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CHAPTER 44

AL-DUKHAN

(The Smoke)

(59 VERSES)

VERSES 1 - 59

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Dukhan (44):

Sura Al-Dukhan (59 verses) was revealed in Makkah.¹ The name of the Verse comes from Verse no. 10: {10} فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ So watch out for the day the sky would come with evident smoke [44:10].

“I was in the presence of Abu Al-Hassan Musa^{-asws}, when a Christian man came and asked him^{-asws} questions about issues. It was among what he asked him^{-asws}, he said to him^{-asws}, ‘Inform me about **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]**, what is its esoteric explanation?’

He^{-asws} said: ‘As for: **Ha Meem! [44:1]** - So it is Muhammad^{-saww}, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and these are Abbreviated Letters.

And as for: **the Clarifying Book [44:2]**, so it is Amir Al-Momineen^{-asws}.

And as for: the (Blessed) **Night [44:3]** - so it is (Syeda) Fatima^{-asws}.

And as for the Words of the Exalted: **During it, every wise matter is made distinct [44:4]**, He^{-azwj} is Saying: “A lot of good comes out from it, so it is a wise man^{-asws}, and a wise man^{-asws}, and a wise man^{-asws} (The Imams^{-asws})’ – up to the end of the Hadeeth with its length”.²

Imam Al-Husayn^{-asws} (on the day of Ashura) said to them: ‘No, by Allah^{-azwj}! I^{-asws} will not give you all my^{-asws} hand, the giving of the humiliated, nor will I^{-asws} acknowledge to you all an acknowledgment of the slaves!’ Then Imam Husayn^{-asws} called out: ‘O servants of Allah^{-azwj}!

¹ تفسیر القمی، ج 2، ص: 290

² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 28

And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20] And **'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]!**' Then he^{-asws} rested his^{-asws} ride and ordered Uqba Bin Sim'an with minding it, and they (enemies) came marching towards him^{-asws}".³

'From Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he (the narrator) said, 'A man from the enemies of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} passed by him^{-asws}, so he^{-asws} said: **'So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

Then Al-Husayn^{-asws} Bin Ali^{-asws} passed by him^{-asws}. He (Ali^{-asws}) said: 'But this one, the sky and the earth will cry upon him^{-asws}'. And he^{-asws} said: 'And the sky and the earth did not cry except upon Yahya^{-as} Bin Zakariya^{-asws} and Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.⁴

'Abu Abdullah^{-asws} said to me and we were in the road on the night of Friday: 'Recite Quran for it is the night of Friday'.

I recited: **Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are those whom Allah^{-azwj} Mercied, and by Allah^{-azwj} we^{-asws} are those Allah^{-azwj} Made an exception for, and we^{-asws} will be availing them" (Shias).⁵ ⁶ And Abu Abdullah^{-asws} said: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41],** So he^{-asws} said: 'It is them (adversaries)'.

MERITS

ابن بابويه: بإسناده، قال: قال أبو جعفر (عليه السلام): «من قرأ سورة الدخان في فرائضه و نوافله، بعثه الله من الآمنين يوم القيامة تحت عرشه، و حاسبه حساباً يسيراً، و أعطاه كتابه بيمينه».

Ibn Babuwayh, by his chain, said,

'Abu Ja'far^{-asws} said: 'The one who recites Surah Al-Dukhan in either his Obligatory or in his optional (Salat), Allah^{-azwj} would Resurrect him among the secured ones on the Day of

³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 h

⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 40 H 1

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 3

⁶ 'From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** He^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are those Allah^{-azwj} has Mercied (upon), and those an exception is made for, and those our^{-asws} Wilayah will avail (Shias)' Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 4

Judgement under His^{-azwj} Throne, and Reckon him with an easy Reckoning, and Give him his book in his right hand'.⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل حرف منها مائة ألف رقة عتيق،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Dukhan), would have for him the Recompense of freeing one hundred thousand slaves for every letter from it.

و من قرأها ليلة الجمعة غفر الله له جميع ذنوبه

And one who recites it on the night (before) Friday (Thursday Night), Allah^{-azwj} would Forgive all of his sins.

و من كتبها و علقها عليه أمن من كيد الشياطين

And one who writes it and attaches it (as an amulet) upon himself, would be safe from the plots of Satan^{-la}.

و من جعلها تحت رأسه رأى في منامه كل خير، و أمن من قلقه في الليل

And one who makes it to be under his head would dream everything good, and would be safe from worry during the night.

و إذا شرب ماءها صاحب الشقيقة برىء

And if its water is drunk by the one with migraine, he would be free from it.

و إذا كتبت و جعلت في موضع فيه تجارة ربح صاحب الموضع، و كثر ماله سريعاً.

And if it is written and made to be in a place where trading takes place, the owner of the place would profit and his wealth would increase quickly'.⁸

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل ملك، و كان مهاباً في وجه كل من يلقاه، و محبوباً عند الناس

And Al-Sadiq^{-asws} said: 'One who writes it and hangs it upon himself (as an amulet), would be safe from the evil of every king, and he would be beloved in the face of everyone who meets him, and a beloved one with the people.

و إذا شرب ماءها نفع من انعصار البطن، و سهل المخرج بإذن الله».

⁷ ثواب الأعمال: 114.
⁸ (خواص القرآن)

And when he drinks its water, he would benefit from the stomach squeezing and it would ease the excretion by the Permission of Allah^{-azwj}.⁹

VERSE 1

حم {1}

Ha Meem! [44:1]

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry, who has reported:

Al-Sadiq^{-asws} – a lengthy Hadeeth in which he^{-asws} is saying: 'And as for: **Ha Meem [44:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد).¹⁰

VERSE 2

وَالْكِتَابِ الْمُبِينِ {2}

(I Swear) by the Clarifying Book [44:2]

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{-asws} said: 'And as for the: **Clarifying Book [44:2]**, so it is Amir-Al-Momineen^{-asws}.

VERSES 3 - 5

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ {3}

Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3]

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ {4}

خواص القرآن: 7 «مخطوط»⁹

¹⁰ Tafseer Noor Al Saqalayn – CH 46 H 3

During it, every wise matter is made distinct [44:4]

أَمْرًا مِنْ عِنْدِنَا ۖ إِنَّا كُنَّا مُرْسِلِينَ {5}

As a Command from Us. Surely, We are ever Sending [44:5]

The esoteric explanation

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال: كنت عند أبي الحسن موسى (عليه السلام)، إذ أتاه رجل نصراني، ونحن معه بالعريض، فقال له النصراني: إني أسألك أصلحك الله؟ قال: «سل»، قال: أخبرني عن الكتاب الذي أنزل على محمد، و نطق به ثم وصفه بما وصفه، فقال: حم و الكتاب المبين إنا أنزلناه في ليلة مباركة إنا كنا منذرين فيها يفرق كل أمر حكيم ما تفسرها في الباطن؟ فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي أنزل عليه، و هو منقوص الحروف، و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)، و أما الليلة ففاطمة (عليها السلام)، و أما قوله تعالى: فيها يفرق كل أمر حكيم يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{-asws}, when a Christian man came up, and we were with him^{-asws}. So, the Christian said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well, can I ask you^{-asws}?' He^{-asws} said: 'Ask'. He said, 'Inform me about the Book which was Revealed unto Muhammad^{-saww}, and he^{-saww} spoke by it, then described what he^{-saww} described, so He^{-azwj} Said: ***Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]***, what is its esoteric explanation?'

فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي أنزل عليه، و هو منقوص الحروف،

So he^{-asws} said: 'As for: ***Ha Meem! [44:1]*** - So it is Muhammad^{-saww}, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and these are Abbreviated Letters.

و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

And as for: ***(I Swear) by the Clarifying Book [44:2]***, so it is Amir-Al-Momineen^{-asws}.

و أما الليلة ففاطمة (عليها السلام)،

And as for: the (Blessed) ***Night [44:3]*** - so it is (Syeda) Fatima^{-asws}.

و أما قوله تعالى: فيها يفرق كل أمر حكيم يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

And as for the Words of the Exalted: ***During it, every wise matter is made distinct [44:4]***, He^{-azwj} is Saying: “A lot of good comes out from it, so it is a wise man^{-asws}, and a wise man^{-asws}, and a wise man^{-asws} (The Imams^{-asws})’¹¹.

The Night of Pre-determination (Laylat Al Qadr)

حدثنا احمد بن محمد عن عمر بن عبد العزيز عن يونس عن الحرث بن المغيرة البصري وعن عمرو عن ابن ابي عمير عن رواه عن هشام قال قلت لابي عبد الله عليه السلام قول الله تعالى في كتابه فيها يفرق كل امر حكيم قال تلك ليلة القدر يكتب فيها وفد الحاج وما يكون فيها من طاعة أو معصية أو موت أو حياة ويحدث الله في الليل والنهار وما يشاء ثم يلقيه إلى صاحب الارض

It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al-Hars Bin Al-Mugheira Al-Basry, and from Amro, from Ibn Abu Umeyr, from Haashim who said:

‘I said to Abu Abdullah^{-asws} the Words of Allah^{-azwj} in His^{-azwj} Book: ***During it, every wise matter is made distinct [44:4]***, he^{-asws} said: ‘That is the Night of Pre-determination (Laylat Al Qadr). During it, He^{-azwj} Writes down the delegation of the Pilgrims (of Hajj), and what is going to happen during it from obedience or disobedience, or death or life, and Allah^{-azwj} Makes events to take place in the night and the day whatsoever that He^{-azwj} so Desires, then He^{-azwj} Delivers it to the Master^{-asws} of the Earth’.

قال الحرث بن المغيرة البصري قلت ومن صاحب الارض قال صاحبكم.

Al-Hars Bin Al-Mugheira Al-Basry said, ‘I said, ‘And who is the Master of the earth?’ He^{-asws} said: ‘Your Master (Imam^{-asws})’¹².

حدثنا سلمة بن الخطاب قال حدثنا عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن حمران عن ابي عبد الله عليه السلام قال قلت له ان الناس يقولون ان ليلة النصف من شعبان تكتب فيه الاجال وتقسم فيه الارزاق وتخرج صكاك الحاج

It has been narrated to us Salmat Bin Al-khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim, from Muhammad Bin Hamraan, who has reported:

‘I said to Abu Abdullah^{-asws} that the people are saying that the night of the middle of Shaban, the terms (life-spans), and the sustenance are distributed during it, and the details of the Pilgrims come out’.

فقال ما عندنا في هذا شيء ولكن إذا كانت ليلة تسع عشر من شهر رمضان يكتب فيها الاجال ويقسم فيها الارزاق ويخرج صكاك الحاج ويطلع الله على خلقه فلا يبقى مؤمن الا غفر له الا شارب مسكر

He^{-asws} said: ‘There is nothing with us^{-asws} regarding this thing, but if it was the Night of the nineteenth of the month of Ramazan, He^{-azwj} Writes down during it the terms (life-spans), and He^{-azwj} Distributes the sustenance during it, and Brings out the details of the Pilgrims, and Allah^{-azwj} Proclaims to His^{-azwj} creation: “There will not remain a Momin, but I^{-azwj} will Forgive him except for the drinker of intoxicants”.

