far^{-asws} having said: ‘There were in between Adam^{-as} and Noah^{-as}, Prophets^{-as} who were in hiding and it is for that reason their^{-as} mention is hidden in the Quran. So they^{-as} have not been named as have been named the proclaimed Prophets^{-as}, greetings be upon all of them^{-as}, and these are the Words of Allah^{-azwj}: **And We had Sent Rasools from before you – 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]**’.⁵²

VERSE 81

وَيُزَيِّنُكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ {81}

And He shows you His Signs, so which of the Signs of Allah will you be denying? [40:81]

علي بن إبراهيم: في قوله تعالى: يُزَيِّنُكُمْ آيَاتِهِ يعني أمير المؤمنين و الأئمة (عليهم السلام) في الرجعة.

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **And He shows you His Signs [40:81]** - Meaning Amir-Al-Momineen^{-asws} and the Imams^{-asws} during the Return (الرجعة)⁵³.

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 succesors^{-asws}, all of them^{-asws}’.⁵⁴

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}!’⁵⁵

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}!’⁵⁶

⁵² الكافي 8: 92 / 115

⁵³ تفسير القمي 2: 261.

⁵⁴ (Extract) تفسير القمي 1: 199.

⁵⁵ تفسير القمي 1: 309.

VERSE 82

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {82}

So why don't they travel in the land, then they can look at how was the end-result of those from before them? They were more numerous than them and stronger in prowess and impact in the land. But it did not avail them, what they had earned [40:82]

في كتاب الخصال وسئل الصادق عليه السلام عن قول الله تعالى: اولم يسيروا في الارض فقال: معناه أو 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? [40:821], so he^{-asws} said: ‘Its Meaning is, ‘Do they not look into the Quran?’***⁵⁷

ختص، الإختصاص عن جابر الجعفي قال قال أبو جعفر ع لم سميت يوم الجمعة يوم الجمعة قال قلت لحزبي جعلني الله فداك بتأويله الأعظم قال قلت بلى جعلني الله فداك

(The book) ‘Al Ikhtisas’, from Jabir Al Jufy who said,

‘Abu Ja’far^{-asws} said: ‘O Jabir, why was the *Jumm’a* named as the day of *Jumm’a*?’ I said, ‘You^{-saww} inform me, may Allah^{-azwj} make me to be your^{-asws} sacrifice.’ He^{-asws} said: ‘Shall I^{-asws} tell you it’s magnificent explanation?’ I said, ‘Yes, may Allah^{-azwj} make me to be your^{-asws} sacrifice.’

فَقَالَ يَا جَابِرُ سَمَّى اللَّهُ الْجُمُعَةَ جُمُعَةً لِأَنَّ اللَّهَ عَزَّ وَجَلَّ جَمَعَ فِي ذَلِكَ الْيَوْمِ الْأَوَّلِينَ وَالْآخِرِينَ وَجَمَعَ مَا خَلَقَ اللَّهُ مِنَ الْجِنِّ وَالْإِنْسِ وَكُلِّ شَيْءٍ خَلَقَ رَبُّنَا وَ السَّمَاوَاتِ وَالْأَرْضِينَ وَالْبَحَارَ وَالْجَنَّةَ وَالنَّارَ وَكُلِّ شَيْءٍ خَلَقَ اللَّهُ فِي الْمِيثَاقِ

He^{-asws} said: ‘Allah^{-azwj} has Named the Friday as *Jumm’a* because Allah^{-azwj} Mighty and Majestic Gathered (Jamm’a) in that day the former ones and the later ones, and Gathered what Allah^{-azwj} had Created from the Jinn, and the Humans, and everything our Lord^{-azwj} had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah^{-azwj} had Created, for the Covenant.

فَأَخَذَ الْمِيثَاقَ مِنْهُمْ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ وَ فِي ذَلِكَ الْيَوْمِ قَالَ اللَّهُ لِلْسَّمَاوَاتِ وَالْأَرْضِ اثْنِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ فَسَمَّى اللَّهُ ذَلِكَ الْيَوْمَ الْجُمُعَةَ لِحُجْمِهِ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ

He^{-azwj} Took the covenant from them for His^{-azwj} Lordship, and to Muhammad^{-saww} for his^{-saww} Prophet-hood, and to Ali^{-asws} for his^{-asws} Wilayah, and on that Day Allah^{-azwj} Said to the Heavens and the earth: ***so He Said to it and to the earth: “Come, willingly or unwillingly!”***

⁵⁶ الكافي 1: 3 / 161

⁵⁷ Tafseer Noor Al Saqalayn – CH 30 H 8

They both said: 'We come willingly' [41:11]. Allah^{-azwj} Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

ثُمَّ قَالَ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ عَ يَغْنِي بِالصَّلَاةِ الْوَلَايَةُ وَ هِيَ الْوَلَايَةُ الْكُبْرَى فَفِي ذَلِكَ الْيَوْمِ أَتَتْ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ وَ كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَ الثَّقَلَانِ الْجَبُّ وَ الْإِنْسُ وَ السَّمَاوَاتُ وَ الْأَرْضُونَ

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineen^{-asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{-as}, and the Prophets^{-as}, and the Angels, and everything Created by Allah^{-azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{-azwj} Mighty and Majestic.