¹¹ الكافي 1: 4 / 398 (Extract)

¹² Basaair Al-Darajaat P 5 CH 3 H 4

فإذا كانت ليلة ثلث وعشرين فيها يفرق كل امر حكيم امضاء ثم انهاء

So when it was the night of the twenty third, ***During it, every wise matter is made distinct [44:4]***, and dealt with, then completed’.

قال قلت إلى من جعلت فداك فقال إلى صاحبكم ولولا ذلك لم يعلم ما يكون في تلك السنة.

He (the narrator) said, ‘I said, ‘To whom (is it made distinct), may I be sacrificed for you^{-asws}?’ He^{-asws} said: ‘To your Master^{-asws}, and had it not been for that, he^{-asws} would not know what would be happening during that year’¹³.

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

And from him by this chain from:

‘Abu Ja’far^{-asws} said: ‘Allah^{-azwj} Says in the Night of Predestination (Laylat al-Qadr) ***During it, every wise matter is made distinct [44:4]***’.

يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيئين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بالطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة،

He^{-asws} said: ‘During it Descends the Command for each matter, and there is never single Command for two things, but rather each thing has its own Order. (Thus) anyone who issues an order which is not different, so his order would be from the Orders of Allah^{-azwj} and the one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master^{-asws} of the Command (Wali Al-Amr^{-asws}) explaining the matters, year by year.

يؤمر فيها في أمر نفسه بكذا و كذا، و في أمر الناس بكذا و كذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر»

He^{-asws} is Commanded during it regarding himself^{-asws} for such and such, and regarding the matters of the people for such and such, and it happens to the Master^{-asws} of the Command (Wali Al-Amr^{-asws}) like that every day from the Knowledge of Allah^{-azwj}, Mighty is His Mention^{-azwj}, the special, and the hidden, and what a wonderful treasure (it is) the like of which has Come down in that Night from the commands.’

ثم قرأ و لو أن ما في الأرض من شجرة أقلام و البحر مدد و بعه سبعة أنهر ما نفدت كلمات الله إن الله عزيز حكيم.

Then he^{-asws} recited: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]***.¹⁴

¹³ Basaair Al-Darajaat P 5 CH 3 H 11

¹⁴ (الكافي 1: 3/192).

Special Proclamation of Laylat Al-Qadr

في تهذيب الاحكام أبو الصباح الكنانى عن ابي عبد الله عليه السلام قال: إذا كان ليلة القدر وفيها يفرق كل امر حكيم نادى مناد، تلك الليلة من بطنان العرش: ان الله تعالى قد غفر لمن اتى قبر الحسين عليه السلام في هذه الليلة.

In *Tehzeeb Al-Ahkaam*, Abu Al-Sabaah Al-kanany, who has said:

'Abu Abdullah^{-asws} said: 'Whenever it is the Night of Pre-determination (Laylat Al-Qadr), ***During it, every wise matter is made distinct [44:4]***, a Caller calls out during that night from the middle of the Throne: 'Surely, Allah^{-azwj} has Forgiven the one who came to the grave of Al-Husayn^{-asws} during this night'.¹⁵

The delegations of the Pilgrims of Hajj are Pre-determined

عنه، عن أبيه، عن عباس بن عامر، قال: حدثني محمد بن يحيى الخثعمي، عن عبد الرحيم القصير، عن أبي عبد الله (ع) قال: سأله حفص الاعور وأنا أسمع فقال: جعلني الله فداك ما قول الله " والله على الناس حج البيت، من استطاع إليه سبيلا " -

From him, from his father, from Abbas Bin Aamir, from Muhammad Bin Yahya Al Khash'amy, from Abdul Raheem Al Qasyer,

'From Abu Abdullah^{-asws}, said: 'Hafs Al-Owr asked him, and I was listening, so he said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! What about the Words of Allah^{-azwj}: ***And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one who has the capacity for a way to it [3:97]?***'

قال: ذلك القوة في المال واليسار، قال فان كانوا موسرين فهم ممن يستطيع إليه السبيل؟ - قال: نعم،

He^{-asws} said: 'That is the strength of the wealth and the richness'. He said, 'So if he was from the rich ones, so they would be from, ***the one who has the capacity for a way to it [3:97]?***' He^{-asws} said: 'Yes'.

فقال له ابن سبابة، بلغنا عن أبي جعفر (ع) أنه كان يقول: يكتب وفد الحاج، فقطع كلامه فقال: كان أبي يقول: يكتبون في الليلة التي قال الله: " فيها يفرق كل امر حكيم أمرا من عندنا "

So, Ibn Sayaba said to him^{-asws}, 'It has reached us from Abu Ja'far^{-asws} that he^{-asws} was saying: 'The delegations for Hajj are Pre-determined'. So he^{-asws} cut off his speech'. Then he^{-asws} said: 'My^{-asws} father^{-asws} was saying: 'It is Pre-determined during the Night for which Allah^{-azwj} has Said: ***During it, every wise matter is made distinct [44:4] As a Command from Us [44:5]***'.

قال: فان لم يكتب في تلك الليلة يستطيع الحج؟ - قال: لا، معاذ الله،

He said, 'So if it is not Pre-determined during that Night, one would not have capacity (to perform) Hajj?' He^{-asws} said: 'No, Allah^{-azwj} Forbid!'

¹⁵ Tafseer Noor Al-Saqalayn – Ch 97 H 9

فتكلم حفص بن سالم فقال: لست من خصومتكم في شيء هكذا الامر.

Hafs Bin Salim spoke (in argument), so he^{-asws} said: 'It isn't for you to argue regarding a thing. Like this, is the matter!'¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَةَ عَنِ الْفَضْلِ وَ زُرَّارَةَ وَ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ قَالَ نَعَمْ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْآخِرِ فَلَمْ يُنْزَلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara, and Muhammad Bin Muslim,

'From Humran who asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3].*** He^{-asws} said: 'Yes. The Night of Pre-determination (Laylat al-Qadr). And it (occurs) during every year in a Month of Ramazan, during the last ten days. So, the Quran was not Revealed except during the Night of Pre-determination'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ يُقَدَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ خَيْرٍ وَ شَرٍّ وَ طَاعَةٍ وَ مَعْصِيَةٍ وَ مَوْلُودٍ وَ أَجَلٍ أَوْ رِزْقٍ فَمَا قُدِّرَ فِي تِلْكَ السَّنَةِ وَ قُضِيَ فَهُوَ الْمَحْتُومُ وَ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ الْمَشِيبَةُ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Says: ***During it, every wise matter is made distinct [44:4].*** During the Night of Pre-determination, everything is Pre-determined, which is to transpire during that year up to its similar (night) from the coming year, be it good or evil, and obedience, and disobedience, and births, and terms (life-spans), or livelihoods. So, whatever is Determined during that year, and Ordained, so it is the inevitable, and for Allah^{-azwj} Mighty and Majestic therein is the Desire'.

قَالَ قُلْتُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيْ شَيْءٍ عُنِيَ بِذَلِكَ

He (the narrator) said, 'I said, ***The Night of Pre-determination is better than a thousand months [97:3].*** Which thing is Meant by that?'

فَقَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

He^{-asws} said: 'The righteous deeds therein, from the Salat, and the Zakat, and the variety of the goodness, is better than the deed during a thousand months wherein is not Night of Pre-determination.

وَ لَوْ لَا مَا يُضَاعَفُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَّغُوا وَ لَكِنَّ اللَّهَ يُضَاعَفُ لَهُمُ الْحَسَنَاتِ بِحُبِّنَا .

And, had Allah^{-azwj} Blessed and Exalted not Multiplied it for the Momineen, they would not have reached (success). But, Allah^{-azwj} Multiplies the Rewards for them through our^{-asws} love'.¹⁷

¹⁶ Al Mahaasin – V 1 Bk 5 H 463

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 69 H 6

See Appendix for a Hadeeth containing additional explanation to Chapter 44.

VERSES 6 - 9

رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {6}

Being a Mercy from your Lord, surely He is the Hearing, the Knowing [44:6]

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ مُوقِنِينَ {7}

Lord of the skies and the earth and what is between them, if you were certain [44:7]

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {8}

There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8]

Answers by Amir Al-Momineen^{-asws} to the questions regarding conflicts in the Verses of Quran, i.e.,

Allah Takes back life at the time of their death. ¹⁸

And Says: **The Angel of Death takes life away from you,** ¹⁹

[Questions of Zanadiqa on Quran | Hubeali](#)

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ {9}

But, they are playing around in doubt [44:9]

قال: «وحدثني أبي، عن ابن أبي عمير، عن يونس، عن داود بن فرق، عن أبي المهاجر، عن أبي جعفر (عليه السلام)، قال: «يا أبا المهاجر، لا تخفي علينا ليلة القدر، إن الملائكة يطوفون بنا فيها».

(Ali Bin Ibrahim) said, 'My father narrated to me from Ibn Abu Umeyr, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir,

Abu Ja'far^{-asws} having said: 'O Abu Al-Muhajir! The Night of Pre-determination (ليلة القدر) is not hidden from us^{-asws}, for the Angels circle around us^{-asws} during it'.

¹⁸ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

¹⁹ قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

قوله تعالى: رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ إِلَى قَوْلِهِ تَعَالَى: رَبُّكُمْ وَ رَبُّ آبَائِكُمُ الْأَوَّلِينَ، فهو محكم.

The Words of the Exalted: **Being a Mercy from your Lord, surely He is the Hearing, the Knowing [44:6]** - up to His^{-azwj} Words: **Your Lord, and Lord of your fathers, the former ones [44:8]** - so these are Decisive (Verses).

ثم قال: بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ، يعني في شك مما ذكرناه مما يكون في ليلة القدر.

Then He^{-azwj} Said: **But, they are playing around in doubt [44:9]** - Meaning in doubt regarding what we^{-asws} have mentioned from what is to transpire during the Night of Pre-determination (ليلة القدر).²⁰

VERSES 10 - 16

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ {10}

So watch out for the day the sky would come with evident smoke [44:10]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، بإسناده عن جميل بن دراج، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «يبعث الله شيعة يوم القيامة على ما فيهم من ذنوب و عيوب مبيضة مسفرة وجوههم، مستورة عوراتهم، آمنة روعاتهم، قد سهلت لهم الموارد، و ذهبت عنهم الشدائد، يركبون نوقا من ياقوت

Ibn babuwayh said, 'It was narrated to us by Muhammad Bin Ali Majaylawiya, by his chain from Jameel Bin Daraj, from Aban Bin Taghlub who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} will **Resurrect** our^{-asws} Shias on the Day of Judgment upon what is regarding them from sins and faults, their faces being white, pale, their nakedness being covered, their fears secured. The return would be eased for them, and the difficulties would be gone from them. They would be riding rides of sapphire.

فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلألأ، توضع لهم الموائد، فلا يزالون يطعمون و الناس في الحساب، و هو قول الله عز و جل: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ».

So they would not cease to be circling around in the midst of the Paradise, and upon them would be straps of shining light, the meals having been placed for them. So they would not cease to be eating while the people would be in the Reckoning, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]**".²¹

²⁰ تفسير القمي 2: 290.

²¹ تأويل الآيات 1: 33 / 16.

يَعْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ {11}

Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11]

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12}

Our Lord! Remove the Punishment from us, we are (from) Momineen!' [44:12]

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ {13}

How can there be the Zikr for them and a clarifying Rasool had already come to them [44:13]

The Abundant Zikr (Remembrance):

فِي كِتَابِ الْخِصَالِ عَنْ زَيْدِ الشَّحَامِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ ثَلَاثٍ خِصَالٍ يُحْرَمُهَا، قِيلَ: وَ مَا هِيَ؟ قَالَ: الْمَوَاسَاةُ فِي ذَاتِ يَدِهِ، وَالْإِنْصَافُ مِنْ نَفْسِهِ، وَ ذِكْرُ اللَّهِ كَثِيرًا، أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، وَ لِكِنَّ ذِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ لَهُ وَ ذِكْرَ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ.

In the book Al Khisal, from Zayd Bin Al Shaham who said,

'Abu Abdullah^{-asws} said: 'A Momin does not get tried by anything more difficult upon him than three qualities'. It was said, 'And what are these? He^{-asws} said: 'The equalisation (with another Momin) regarding what is in his hand, and the fairness from himself, and abundant Zikr of Allah^{-azwj}.

However, I^{-asws} am not saying (by recitation of) 'Glorious is Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' But, (rather) Remembering of Allah^{-azwj} during what is Permissible for him and (also) Mentioning of Allah^{-azwj} during what is Prohibited unto him".²²

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ {14}

Then they turned away from him and said, 'One taught (by others), a madman' [44:14]

فس، تفسير القمي فَإِذَا تَقَبَّ أَيُّ أَصْبَرَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ قَالَ ذَلِكَ إِذَا خَرَجُوا فِي الرَّجْعَةِ مِنَ الْقَرْيَةِ تَعْشَى النَّاسَ كُلَّهُمُ الظُّلْمَةُ فَيَقُولُوا هَذَا عَذَابٌ أَلِيمٌ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

Tafseer Al Qummi –

²² H 156 – تفسير نور الثقلين، ج4، ص: 288

So watch out - i.e. be patient - **for the day the sky would come with evident smoke [44:10]**. He said, 'Then is when they come out from the graves during the Raj'at, all the people would be overwhelmed by the darkness. They would say, **(They would say), 'This is a painful Punishment! [44:11] Our Lord! Remove the Punishment from us, we are Momineen!' [44:12]**.

فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ أَلَيْسَ الذِّكْرَىٰ فِي ذَلِكَ الْيَوْمِ وَ قَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ أَيُّ رَسُولٍ قَدْ بَيَّنَّ لَهُمْ ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوا مُعَلِّمٌ مِّثْنُونَ

Allah^{-azwj} Rebutted unto them: **How can there be the Zikr for them** – during that day - **and a clarifying Rasool had already come to them [44:13]** – i.e. a Rasool^{-saww} who had clarified to them, **Then they turned away from him and said, 'One taught (by others), a madman' [44:14]**.

قَالَ قَالُوا ذَلِكَ لَمَّا نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص وَ أَخَذَهُ الْعَشْيُ فَقَالُوا هُوَ مِثْنُونَ

He (Ali Bin Ibrahim) said, 'They said that when the Revelation descended upon Rasool-Allah^{-saww} and the fainting seized him^{-saww}, they said, 'He^{-saww} is a madman'.

ثُمَّ قَالَ إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ يَغْنِي إِلَى الْقِيَامَةِ وَ لَوْ كَانَ قَوْلُهُ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ فِي الْقِيَامَةِ لَمْ يُلْ إِنْكُمْ عَائِدُونَ لِأَنَّهُ لَيْسَ بَعْدَ الْآخِرَةِ وَ الْقِيَامَةِ حَالَةٌ يُعَوَّدُونَ إِلَيْهَا ثُمَّ

Then He^{-azwj} Said: **We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]** – meaning to the Qiyamah. And if His^{-azwj} Words: **for the day the sky would come with evident smoke [44:10]** were to be regarding the Qiyamah, He^{-azwj} would not have Said: **'you will be returning (to evil) [44:15]**, because there isn't any situation after the Hereafter they could be returning to.

قَالَ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ يَغْنِي فِي الْقِيَامَةِ إِنَّا مُنْتَقِمُونَ.

He^{-azwj} Said: **On the Day when We will Seize (them) with a mighty Seizure**, - meaning during the Qiyamah - **We will be Taking Revenge [44:16]**".²³

إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ {15}

We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]

كش، رجال الكشي خُلف بَنُ حَمَارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَعْدَى خَلْقِ اللَّهِ لَكَ قَالَ ذَلِكَ شَرُّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمِعَ مِنْكَ جُعِلَتْ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

'I said to Abu Al-Hassan Al-Reza^{-asws} (8th successor of the Prophet) 'I left Ibn Qayama as one of the most inimical of the creatures of Allah^{-azwj} to you^{-asws}'. He (Al-Reza^{-asws}) said: 'That is

²³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 39

evil for him?’ I said, ‘How strange what I hear from you^{-asws} (without any defence strategy) may I be sacrificed for you^{-asws}?’

قَالَ أَعْجَبُ مِنْ ذَلِكَ إِبْلِيسُ كَانَ فِي جِوَارِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْبِ مِنْهُ فَأَمَرَهُ فَأَبَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاقِ وَ اللَّهُ يَا حُسَيْنُ مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاقِ.

He^{-asws} said: ‘Stranger than that is Iblees^{-la} (Satan) He^{-la} was in the vicinity of Allah^{-azwj} Might and Majestic, in the nearness from Him^{-azwj}, so He^{-azwj} Commanded him^{-la}, but he^{-la} refused and was arrogant, and he^{-la} was from the *Kafirs*, and Allah^{-azwj} Respited for him^{-la}. By Allah^{-azwj}! Allah^{-azwj} does not Punish with something severer than the respite. By Allah^{-azwj}, O Husayn! Allah^{-azwj} does not Punish them with anything severer than the respite²⁴.”

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ {16}

On the Day when We will Seize (them) with a mighty Seizure, We will be Taking Revenge [44:16]

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) قال: «اللهم العن رعلا و ذكوان، ألهم اشد و طأتك على مضر، اللهم اجعل سنيهم كسني يوسف».

Ibn Shehr Ashub –

It has been reported from the Prophet^{-saww} having said: ‘Our Allah^{-azwj}! Curse Ra’ala and Zakwaan! O Allah^{-azwj}! Intensify Your^{-azwj} Crushing upon (the tribe of) Muzar! O Allah^{-azwj}! Make their years to be like the years of (drought of) Yusuf^{-as}!’

ففي الخبر أن الرجل منهم كان يلقي صاحبه فلا يمكنه الدنو، فإذا دنا منه لا يبصره من شدة دخان الجوع، و كان يجلب إليهم من كل ناحية، فإذا اشتروه و قبضوه لم يصلوا به إلى بيوتهم حتى يتسوس و ينتن، فأكلوا الكلاب الميتة و الجيف و الجلود، و نبشوا القبور، و أحرقوا عظام الموتى فأكلوها، و أكلت المرأة طفلها،

It is in the Hadeeth that the man among them will be meeting his companion and will not be able to approach him. And if he approaches him, will not be able to visualise him due to the intensity of the smoke and the hunger, which will come to them from all directions. And if they were to buy (food) and capture it, they will not reach with it to their houses until it decays and rots away. So, they will eat the dead dogs, and the carcasses, and the skins, and they will be digging up the graves and burn the bones of the dead in order to eat these, and the woman will eat her young child.

و كان الدخان يترام بين السماء و الأرض، و ذلك قوله تعالى: فَأَرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ.

²⁴ Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

And the smoke would be seen from the sky to the earth, and these are His^{-azwj} Words: ***So, watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11].***

فقال أبو سفيان و رؤساء قريش: يا محمد، أ تأمرنا بصلة الرحم، فأدرك قومك فقد هلكوا فدعا لهم،

So, Abu Sufyan and the elders of the Quraysh said, 'O Muhammad^{-saww}! You^{-saww} are ordering us for maintaining the ties of kinship, but I see you^{-saww} that your^{-saww} people have perished, so supplicate for them'.

و ذلك قوله تعالى: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ، فقال الله تعالى: إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ، فعاد إليهم الخصب و الدعة، و هو قوله تعالى: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ أَمَنَهُمْ مِنْ خَوْفٍ.

And these are the Words of the Exalted: ***Our Lord! Remove the Punishment from us, we are Momineen!*** [44:12]. So Allah^{-azwj} the Exalted Said: ***We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]***, so there would return to them their richness, and their complacency, and these are the Words of the Exalted: ***So let them worship Lord of this House (Kabah) [106:3] Who Feeds them from hunger and Secures them from fear [106:4]***'.²⁵

في جوامع الجامع فَأَرْتَقَبَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ و اختلف في الدخان فقليل إِنَّهُ دُخَانٌ يَأْتِي مِنَ السَّمَاءِ قَبْلَ قِيَامِ السَّاعَةِ يَدْخُلُ فِي أَسْمَاعِ الْكَفَرَةِ حَتَّى يَكُونَ رَأْسُ الْوَاحِدِ كَالرَّأْسِ الْحَبِيدِ وَ يَعْزِي الْمُؤْمِنَ مِنْهُ كَهَيْئَةِ الزُّكَّامِ، وَ تَكُونُ الْأَرْضُ كُلُّهَا كَبَيْتٍ أَوْقَدَ فِيهِ لَيْسَ فِيهِ خَصَاصٌ مُدَّ ذَلِكَ أَرْبَعِينَ يَوْمًا

In (the book) Jawami'e Al Jami'e –

'(Re): ***So watch out for the day the sky would come with evident smoke [44:10]*** – and there is differing regarding the smoke, so it is said, 'It is a smoke which would come from the sky before the Establishment of the Hour, entering into the ears of the Kafirs to the extent that the head of one would be like the grilled head, and the Momin would be seen from it as if he has the (common) old, and the earth, all of it would be like a house which has been ignited wherein is playfulness. That would extend for forty days.

وَ رُوِيَ ذَلِكَ عَنْ عَلِيٍّ وَ ابْنِ عَبَّاسٍ وَ الْحَسَنِ.

And that is reported from Ali^{-asws}, and Ibn Abbas, and Al-Hassan (Al-Basri?)'.²⁶

VERSES 17 - 28

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ {17}

And We had Tried the people of Pharaoh before them, and there came to them a noble Rasool [44:17]

²⁵ المناقب 1: 82 و 107 «نحوه»، البحار 16: 411 / 1.

²⁶ H 25 – تفسير نور الثقلين، ج 4، ص: 627

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ {18}

(Saying): 'Deliver (liberate the slaves) to me the servants of Allah, surely, I am a trustworthy Rasool to you [44:18]

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِلَيَّ آتِيكُمْ بِسُلْطَانٍ مُبِينٍ {19}

And surely you should not exalt yourselves against Allah. I come to you with Verse/Proof from Just King (Allah) [44:19]

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ {20}

And I (Prophet Musa) take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20]

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ {21}

And if you do not believe in me, then leave me alone' [44:21]

وَقَالُوا قِيلَ لَأَيُّوبَ ع نِعْمَ الْعَبْدُ وَ لِلْحَسَنِ وَ الْحُسَيْنِ نِعْمَ الْمَطِيَّةُ مَطِيئَتُكُمَا وَ نِعْمَ الرَّكَّابَانِ أَنْتُمَا وَ قَالَ وَ إِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ وَ قَالَ الْحُسَيْنُ ع إِنْ لَمْ تُصَدِّقُونِي فَأَعْتَزَلُونِي وَ لَا تَقْتُلُونِي.