وَ الْمُؤْمِنُونَ بِالتَّائِبَةِ لِلَّهِ عَزَّ وَ جَلَّ فَامْضُوا إِلَى ذِكْرِ اللَّهِ وَ ذِكْرِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ وَ دَرُوا الْبَيْعَ يَغْنِي الْأَوَّلَ ذَلِكَ يَغْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ وَلَايَتَهُ خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلَايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

And the Momineen, with the *Talbiyya* of Allah^{-azwj} Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah^{-azwj} (Ali^{-asws}) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9]**.

فَإِذَا قُضِيَتِ الصَّلَاةُ يَغْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَ فَانْتَشِرُوا فِي الْأَرْضِ يَغْنِي بِالْأَرْضِ الْأَوْصِيَاءُ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ كَمَا أَمَرَ بِطَاعَةِ الرَّسُولِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ

'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{-asws}, **then disperse in the earth** – meaning by the 'earth', the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws}, and their^{-asws} Wilayah, just as He^{-azwj} had Commanded with the obedience to the Rasool^{-saww}, and obedience to Amir Al-Momineen^{-asws}.

كَتَبَ اللَّهُ فِي ذَلِكَ عَنْ أَسْمَائِهِمْ فَسَمَّاهُمْ بِالْأَرْضِ وَ ابْتَغُوا فَضْلَ اللَّهِ

Allah^{-azwj} (Utilised) teknonymy about their^{-asws} names regarding that, so He^{-azwj} Named them^{-asws} as the 'earth', **and seek from the Grace of Allah [62:10]**.

قَالَ جَابِرٌ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ وَ ابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Jabir said, **'and seek from the Grace of Allah [62:10]'**? He^{-asws} said: 'An alteration! This is how it was Revealed: **and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]**'.

ثُمَّ خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ الْمُؤَقِفِ مُحَمَّدًا ص فَقَالَ يَا مُحَمَّدُ إِذَا رَأَا الشُّكَّاءُ وَ الْجَاحِدُونَ تِجَارَةً يَغْنِي الْأَوَّلُ أَوْ هُوَ يَغْنِي الثَّانِي انْصَرَفُوا إِلَيْهَا قَالَ

Then Allah^{-azwj} Mighty and Majestic, in that position, Addresses Muhammad^{-saww}, so He^{-azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning

the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**’.

قُلْتُ انْفَضُّوا إِلَيْهَا قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ

‘I said, ‘(It is): **they break (the Salat) to (go) to it [62:11]**’. He^{-asws} said: ‘An alteration. This is how it was Revealed!’

و تَرْكُوكَ مَعَ عَلِيٍّ قَائِمًا قُلْ يَا مُحَمَّدُ مَا عِنْدَ اللَّهِ مِنْ وَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ خَيْرٌ مِنَ اللَّهِ وَ مِنَ التَّجَارَةِ يَعْنِي بَيْعَةَ الْأَوَّلِ وَ الثَّانِي لِلَّذِينَ اتَّقَوْا

And they leave you standing – with Ali^{-asws}. **Say:** - O Muhammad^{-saww}! **‘Whatever is in the Presence of Allah** – from the Wilayah of Ali^{-asws} and the successors^{-asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**’.

قَالَ قُلْتُ لَيْسَ فِيهَا لِلَّذِينَ اتَّقَوْا

He (the narrator) said, ‘I said, ‘There aren’t (the Words): **‘For those who are pious’** in it?’

قَالَ فَقَالَ بَلَى هَكَذَا نَزَلَتْ وَ أَنْتُمْ هُمُ الَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

He (the narrator) said, ‘So he^{-asws} said: ‘Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**’.⁵⁸

VERSES 83 - 85

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ
{83}

Then when their Rasools came to them with the clear proofs, they rejoiced due to what was with them from the knowledge, and it caught up with them what they were mocking with [40:83]

فَلَمَّا رَأَوْا بُاسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ {84}

But when they saw Our Punishment, they said, ‘We believe in Allah alone and we deny what we had been associating with Him’ [40:84]

⁵⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 126

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ
الْكَافِرُونَ {85}

But their Eman wasn't going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز و جل فرعون، و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس و الإيمان عند رؤية البأس غير مقبول، ذلك حكم الله تعالى في السلف و الخلف،