And they said,

'It was said to Ayoub^{-as} **the excellent servant. He was penitent [38:44]**, and for Al-Hassan^{-asws} and Al-Husayn^{-asws}, 'Best ride is your^{-asws} ride and best of the riders are you^{-asws} two' and Said: **And if you do not believe in me, then leave me alone' [44:21]**. And Al-Husayn^{-asws} said: 'If you are not ratifying me^{-asws}, then leave me^{-asws} alone and do not kill me^{-asws}'.²⁷

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ {22}

So, he supplicated to his Lord: 'Surely they are a criminal people' [44:22]

فَأَسْرَ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ {23}

"Travel secretly with My servants. You will be pursued [44:23]

وَاتْرِكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ {24}

²⁷ Bihar Al Anwaar – V 43, The book of History – Al Hassan^{-asws} and Al Husayn^{-asws}, Ch 13 H 2 f

And leave the sea at rest, they are an army to be drowned [44:24]

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ {25}

How many of the gardens and fountains they left (behind), [44:25]

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ {26}

And plantations and noble places, [44:26]

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ {27}

And bounties they used to enjoy in? [44:27]

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ {28}

Like that, and We Made these to be inherited by another people [44:28]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن أبان بن عثمان، عن أبي عبد الله (عليه السلام)، قال: فحبس فرعون من آمن بموسى في السجن، حتى أنزل الله عليهم الطوفان، و الجراد، و القمل، و الضفادع، و الدم، فأطلق فرعون عنهم

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Abaan Bin Usman, who said:

'Abu Abdullah^{-asws} said: 'Pharaoh^{-la} withheld the ones who expressed their belief in Musa^{-as} in the prison, until Allah^{-azwj} Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Then Pharaoh^{-la} freed them.

فأوحى الله إلى موسى: أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ، فخرج موسى ببني إسرائيل، ليقطع بهم البحر، و جمع فرعون أصحابه، و بعث في المدائن حاشرين، و حشر الناس، و قدم مقدمته في ست مائة ألف، و ركب هو في ألف ألف، و خرج كما حكى الله عز و جل: فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ وَ كُنُوزٍ وَمَقَامٍ كَرِيمٍ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

Then Allah^{-azwj} Revealed unto Musa^{-as}: ***“Travel secretly with My servants. You will be pursued [44:23].*** So Musa^{-as} went out with the Children of Israel, and they were cut-off by the sea, and Pharaoh^{-la} gathered his^{-la} companions, and sent collectors into the city, and mobilised the people. Six hundred thousand presented themselves and he^{-la} rode among thousands upon thousands, and went out, just as Allah^{-azwj} Mighty and Majestic has Related: ***But (instead), We Turned them out from gardens and springs [26:57] And treasures and***

honourable places [26:58] Like that We Made the Children of Israel to inherit these [26:59]'.²⁸

VERSE 29

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ {29}

So, the sky and the earth did not weep upon them, nor were they Respited [44:29]

أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَ بَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِنْ مَاتَ بَكَتَا عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ.

(The book) 'A'lam Al Deen' of Al Daylami,

'From the Prophet^{-saww} having said: 'There is none from a Momin except and for him there is a door his deeds ascend from, and a door his sustenance descends from. If he dies, these (doors) cry upon him, and that is the Word of Allah^{-azwj} Mighty and Majestic: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**'.²⁹

For whom skies Cried:

ثم قال علي بن إبراهيم: حدثني أبي، عن حنان بن سدير، عن عبد الله بن الفضيل الهمداني، عن أبيه، عن جده، عن أمير المؤمنين (عليه السلام)، قال: «مر عليه رجل عدو الله و لرسوله، فقال: فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ،

Then Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from Abdullah Bin Al-Daze'yl Al-Hamdany, from his father, from his grandfather has reported:

Amir-Al-Momineen^{-asws} said, 'A man from the enemies of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} passed by him^{-asws}, so he^{-asws} said: '**So the sky and the earth did not weep upon them, nor were they Respited [44:29]**'.

ثم مر عليه الحسين بن علي (عليهما السلام)، فقال: لكن هذا لتبكين عليه السماء و الأرض، و قال: و ما بكت السماء و الأرض إلا على يحيى بن زكريا و الحسين بن علي (عليهم السلام).

Then Al-Husayn^{-asws} Bin Ali^{-asws} passed by him^{-asws}, so he^{-asws} (Amir Al-Momineen^{-asws}) said: 'But this is the one^{-asws} upon whom the sky and the earth will be weeping'. And he^{-asws} said: 'And the sky and the earth will not weep upon anyone except for Yahya Bin Zakariyya^{-as}, and Al-Husayn^{-asws} Bin Ali^{-asws}'.³⁰

²⁸ (Extract) تفسير القمّي 2: 118

²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 30

تفسير القمّي 2: 291. ³⁰

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله) و جماعة من مشايخنا، عن علي بن الحسين و محمد بن الحسين، عن سعد بن عبد الله عن يعقوب بن يزيد، عن أحمد بن الحسن الميثمي، عن علي الأزرق، عن الحسن بن الحكم النخعي، عن رجل، قال: سمعت أمير المؤمنين (عليه السلام)، في الرحبة، و هو يتلو هذه الآية: **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ** إذ خرج عليه الحسين بن علي (عليهما السلام) من بعض أبواب المسجد، فقال: «أما هذا سيقتل و تبكي عليه السماء و الأرض».

Abu Al-Qasim Ja'far Bin Qawlawayh in Kaamil Al-Ziyaraat said, 'My father narrated to me from a group of our elders, from Ali Bin Al-Jusayn, and Muhammad Bin Al-Husayn, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al-Maysami, from Ali Al-Azraq, from Al-Hassan Bin Al-Hakam Al-Nakha'i'e, from a man who said:

'I heard Amir-Al-Momineen^{-asws}, in Al-Rahbat, and he^{-asws} was reciting this Verse: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**, when Al-Husayn^{-asws} Bin Ali^{-asws} came out from one of the doors of the Masjid, so he^{-asws} said: 'But, this one, he^{-asws} will be murdered, and the sky and the earth would weep over him^{-asws}'.³¹

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين، عن الحكم بن مسكين، عن داود بن عيسى الأنصاري، عن محمد بن عبد الرحمن بن أبي ليلى، عن إبراهيم النخعي، قال: خرج أمير المؤمنين (عليه السلام)، فجلس في المسجد، و اجتمع أصحابه حوله، و جاء الحسين (صلوات الله عليه) حتى قام بين يديه، فوضع يده على رأسه، فقال: «يا بني، إن الله غير أقواما بالقرآن، فقال: **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ**، و أيم الله لتقتلن من بعدي، ثم تبكيك السماء و الأرض».

And from him who said, 'Muhammad Bin Ja'far Al-Razaz narrated to me, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Maskeyn, from Dawood Bin Isa Al-Ansary, from Muhammad Bin Abdul Rahman Bin Abu Layli, from Ibrahim Al-Nakha'i'e who said,

'Amir-Al-Momineen^{-asws} went out and sat in the Masjid, and his^{-asws} companions gathered around him^{-asws}, and Al-Husayn^{-asws} came until he^{-asws} stood in front of him^{-asws}. So he^{-asws} place his^{-asws} hand upon his^{-asws} head and said; 'O my^{-asws} son^{-asws}! Allah^{-azwj} Rebuked a people in the Quran, so He^{-azwj} Said: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**, and I^{-asws} swear upon Allah^{-azwj} that you^{-asws} will be murdered from after me^{-asws}, then the sky and the earth would weep over you^{-asws}'.³²

و عنه، قال: حدثني أبي، عن محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن علي بن مهزيار، عن الحسين بن سعيد، عن فضالة بن أيوب، عن داود بن فرقد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كان الذي قتل الحسين (عليه السلام) ولد زنا، و الذي قتل يحيى بن زكريا ولد زنا، و قد احمرت السماء حين قتل الحسين (عليه السلام) سنة». ثم قال: بكت السماء و الأرض على الحسين بن علي و يحيى بن زكريا، و حمرتا بكاهما».

And from him who said, 'My father narrated to me, from Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{-asws} saying: 'The one who murdered Al-Husayn^{-asws} was a son of adultery (illegitimate), and the one who murdered Yahya^{-as} Bin Zakariyya^{-as} was a son of adultery (illegitimate). And the sky turned red for a year where Al-Husayn^{-asws} was

31 1 /88 كامل الزيارات:

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murdered'. Then he^{-asws} said: 'The sky and the earth wept upon Al-Husayn^{-asws} Bin Ali^{-asws} and Yahya^{-as} Bin Zakariyya^{-as}, and became redder due to their crying'.³³

الطبرسي: عن زرارة بن أعين، عن أبي عبد الله (عليه السلام)، إنه قال: «بكت السماء على يحيى بن زكريا، و على الحسين بن علي (عليهم السلام)، أربعين صباحاً، و لم تبك إلا عليهما»

Al-Tabrasy, from Zurara Bin Ayn,

Abu Abdullah^{-asws} having said: 'The sky cried over Yahya Bin Zakariyya^{-as}, and over Al-Husayn^{-asws}, for forty mornings, and did not weep upon anyone except over these two'.

قلت: فما بكأوها؟ قال: «كانت تطلع حمراء و تغيب حمراء».

I said, 'So what was (the manner of) its crying?' He^{-asws} said: 'The redness emerged, and the redness disappeared'.³⁴

VERSES 30 & 31

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ {30}

And We had Rescued the Children of Israel from the abasing Punishment (from whom?) [44:30]

مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ {31}

From Pharaoh. Surely, he was arrogant, from the transgressors [44:31]

قَالَ الْإِمَامُ ع قَالَ: فَعَلَّاهُ بِأَسْلَافِكُمْ، فَضَلَّاهُمْ دِيناً وَ دُنْيَا: أَمَّا تَفْضِيلُهُمْ فِي الدِّينِ فَلَقَبُوهُمْ نُبُوَّةَ مُحَمَّدٍ [و وَلايَةِ عَلِيٍّ] وَ آهِمَا الطَّيِّبِينَ.

The Imam (Hassan Al-Askari^{-asws}) said: '(Allah^{-azwj} Said: "I^{-azwj} Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad^{-saww} and the Wilayah of Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}).

وَأَمَّا [تَفْضِيلُهُمْ] فِي الدُّنْيَا فَبِأَنَّ ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْباً، وَ فَلَقْتُ لَهُمُ الْبَحْرَ، فَأَنْجَيْتُهُمْ- وَ أَعَزَّتْ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ، وَ فَضَّلْتُهُمْ بِذَلِكَ [عَلَى] عَالَمِي زَمَانِهِمُ الَّذِينَ خَالَفُوا طَرَائِقَهُمْ، وَ حَادُوا عَنْ سَبِيلِهِمْ

And as for their Gracing them in the word, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus, I^{-azwj} Rescued them and Drowned their

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enemies, Pharaoh^{-la} and his^{-la} people. And I^{-azwj} Excelled them upon the communities of their era which opposed their ways and guided away from their way.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: فَإِذَا كُنْتُ [قَدْ] فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَلَايَةَ مُحَمَّدٍ وَ آلِهِ، فَبِالْحَرْبِ أَنْ أَزِيدَكُمْ فَضْلًا فِي هَذَا الزَّمَانِ - إِذَا أَنْتُمْ وَفَيْتُمْ بِمَا أَخَذْتُمْ مِنَ الْعَهْدِ وَ الْمِيثَاقِ عَلَيْنَا.

Then Allah^{-azwj} Mighty and Majestic Said to them: “So when I^{-azwj} have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, so rather I^{-asws} will Increase you all in Grace during this era when you fulfil was I^{-azwj} Took from the Pact and the Covenant upon you.”³⁵

Meaning of ‘The Children of Israel’

1 – Exoteric Meaning

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمار، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «كان يعقوب و عيسى توأمين، فولد عيسى ثم ولد يعقوب، فسمي يعقوب لأنه خرج بعقب أخيه عيسى، و يعقوب هو إسرائيل، و معنى إسرائيل عبد الله، لأن (إسرا) هو عبد، و (ئيل) هو الله عز و جل».

Ibn Babuwayh said, ‘It was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Sakry, from Muhammad Zakariyya Al Jowhary, from Ja’far Bin Muhammad Bin Amarat, from his father,

From Abu Abdullah^{-asws} having said: ‘It was so that Yaqoub^{-as} and Ays were twins, and Ays was born then Yaqoub^{-as} was born. Therefore Yaqoub^{-as} was named as such because he^{-as} came after his^{-as} brother Ays. And Yaqoub^{-as}, he^{-as} is Israel, and the meaning of ‘Israel’ is ‘servant of Allah^{-azwj}’. ‘Isra’ (means) servant, and ‘El’ means Allah^{-azwj} Mighty and Majestic’.³⁶

2 – Esoteric Meaning

عن أبي داود، عن سمع رسول الله (صلى الله عليه و آله) يقول: «أنا عبد الله اسمي أحمد، و أنا عبد الله اسمي إسرائيل، فما أمره فقد أمرني، و ما عناه فقد عناي».

From Abu Dawood, from the one who heard Rasool-Allah^{-saww} saying: ‘I^{-saww} am a servant of Allah^{-azwj} and my^{-saww} name is Ahmad, and I^{-saww} am a servant of Allah^{-azwj} and my^{-saww} name is Israel. Thus, whatever He^{-azwj} Commanded it, so He^{-azwj} has Commanded me^{-saww}, and whatever He^{-azwj} has Meant it, so He^{-azwj} has Meant me^{-saww}’.³⁷

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يَا بَنِي إِسْرَائِيلَ. قال: «هي خاصة بآل محمد».

³⁵ Tafseer Imam Hassan Al Askari^{asws} – S 118

³⁶ علل الشرائع: 1 / 43

³⁷ تفسير العياشي 1: 45 / 44

From Muhammad Bin Ali, from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of the Exalted: **Children of Israel! [44:30]**. He^{-asws} said: 'It is particular for the Progeny^{-asws} of Muhammad^{-saww}' 38

VERSE 32

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ {32}

And We have Chosen them (Imams) upon knowledge, over the worlds [44:32]

شرف الدين النجفي: عمن رواه، عن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن الفضيل، عن أبي جعفر (عليه السلام)، قال: قوله عز و جل: وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ، قال: الأئمة من المؤمنين، و فضلناهم على من سواهم.

Sharaf Al-Deen Al-najafy, from the one reported it, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from Al-Fazeyl,

Abu Ja'far^{-asws} having said: 'The Words of the Exalted: **And We have Chosen them upon knowledge, over the worlds [44:32]**, these are the Imams^{-asws} from the Momineen, and they^{-asws} have been Preferred over the ones besides them^{-asws}' 39

VERSES 33 - 37

وَأَتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ {33}

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود - و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws} having said: 'I^{-asws} was in the presence of my^{-asws} father^{-asws} Abu Abdullah^{-asws} one day, and I^{-asws} was a child of five (years old), when a number of Jews entered to see him^{-asws} – and he^{-asws} mentioned the Hadeeth until he^{-asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa Bin Imran^{-as}'

38 تفسير العياني 1: 44 / 44
39 تأويل الآيات 2: 574 / 2.

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت».

I^{-asws} said: 'The staff, and his^{-as} bringing our his^{-as} hand from his^{-as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{-asws} speak the truth'.⁴⁰

And We gave them from the Signs wherein was clear scourge (curse) [44:33]

إِنَّ هَؤُلَاءِ لَيَقُولُونَ {34}

Surely, they were saying, [44:34]

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ {35}

'Indeed! It is only our first death, and we would not be Resurrected [44:35]

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36}

So come with our (deceased) forefathers, if you were truthful' [44:36]

في كتاب الإحتجاج للطبرسي رحمه الله في إحتجاج أبي عبد الله الصادق عليه السلام: قَالَ السَّائِلُ: أ فَيَتَلَشَّى الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِيهِ أَمْ هُوَ بَاقٍ؟

In the book Al Ihtijaj of Al Tabarsy –

'There is an argumentation of Abu Abdullah Al-Sadiq^{-asws}. The questioner asked, 'Does the soul disappear after its exit from its mould, or does it remain?'

قَالَ: بَلْ هُوَ بَاقٍ إِلَىٰ وَقْتٍ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْنَىٰ فَلَا حِسَّ وَ لَا حُسُوسَ، ثُمَّ أُعِيدَتْ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدْبِرُهَا، وَ ذَلِكَ أَرْبَعُ مِائَةِ سَنَةٍ يَسْبُتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ -الْفُتُوحَتَيْنِ،

He^{-asws} said: 'But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing's of the Trumpet'.

قرب الاسناد: 133. 40

قَالَ: وَ أَتَى لَهُ بِالْبُعْثِ وَ الْبَدَنُ قَدْ بَلَى وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلَدُهُ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَاباً يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, 'And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?'

قَالَ: إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ: أَوْضِحْ لِي ذَلِكَ،

He^{-asws} said: 'Surely the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun'. He said, 'Clarify that for me'.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَ فَسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضِيقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يُصِيرُ تُرَاباً كَمَا مِنْهُ خَلِقَ، وَ مَا تَقْدِرُ بِهِ السِّبَاعُ وَ الْهَوَامُّ مِنْ أَجْوَابِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مُحْفُوظٌ عِنْدَ مَنْ لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَغْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا،

He^{-asws} said: 'The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all that would be in the soil, preserved in the Presence of the One^{-azwj}, no weight of a particle is far from Him^{-azwj} in the darkness of the earth, and He^{-azwj} Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ حِينُ الْبُعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النُّشُورِ، فَتَرْتَبُو الْأَرْضُ ثُمَّ يَخْصُصُ خُصَصُ السِّقَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرَّبْدُ مِنَ اللَّبَنِ إِذَا مُحِضَ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَائِلٍ إِلَى قَائِلِهِ فَيُنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحُ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْبِغُ الرُّوحُ فِيهَا فَإِذَا قَدْ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئاً.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah^{-azwj} the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah^{-azwj}, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself".⁴¹

87 - تفسير نور الثقلين، ج4، ص: 395 41

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ {37}

Are they better or the people of Tubba and those from before them? We Destroyed them. They were criminals [44:37]

VERSES 38 - 42

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {38}

And We did not Create the skies and the earth and what is between them for playing/amusement [44:38]

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {39}

We did not Create them both (earth and skies) except with the Truth, but most of them do not know [44:39]

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ {40}

Surely, the Day of Decision is their appointment, altogether [44:40]

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ {41}

A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ {42}

Except the one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42]

(The compiler of the Quran has splitted above single Verse into two verses (41-42) as explained in the Hadith below!)

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ اللَّهِ مَا اسْتَنْقَى اللَّهُ عَزَّ وَ جَلَّ بِأَحَدٍ مِنْ أَوْصِيَائِ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ شِيعَتَهُ

So he^{-asws} said: 'O Abu Muhammad! (I^{-asws} swear) by Allah^{-azwj}! Allah^{-azwj} has not Made an Exception for anyone from the successors^{-as} of the Prophets^{-as} and their^{-as} followers except for Amir-Al-Momineen^{-asws} and his^{-asws} Shias.

فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ يَغْنِي بِذَلِكَ عَلِيّاً (عليه السلام) وَ شِيعَتَهُ.

So He^{-azwj} Said in His^{-azwj} Book, and His^{-azwj} Words are the Truth: ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]*** - Meaning by that Ali^{-asws} and his^{-asws} Shias.^{'42}

محمد بن العباس (رحمه الله): عن حميد بن زياد، عن عبد الله بن أحمد، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي اسامة زيد الشحام، قال كنت عند أبي عبد الله (عليه السلام) ليلة الجمعة، فقال لي: «اقرأ» فقرأت، ثم قال: «اقرأ» فقرأت، ثم قال: «يا شحام اقرأ فإنها ليلة قرآن».

Muhammad Bin Al-Abbas, from Hameed Bin Ziyad, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al-Shahaam who said,

'I was in the presence of Abu Abdullah^{-asws} on the night of Friday, and he^{-asws} said to me: 'Recite (from the Holy Quran)! So, I recited. Then he^{-asws} said: 'Recite (more)! So, I recited (more). Then he^{-asws} said: 'O Shaham! Recite (more) for it is the night of the Quran'.

فقرأت حتى إذا بلغت يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ، قال: «هم»

So, I recited until I reached: ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]***, So he^{-asws} said: 'It is them (adversaries)'.

قال: قلت: إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن القوم الذين رحم الله، و نحن القوم الذين استثنى الله، و إنا و الله نغني عنهم».

He said, 'I said, '(What about): ***Except one Allah Mercies. [44:42]***. He^{-asws} said: 'We^{-asws} are the people upon whom Allah^{-azwj} has Mercy, and we^{-asws} are the people whom Allah^{-azwj} has Made an Exception for, and by Allah^{-azwj}, we^{-asws} are needless of them (people)'.⁴³

و عنه: عن أحمد بن محمد النوفلي، عن محمد بن عيسى، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن أهل الرحمة».

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Yaqoub Bin Shuayb,

Abu Abdullah^{-asws} regarding the Words of the Exalted: ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]***, he^{-asws} said: 'We^{-asws} are the people of the Mercy'.⁴⁴

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن إسحاق بن عمار، عن شعيب، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن و الله الذين رحم الله، و الذين استثنى، و الذين تغني ولا يتنا».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Is'haq Bin Amaar, from Shuayb,

⁴² Extract) الكافي 8: 35 / 6.

⁴³ تأويل الآيات 2: 574 / 3.

⁴⁴ تأويل الآيات 2: 574 / 4.

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]***, he^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the ones^{-asws} upon whom Allah^{-azwj} has Mercy, and the ones for whom He^{-azwj} has Made an exception for, and the ones who become needless by our^{-asws} Wilayah'.⁴⁵

VERSES 43 - 49

إِنَّ شَجَرَتَ الزَّقُّومِ {43}

Surely, the tree of the Zaqqum (in the Hell) [44:43]

طَعَامُ الْأَثِيمِ {44}

Is the food of the sinful [44:44]

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ {45}

Like murky oil, it shall boil in the bellies [44:45]

كَغَلِي الْحَمِيمِ {46}

Like the boiling of scalding water [44:46]

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ {47}

[44:47] Seize him, then drag him down into the middle of the Hell;

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ {48}

[44:48] Then pour above his head of the torment of the boiling water:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ {49}

[44:49] Taste; you were indeed the mighty, the honourable:

NB: The 48 and 49 Verses are split in incomprehensive manner – ذُقْ (taste) should be in the 48 Verse then إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ refers to Allah^{-azwj} as per many other Verses.