Ibn Babuwayh said, 'It has been narrated to us from Abdul Wahid Bin Muhammad Bin Abdous Al-Neyshapouri Al-Attar, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al-Neyshapouri, from Ibrahim Bin Muhammad Al-Hamdany who said,

'I said to Al-Hassan Al-Reza^{-asws}, 'For which reason did Allah^{-azwj} Mighty and Majestic Drown Pharaoh^{-la}, and he^{-la} had believed in Him^{-azwj} and accepted His^{-azwj} Oneness?' He^{-asws} said: 'Because he^{-la} believed when he^{-la} saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah^{-azwj} the Exalted regarding the ancestors and the posterities.

قال الله تعالى: فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَخَدَّهٖ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا».

Allah^{-azwj} the Exalted Says: ***But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment [40:85]***.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ رِزْقٍ اللَّهُ أَوْ رَجُلٍ عَنْ جَعْفَرِ بْنِ رِزْقٍ اللَّهُ قَالَ قَدِمَ إِلَى الْمُتَوَكِّلِ رَجُلٌ نَصْرَانِيٌّ فَجَرَّ بِأَفْرَاقٍ مُسْلِمَةٍ فَأَزَادَ أَنْ يُقِيمَ عَلَيْهِ الْحَدَّ فَاسْلَمَ فَقَالَ يَحْيَى بْنُ أَكْثَمٍ قَدْ هَدَمَ إِيمَانُهُ شِرْكُهُ وَ فَعَلَهُ وَ قَالَ بَعْضُهُمْ يُضْرَبُ ثَلَاثَةَ حُدُودٍ وَ قَالَ بَعْضُهُمْ يُفْعَلُ بِهِ كَذَا وَ كَذَا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ja'far Bin Rizqallah or a man from Ja'far Bin Rizqallah who said,

'A Christian man who had been immoral with a Muslim woman, was brought before Al-Mutawakkal (the Caliph). So, he wanted to establish the Penalty (*Hadd*) upon him, but he became a Muslim. Yahya Bin Aksam said, 'His belief (has now) demolished his Polytheism and his deed'. And some of them said, 'Whip him with three Penalties', and some of them said, 'Do with him such and such'.

فَأَمَرَ الْمُتَوَكِّلُ بِالْكِتَابِ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عليه السلام) وَ سَأَلَهُ عَنْ ذَلِكَ فَلَمَّا قَرَأَ الْكِتَابَ كَتَبَ يُضْرَبُ حَتَّى يَمُوتَ فَأَنكَرَ يَحْيَى بْنُ أَكْثَمٍ وَ أَنكَرَ فُقَهَاءُ الْعُسْكَرِ ذَلِكَ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ سَلْ عَنْ هَذَا فَإِنَّهُ شَيْءٌ لَمْ يَنْطِقْ بِهِ كِتَابٌ وَ لَمْ يَجِئْ بِهِ سُنَّةٌ

عيون أخبار الرضا (عليه السلام) 2: 77 / 7. 59

Al-Mutawakkal instructed for a letter (to be written to) Abu Al-Hassan^{-asws} the 3rd and ask him^{-asws} about that. So when he^{-asws} read the letter, he^{-asws} wrote: 'Whip him until he dies'. But, Yahya Bin Aksam disagreed, and the jurists of Al-Askar disagreed with that, and they said, 'O commander of the faithful! Ask about this, for it is a thing which the Book (Quran) does not Speak of and a Sunnah has not come with it'.

فَكُتِبَ إِلَيْهِ أَنَّ فُقَهَاءَ الْمُسْلِمِينَ قَدْ أَنْكَرُوا هَذَا وَ قَالُوا لَمْ يَجِئْ بِهِ سُنَّةٌ وَ لَمْ يَنْطِقْ بِهِ كِتَابٌ قَبِيْلٌ لَنَا لَمْ أُوجِبَتْ عَلَيْهِ الصَّرَبُ حَتَّى يَمُوتَ

The jurists of the Muslims who had disagreed this wrote saying, 'A Sunnah has not come with it, and the Book (Quran) does not speak of it. Therefore, explain for us why is the whipping until death Obligated upon him?'

فَكُتِبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [فَلَمَّا أَحْسَنُوا] فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَ خَسِرَ هُنَالِكَ الْكَافِرُونَ

He^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]'**

قَالَ فَأَمَرَ بِهِ الْمُتَوَكِّلُ فَضُرِبَ حَتَّى مَاتَ .

He (the narrator) said, 'Al-Mutawakkal ordered by it, and he was whipped until he died'.⁶⁰

⁶⁰ Al Kafi – V 7 – The Book of Legal Penalties Ch 46 H 2