⁴⁵ تَأْوِيلُ الْآيَاتِ 2: 2: 5/575

وَقَدْ رَوَى أَنَّ اللَّهَ تَعَالَى يُجْزِعُهُمْ حَتَّى يَنْسُوا عَذَابَ النَّارِ مِنْ شِدَّةِ الْجُوعِ فَيَصْرَخُونَ إِلَى مَالِكٍ فَيَخْلُفُهُمْ إِلَى تِلْكَ الشَّجَرَةِ وَفِيهِمْ أَبُو جَهْلٍ فَيَأْكُلُونَ مِنْهَا فَتَغْلِي بَطُونُهُمْ كَغَلْيِ الْحَمِيمِ، فَيَسْتَسْقُونَ فَيَسْقَوْنَ شَرِبَةً مِنَ الْمَاءِ الْحَارِّ الَّذِي بَلَغَ نَهَائَتُهُ فِي الْحَرَارَةِ،

And it has been reported that Allah^{-azwj} the Exalted would Keep them hungry until they forget the Punishment of the Fire from the intensity of the hunger. So they would be shrieking to Maalik (Keeper of Hell), and he would take them to that tree, and among them would be Abu Jahl^{la}. So, they would be eating from it, and their bellies would boil like the boiling of scalding water. So, they would be quenched and would be drinking a drink from the hot water which would have reached its peak of the heat.⁴⁶

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «أَذَلِكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزُّقُومِ» الْمُعَدَّةُ لِمُخَالِفِي أَخِي وَوَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(Imam Hassan Al-Askari^{-asws} said): ‘Then Rasool-Allah^{-saww} said: ***‘Is that a better lodgement or the tree of Zaqqum? [37:62]*** – The (Zaqqum) prepared for the adversaries of my^{-saww} brother^{-asws}, and my^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws}.⁴⁷

VERSES 50 - 59

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ {50}

Surely, this is what you were doubtful of (Allah/His Signs) [44:50]

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ {51}

Surely, the pious would be in a secure place [44:51]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَّا عَبْدٌ أَقْبَلَ قَبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ أَقْبَلَ اللَّهُ قَبْلَ مَا يُحِبُّ وَمَنْ اِعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهَ قَبْلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَارًا نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي جِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Whichever servant comes forward to accept whatever Allah^{-azwj} Mighty and Majestic Loves, Allah^{-azwj} would Come forwards with what he loves; and the one who seeks Allah^{-azwj}’s Protection, Allah^{-azwj} will Protect him, and the one who comes forward, Allah^{-azwj} will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allah^{-azwj} with the piety, (safe) from every affliction. Isn’t Allah^{-azwj} Mighty and Majestic Saying: ***Surely, the pious would be in a secure place [44:51]***?⁴⁸

⁴⁶ 33 - تفسير نور الثقلين، ج 4، ص: 405

⁴⁷ Tafseer Imam Hassan Al Askari^{asws} – S 64 (Extract)

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

فِي جَنَّاتٍ وَعُيُونٍ {52}

In Gardens and Springs [44:52]

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ {53}

They would be wearing (garments) of fine silk and brocade, facing each other [44:53]

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {54}

(It would be) like that, and We shall get them married with Maiden Houries [44:54]

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ {55}

They would be calling therein for all fruits in safety [44:55]

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56}

They will not be tasting the death therein except for the former death (of the world), and We will Save them from the Punishment of the Blazing Fire [44:56]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام)، قال: «يا سعد، تعلموا القرآن، فإن القرآن يأتي يوم القيامة في أحسن صورة نظر إليها الخلق، قال: «فينطلق به إلى رب العزة تبارك وتعالى، فيقول: يا رب عبدك وأنت أعلم به، قد كان نصبا بي، مواظبا علي، يعادي بسبي، و يحب بي و يبغض.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'd Al-Khafaf,

Abu Ja'far^{-asws} has said: 'O Sa'd! Learn the Quran, for the Quran would come on the Day of Judgement in a beautiful image looked at by the creatures' . . . So it (the Quran) will go with the (learner) to the Lord^{-azwj} of Honour, the Blessed and Exalted, and it would be saying: 'O Lord^{-azwj}! This is Your^{-azwj} servant and You^{-azwj} are more Aware of it, that he used to establish Me, and antagonise (others) by Me, and love (others) by Me, and hate (others) by Me'.

فيقول الله عز و جل: أدخلوا عبدي جنتي، و اكسوه حلة من حلل الجنة، و توجهوا بتاج الكرامة.

Allah^{-azwj} and Mighty and Majestic would Say: "Enter My^{-azwj} servant in My^{-azwj} Paradise, and dress him with the Garments of the Paradise, and crown him with the Crown of Prestige".

فإذا فعل به ذلك عرض على القرآن، فيقال له: هل رضيت بما صنع بوليك؟ فيقول: يا رب، إني أستقل هذا له، فزده مزيد الخير كله،

When that is done to him, He^{-azwj} would Turn towards the Quran and say to it: "Are you pleased with what I^{-azwj} have Done with your friend?" It would say: 'O Lord^{-azwj}! I consider it to be little for him, so Increase it more, with all the goodness'.

فيقول: و عزتي و جلالتي و ارتفاع مكاني، لأنخلن له اليوم خمسة أشياء، مع المزيد له و لمن كان بمنزلته: ألا إنهم شباب لا يهرمون، و أصحاب لا يسقمون، و أغنياء لا يفتقرون، و فرحون لا يحزنون، و أحياء لا يموتون

He^{-azwj} would Say: "And by My^{-azwj} Honour and My^{-azwj} Majesty, and Elevated Position, I^{-azwj} shall Favour him today with five things, and Increase it for him and the one who is at his position – He will be a youth and never age, and be healthy and not become sick, and be rich and not become poor, and be happy and not grieve, and be alive and not die!".

ثم تلا هذه الآية: لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى.

Then he^{-asws} recited this Verse: ***They will not be tasting the death therein except for the former death (of the world) [44:56]***.⁴⁹

فَضْلًا مِنْ رَبِّكَ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57}

A Grace from your Lord. That, it is the mighty success [44:57]

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {58}

So rather, We have made it (Quran) easy through your tongue, perhaps they would take heed [44:58]

و حَدِيثُ السَّلْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَعَلَّمُوا الْعَرَبِيَّةَ فَإِنَّهَا كَلَامُ اللَّهِ الَّذِي كَلَّمَ بِهِ خَلْقَهُ الْحَدِيثُ

Salami narrates from his father who says that he has heard the following from;

Imam Jafar-e-Sadiq^{-asws} has said: 'Learn Arabic language, it is the language which Allah^{-azwj} has selected to Communicate with His creation'.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِنِّي أَخْفِظُ الْقُرْآنَ عَلَى ظَهْرِ قَلْبِي فَأَقْرُؤُهُ عَلَى ظَهْرِ قَلْبِي أَفْضَلُ أَوْ أَنْظُرُ فِي الْمُصْحَفِ قَالَ فَقَالَ لِي بَلِ اقْرَأْهُ وَانْظُرْ فِي الْمُصْحَفِ فَهُوَ أَفْضَلُ أَمَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Is'haq Bin Ammar,

⁴⁹ (Extract) الكافي 2: 436 / 1

⁵⁰ Wasail ul Shia, H. 22680

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have memorised the Quran by heart, reading it from memory so is it superior or looking into the Parchment (while reciting)?' So he^{-asws} said to me: 'But, recite and while looking into the Parchment, for it is superior. Do you not know that the looking into the Parchment is an act of worship?'⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سُلَيْمِ الْقَرَاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعْلِيمِهِ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Suleym Al Fara'a, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is befitting for the *Momin* that he does not die until he learns the Quran, or happens to be in its learning (process)'.⁵²

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسّم، ثم قال: «رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

'From Abu Ja'far^{-asws} – in a lengthy Hadeeth – 'I (the narrator) said, 'O Abu Ja'far^{-asws}! Does the Quran speak?' So he^{-asws} smiled, then said: 'May Allah^{-azwj} have Mercy upon our^{-asws} weak Shias, they are the people who have submitted'. Then he^{-asws} said: 'Yes, O Sa'ad! And the Salat (also) speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلّم به في الناس.

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people!'

فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك).

So Abu Ja'far^{-asws} said: 'And are there any people, except for our^{-asws} Shias? So, the one who does not recognise the Salat, he has denied our^{-asws} rights'. Then he^{-asws} said: 'O Sa'ad! Shall I^{-asws} make you listen to the speech of the Quran?' I said, 'Yes, may Allah^{-azwj} Bless you^{-asws}'.

قال: «إِنَّ الصَّلَاةَ تُنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ، فالنهي كلام، و الفحشاء و المنكر رجال، و نحن ذكر الله، و نحن أكبر».

He^{-asws} said: '**Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].** So, the prevention is speech, and the 'immoralities and the

⁵¹ Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 5

⁵² Al Kafi V 2 – The Book Of Merits of the Quran CH 3 H 3

evil' are men (enemies of the Progeny^{-asws} of Muhammad^{-saww}), and we^{-asws} are the Zikr of Allah^{-azwj}, we^{-asws} are the greatest (Zikr)⁵³.

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ {59}

So be watchful, they are (also) expecting/watchful [44:59]

تفسير القمي إِنَّا أَنْزَلْنَاهُ بِلَيْلَةِ مُبَارَكَةٍ وَ هِيَ لَيْلَةُ الْقَدْرِ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيهَا إِلَى الْبَيْتِ الْمَعْمُورِ جُمْلَةً وَاحِدَةً ثُمَّ نُزِّلَ مِنَ الْبَيْتِ الْمَعْمُورِ عَلَى رَسُولِ اللَّهِ ص فِي طُولِ عِشْرِينَ سَنَةً قَوْلُهُ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ أَيِ انْتَظِرُوا إِنَّهُمْ مُنْتَظَرُونَ.

In Tafsir al-Qummi: **Indeed, We sent it down**, meaning the Qur'an, **on a blessed night**, which is the Night of Decree. Allah sent down the Qur'an on it to the Frequent House all at once, then it was sent down from the Frequent House to the Messenger of Allah, peace and blessings be upon him, over the course of twenty years. His statement, **"Then wait, for they are waiting (44:59),"** means wait, for they are waiting.⁵⁴

Appendix: Some Questions of a Christian

الكافي أحمد بن مهران و علي بن إبراهيم جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم قال كنت عند أبي الحسن موسى ع إذ أتاه رجل نصراني و نحن معه بالعرض فقال له النصراني إني أتيتك من بلد بعيد و سقر شاق و سألت ربي منذ ثلاثين سنة أن يرشدني إلى خير الأديان و إلى خير العباد و أعلمهم و أتاني آت في النوم فوصف لي رجلاً بعلياً دمشقاً فانطلقت حتى أتيتُه فكلَّمته

(The book) 'Al Kafi' - Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaquob Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{-asws} when a Christian man came over to him^{-asws}, and we were with him^{-asws} at Al-Urayz. The Christian said to him^{-asws}, 'I come to you^{-asws} from a distant city and a grievous journey, and I had asked my Lord^{-azwj} thirty years ago that He^{-azwj} should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So I went until I came over to him and spoke to him.

فَقَالَ أَنَا أَعْلَمُ أَهْلَ دِينِي وَ غَيْرِي أَعْلَمُ مِنِّي فَقُلْتُ أُرْشِدْنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لَا أَسْتَغْطِمْ السَّفَرَ وَ لَا تَبْعُدُ عَلَيَّ الشَّعْثَ وَ لَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا وَ مَزَامِيرَ دَاوُدَ وَ قَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ وَ قَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ

He said, '(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me'. I said, 'Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawood^{-as}, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it'.

⁵³ الكافي 2: 437 / 1.

⁵⁴ بحار الأنوار (ط - بيروت)، ج9، ص: 237

فَقَالَ لِي الْعَالِمُ إِنَّ كُنْتُ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبِ وَالْعَجَمِ بِهَا وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بَنُ شَرَّاحِيلَ السَّامِرِيُّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ

The scholar said to me, 'If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today.

وَإِنْ كُنْتُ تُرِيدُ عِلْمَ الْإِسْلَامِ وَ عِلْمَ التَّوْرَةِ وَ عِلْمَ الْإِنْجِيلِ وَ الزَّبُورِ وَ كِتَابِ هُودٍ وَ كُلِّ مَا أُنْزِلَ عَلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي ذَهْرِكَ وَ دَهْرِ غَيْرِكَ وَ مَا نَزَلَ مِنَ السَّمَاءِ مِنْ خَيْرٍ فَعَلِمَهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ نَبِيَّانُ كُلِّ شَيْءٍ وَ شِفَاءٌ لِلْعَالَمِينَ وَ رَوْحٌ لِمَنِ اسْتَرْوَحَ إِلَيْهِ وَ بَصِيرَةٌ لِمَنِ أَرَادَ اللَّهُ بِهِ خَيْرًا وَ أُنْسٌ إِلَى الْحَقِّ فَأَرْشِدْكَ إِلَيْهِ

And if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms, and the Book of Hud^{-as}, and everything which was Revealed unto a Prophet^{-as} from the Prophets^{-as} during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah^{-azwj} with it, a goodness and a comfort to the Truth, so I can guide you to him^{-asws}.

فَاتَّبِعْهُ وَ لَوْ مَاشِيًا عَلَى رِجْلَيْكَ فَإِنْ لَمْ تُقْدِرْ فَحَبْوًا عَلَى رُكْبَتَيْكَ فَإِنْ لَمْ تُقْدِرْ فَزُخْفًا عَلَى اسْتِكَ فَإِنْ لَمْ تُقْدِرْ فَعَلَى وَجْهِكَ

Go to him^{-asws}, and even if it be walking upon your feet. If you are not able, so crawl upon your knees. If you are not able, then dragging upon your body/bottom. If you are not able, so upon your face'.

فَقُلْتُ لَا بَلْ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَالْمَالِ قَالَ فَانْطَلِقْ مِنْ قُورِكَ حَتَّى تَأْتِيَ يَثْرِبَ فَقُلْتُ لَا أَعْرِفُ يَثْرِبَ فَقَالَ فَانْطَلِقْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ الَّذِي بُعِثَ فِي الْعَرَبِ وَ هُوَ النَّبِيُّ الْعَرَبِيُّ الْهَاشِمِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ نَبِيِّ عَنَمِ بْنِ مَالِكِ بْنِ النَّجَّارِ وَ هُوَ عِنْدَ بَابِ مَسْجِدِهَا وَ أَظْهَرُ بَرَّةِ النَّصْرَانِيَّةِ وَ حَلِيقَتِهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَ الْحَلِيقَةُ أَشَدُّ

I said, 'No, but I am able upon the travelling, regarding the body (health) and the wealth'. He said, 'Go immediately until you get to Yasrib' (Madina). I said, 'I do not recognise Yasrib'. He said, 'Go until you come to Medina of the Prophet^{-saww} who was Sent among the Arabs, and he is the Arabian Prophet^{-saww}, the Hashemite. When you enter it, ask about the clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

ثُمَّ تَسْأَلُ عَنْ بَنِي عَمْرِو بْنِ مَبْذُولٍ وَ هُوَ بِبَقِيعِ الرُّبَيْرِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ أَتَيْنَ مَنْزِلَهُ وَ أَتَيْنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِرًا فَالْحَقُّهُ فَإِنْ سَفَرَهُ أَقْرَبَ مِمَّا صَرَنْتَ إِلَيْهِ ثُمَّ أَعْلِمَهُ أَنَّ مَطْرَانَ عَلِيًّا الْغُوْطَةَ غُوْطَةَ دِمَشَقٍ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَ هُوَ يُقْرَأُ السَّلَامُ كَثِيرًا وَ يَقُولُ لَكَ إِنِّي لَأَكْثَرُ مُنَاجَاتٍ رَبِّي أَنْ يَجْعَلَ إِسْلَامِي عَلَى يَدَيْكَ

Then you should ask about the clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa^{-asws} Bin Ja'far^{-asws} and where his^{-asws} house is, and whether he^{-asws} is, travelling or present. If he^{-asws} was travelling, so meet up with him^{-asws}, for

his^{-asws} journey would be nearer that what you would have to travel to him^{-asws}. Then let him^{-asws} know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to him^{-asws}, and he conveys a lot of greetings and is saying to you^{-asws}, 'I frequently tend to whisper to my Lord^{-azwj} that He^{-azwj} Makes my Islam to be upon your^{-asws} hands'.

فَقَصَّ هَذِهِ الْقِصَّةَ وَهُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنَّ أُذُنْتُ لِي يَا سَيِّدِي كَفَّرْتُ لَكَ وَجَلَسْتُ فَقَالَ آدُنْ لَكَ أَنْ تَجْلِسَ وَلَا آدُنْ لَكَ أَنْ تُكْفِّرَ

He (the Christian man) related this story and he was standing, leaning upon his^{-asws} staff, then he said: 'If you^{-asws} permit me, O my Master^{-asws}, to fold my hands to you^{-asws} and be seated'. He^{-asws} said: 'I^{-asws} permit for you that you be seated, and I^{-asws} do not permit for you that you fold hands'.

فَجَلَسَ ثُمَّ أَلْفَى عَنْهُ بُرْسُهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْذُنُ لِي فِي الْكَلَامِ قَالَ نَعَمْ مَا جِئْتُ إِلَّا لَهُ

He sat down, then threw down his hat from himself, then said, 'May I be sacrificed for you^{-asws}! Do you^{-asws} permit for me regarding the speech?' He^{-asws} said: 'Yes. You have not come (here) except for it'.

فَقَالَ لَهُ النَّصْرَانِيُّ ارْزُدْ عَلَى صَاحِبِي السَّلَامَ أَوْ مَا تَرُدُّ السَّلَامَ فَقَالَ أَبُو الْحَسَنِ ع عَلَى صَاحِبِكَ إِنَّ هَذَا اللَّهُ فَأَمَّا التَّسْلِيمُ فَذَاكَ إِذَا صَارَ فِي دِينِنَا

The Christian said to him^{-asws}, 'Will you return the greeting upon my companion, or you^{-asws} will not return the greeting?'. Abu Al-Hassan^{-asws} said: 'Upon your companions is that Allah^{-azwj} Guided him. As for the greeting, so that would be when he comes to be in our Religion'.

فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ اللَّهُ قَالَ سَلْ قَالَ أَخْبِرْنِي عَنْ كِتَابِ اللَّهِ الَّذِي أَنْزَلَ عَلَى مُحَمَّدٍ وَنَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ

The Christian said, 'I would like to ask you^{-asws}, may Allah^{-azwj} Keep you^{-asws} well!' He^{-asws} said: 'Ask'. He said, 'Inform me about the Book of Allah^{-azwj} the Exalted which He^{-azwj} Revealed unto Muhammad^{-saww}, and he^{-saww} spoke by it.

فَقَالَ حَمَّ وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

Then He^{-azwj} Described with what He^{-azwj} Described with, so He^{-azwj} Said: ***Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]***, what is its esoteric interpretation (hidden meaning)?

فَقَالَ أَمَّا حَمَّ فَهُوَ مُحَمَّدٌ ص وَهُوَ فِي كِتَابِ هُودٍ الَّذِي أَنْزَلَ عَلَيْهِ وَهُوَ مَثْقُوصُ الْحُرُوفِ وَأَمَّا الْكِتَابِ الْمُبِينِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع وَأَمَّا اللَّيْلَةُ فَفَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا وَأَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَخْرُجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَرَجُلٌ حَكِيمٌ

He^{-asws} said: 'As for ***Ha Meem! [44:1]***, so it is Muhammad^{-saww}, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali^{-asws}, and as for the night, so it is (Syeda) Fatima^{-asws}, and as for His^{-azwj} Words: ***During it, every wise matter is made distinct [44:4]***, He^{-azwj} is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man'.

فَقَالَ الرَّجُلُ صِفْ لِي الْأَوَّلَ وَالْآخِرَ مِنْ هَؤُلَاءِ الرِّجَالِ

The man said, 'Describe the first and the last to me from these men?'

قَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَ لَكِنَّ الثَّالِثَ مِنَ الْقَوْمِ أَصِفْ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُغَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفِّرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

He^{-asws} said: 'The descriptions are similar, but the third from the group, I^{-asws} shall describe to you, what came out from his^{-asws} lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

فَقَالَ لَهُ النَّصْرَانِيُّ إِنِّي لَا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَ لَا أَكْذِبُكَ وَ أَنْتَ تَعْلَمُ مَا أَقُولُ وَ كَذِبُهُ وَ اللَّهُ لَقَدْ أَعْطَاكَ اللَّهُ مِنْ فَضْلِهِ وَ قَسَمَ عَلَيْكَ مِنْ نَعِيمِهِ مَا لَا يَحْطُرُهُ الْخَاطِرُونَ وَ لَا يَسْتُرُهُ السَّائِرُونَ وَ لَا يَكْذِبُ فِيهِ مَنْ كَذَبَ فَقُولِي لَكَ فِي ذَلِكَ الْحَقُّ كُلُّ مَا ذَكَرْتَ فَهُوَ كَمَا ذَكَرْتَ

The Christian said to him^{-asws}, 'I shall not veil upon you^{-asws}, nor shall I lie, and you^{-asws} know what I am saying is true and its lies. By Allah^{-azwj}! Allah^{-azwj} has Granted you^{-asws} from His^{-azwj} Grace and Distributed upon you^{-asws} from His^{-azwj} Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. My word to you^{-asws} regarding it is that the truth is what you^{-asws} mentioned like what you^{-asws} mentioned'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ عَ أَعْجَلْتُكَ أَيْضًا خَيْرًا لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ أَخْبِرْنِي مَا اسْمُ أُمِّ مَرْيَمَ وَ أَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ وَ أَيُّ يَوْمٍ وَضَعَتْ مَرْيَمَ فِيهِ عِيسَى عَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لَا أَدْرِي

Abu Ibrahim^{-asws} said to him: 'I^{-asws} can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me^{-asws}, what is the name of the mother of Maryam^{-as}, and in which day was (the spirit of) Maryam^{-as} blown into her, and at what time of the day, and in which day did Maryam^{-as} place (was blessed with) Isa^{-as}, and at which time of the day?' The Christian said, 'I don't know'.

فَقَالَ أَبُو إِبْرَاهِيمَ عَ أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَ هِيَ وَهَبَتْهُ بِالْعَرَبِيَّةِ وَ أَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الْجُمُعَةِ لِلزَّوَالِ وَ هُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ وَ لَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوَّلَى مِنْهُ عَظَمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَظَمَةُ مُحَمَّدٍ ص فَآمَرَ أَنْ يَجْعَلَهُ عِيدًا فَهُوَ يَوْمُ الْجُمُعَةِ

Abu Ibrahim^{-asws} said to him: 'As for the mother of Maryam^{-as}, her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam^{-as} was born, it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims which was higher than it. Allah^{-azwj} Blessed and Exalted Magnified it, and Muhammad^{-saww} magnified it, so he^{-saww} ordered that it be made to be an Eid, and so it is a day of gathering.

وَ أَمَّا الْيَوْمُ الَّذِي وَلَدَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفٍ مِنَ النَّهَارِ وَ النَّهْرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمَ عِيسَى عَ هَلْ تَعْرِفُهُ قَالَ لَا

And as for the day in which Maryam^{-as} was born, it is the day of Tuesday, four and half hours from the day. And the river at which Maryam^{-as} gave birth to Isa^{-as}, do you know it?' He said, 'No'.

قَالَ هُوَ الْفُرَاتُ وَ عَلَيْهِ شَجَرُ النَّخْلِ وَ الْكَرْمُ وَ لَيْسَ يُسَاوِي بِالْفُرَاتِ شَيْءٌ لِلْكَرْمِ وَ النَّخِيلِ فَأَمَّا الْيَوْمُ الَّذِي حَجَبَتْ فِيهِ لِسَانَهَا وَ نَادَى قَيْدُوسُ وَلَدَهُ وَ أَشْبَاعُهُ فَأَعَانُوهُ وَ أَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ عَلَيْكَ فِي كِتَابِهِ وَ عَلَيْنَا فِي كِتَابِهِ

He^{-asws} said: 'It is the Euphrates, and upon it was a palm tree and the dates, and there isn't a place equal to the Euphrates for the dates and the palm trees. As for the day in which she veiled her^{-as} tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran^{-as} in order to look at Maryam^{-as}. They said to her, 'What is the story of Allah^{-azwj} upon you^{-as} in His^{-azwj} Book, and against us in His^{-azwj} Book?'

فَهَلْ فَهِمْتَهُ فَقَالَ نَعَمْ وَ قَرَأْتُهُ الْيَوْمَ الْأَخَذْتُ قَالَ إِذَا لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيكَ اللَّهُ قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَ بِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عُنْقَالِيَّةَ وَ عُنْقُورَةَ كَانَ اسْمُ خَدَّتِكَ لِأَبِيكَ وَ أَمَّا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيَّةُ وَ أَمَّا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَ هُوَ عَبْدُ اللَّهِ بِالْعَرَبِيَّةِ وَ لَيْسَ لِلْمَسِيحِ عَبْدٌ

Do you understand it?' He said, 'Yes, and I recited it today, a while ago'. He^{-asws} said: 'Then you should not be standing from your seat until Allah^{-azwj} Guides you'. The Christian said, 'What was the name of my mother in Assyrian and in Arabic?' He^{-asws} said: 'The name of your mother in Assyrian was Anqaliya, and Unqoura was the name of your grandmother of your father's side; and as for the name of your mother in Arabic, so it is Mayya, and as for the name of your father, so it was Abdul Maseeh, and it is Abdullah in Arabic, and there is no worshipper for the Messiah'.

قَالَ صَدَقْتَ وَ بَرَزْتُ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرِئِيلَ وَ هُوَ عَبْدُ الرَّحْمَنِ سَمَّيْتُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَّا إِنَّهُ كَانَ مُسْلِمًا قَالَ أَبُو إِبْرَاهِيمَ نَعَمْ وَ قُتِلَ شَهِيدًا دَخَلَتْ عَلَيْهِ أَجْنَادٌ فَقَتَلُوهُ فِي مَنْزِلِهِ غِيْلَةً وَ الْأَجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ

He said, 'You speak the truth and are vindicated. What was the name of my grandfather?' He^{-asws} said: 'The name of your grandfather was Jibraeel and it is Abdul Rahman. I^{-asws} name him in this gathering of mine^{-asws}'. He said, 'But, was he a Muslim?' Abu Ibrahim^{-as} said: 'Yes, and he was killed a martyr. The army came upon him, and they killed him in his house in an assassination, and the forces were from the people of Syria'.

فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدُ الصَّلِيبِ قَالَ فَمَا تُسَمِّيَنِي قَالَ أُسَمِّيُكَ عَبْدَ اللَّهِ

He said, 'So what used to be my name before my teknonym?' He^{-asws} said: 'Your name was Abdul Saleeb'. He said, 'So what would you^{-asws} name me as?' He^{-asws} said: 'Your name is Abdullah'.

قَالَ فَإِنِّي آمَنْتُ بِاللَّهِ الْعَظِيمِ وَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ فَرداً صَمَداً لَيْسَ كَمَا يَصِفُهُ النَّصَارَى وَ لَيْسَ كَمَا يَصِفُهُ الْيَهُودُ وَ لَا جِنْسٌ مِنْ أَجْنَاسِ الشِّرْكَ

He said, 'I hereby believe in Allah^{-azwj} the Magnificent, and I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, Individual, Self-Sufficient. He^{-azwj} isn't as the Christians describe Him^{-azwj}, and He^{-azwj} isn't as the Jews describe Him^{-azwj}, nor is He^{-azwj} a species from the species of the 'Al-Shirk'.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ فَاْتَانَنِي بِهِ لِأَهْلِيهِ وَغَمِي الْمُبْطِلُونَ وَأَنَّهُ كَانَ رَسُولَ اللَّهِ ص إِلَى النَّاسِ كَافَّةً إِلَى الْأَحْمَرِ وَالْأَسْوَدِ كُلِّ فِيهِ مُشْتَرِكٌ فَأُبْصِرَ مَنْ أَبْصَرَ وَاهْتَدَى مَنْ اهْتَدَى وَغَمِي الْمُبْطِلُونَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ

And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-azwj} with the Truth. He^{-saww} explained it to its rightful ones and blinded the falsifies, and he^{-saww} was Rasool^{-saww} of Allah^{-azwj} to the people, all of them - to the red and the black. All were common with regards to it. So he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded, **and it would be lost from them, whatever they had been worshipping beforehand, [41:48].**

وَأَشْهَدُ أَنَّ وَلِيَّهُ نَطَقَ بِحُكْمِيهِ وَأَنَّ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ نَطَقُوا بِالْحِكْمَةِ الْبَالِغَةِ وَتَوَارَوْا عَلَى الطَّاعَةِ لِلَّهِ وَفَارَقُوا الْبَاطِلَ وَأَهْلَهُ وَالرَّجْسَ وَأَهْلَهُ وَهَجَرُوا سَبِيلَ الضَّلَالَةِ وَنَصَرَهُمُ اللَّهُ بِالطَّاعَةِ لَهُ وَغَصَمَهُمْ مِنَ الْمَغْصِيَةِ فَهُمْ لِلَّهِ أَوْلِيَاءُ وَلِلَّذِينَ أَنْصَارُ يُحْتَوْنَ عَلَى الْحَيْرِ وَيَأْمُرُونَ بِهِ

And I testify that his^{-saww} successor^{-asws} spoke with his^{-saww} wisdom, and that the one who was before him^{-saww} from the Prophets^{-saww} spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah^{-azwj} and they^{-as} separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah^{-azwj} Helped them^{-as} with the obedience to Him^{-azwj} and Rescued them^{-as} from the disobedience. Thus, they^{-as} were the Guardians^{-asws} of Allah^{-azwj} and the helpers of the Religion, urging upon the goodness and enjoining with it.

آمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَالْكَبِيرِ وَمَنْ ذَكَرْتُ مِنْهُمْ وَمَنْ لَمْ أَذْكُرْ وَآمَنْتُ بِاللَّهِ تَبَارَكَ وَتَعَالَى رَبِّ الْعَالَمِينَ

I believe in the young of them^{-as} and the old, and the ones who were Mentioned from them^{-as} and the ones who were not Mentioned. And I believe in Allah^{-saww} Blessed and High, Lord^{-azwj} of the world'.

ثُمَّ قَطَعَ زُبَارَهُ وَقَطَعَ صَلْبِيًّا كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُنِي حَتَّى أَصْغَ صَدَقَتِي حَيْثُ تَأْمُرُنِي

Then he cut off his strap and his crucifix of gold, which was in his neck, then said, 'Order me until I place my charities wherever you^{-asws} instruct me to'.

فَقَالَ ع هَاهُنَا أَحْ لَكَ كَانَ عَلَى مِثْلِ دِينَكَ وَهُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَهُوَ فِي نِعْمَةٍ كَنِعْمَتِكَ فَتَوَاسَيَا وَبَحَاوَرَا وَ لَسْتُ أَدْعُ أَنْ أُورِدَ عَلَيْكُمَا حَقُّكُمَا فِي الْإِسْلَامِ

He^{-asws} said: 'Over there is a brother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa'alba, and he is in a Bounty like your Bounty. Therefore console each other and co-operate with each other, and I^{-asws} will not let you leave your rights which are upon you in Al-Islam'.

فَقَالَ وَاللَّهِ أَصْلَحَكَ اللَّهُ إِنِّي لَعَنِيَّ وَلَقَدْ تَرَكْتُ ثَلَاثِيَاةَ طُرُقٍ بَيْنَ فَرَسٍ وَفَرَسَةٍ وَ تَرَكْتُ أَلْفَ بَعِيرٍ فَحَقُّكَ فِيهَا أَوْفَرُ مِنْ حَقِّي

He said, 'By Allah^{-azwj}! May Allah^{-azwj} Keep you^{-asws} well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your^{-asws} right are more than my rights'.

فَقَالَ لَهُ أَنْتَ مَوْلَى اللَّهِ وَرَسُولِهِ وَأَنْتَ فِي حَدِّ نَسَبِكَ عَلَى خَالِكَ

He^{-asws} said to him: 'You are a slave of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you are in a limit of your ancestry, upon your state'.

فَحَسُنَ إِسْلَامُهُ وَتَزَوَّجَ امْرَأَةً مِنْ بَنِي فِهْرِ وَأَصْدَقَهَا أَبُو إِبْرَاهِيمَ خَمْسِينَ دِينَاراً مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَأَخْدَمَهُ وَبَوَّأَهُ وَاقَامَ حَتَّى أُخْرِجَ أَبُو إِبْرَاهِيمَ ع فَمَاتَ بَعْدَ مُخْرَجِهِ بِثَمَانٍ وَعِشْرِينَ لَيْلَةً.

He (the narrator) said, 'And excellent was his Islam, and he married a woman from the Clan of Fihri, and Abu Ibrahim^{-asws} paid her dowry of Fifty Dinars from the charity of Ali^{-asws} Bin Abu Talib^{-asws}, and gave him a servant and accommodated him, and looked after him until Abu Ibrahim^{-asws} was brought out (to go to prison). So he died after his^{-asws} exit by twenty-eight nights".⁵⁵

⁵⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 106