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## CHAPTER 45

### AL-JAASIYA

#### (Bowing)

#### (37 VERSES)

#### VERSES 1- 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Jaasiya (45):

Sura Al-Jaasiya (37 verses) was revealed in Makkah.<sup>1</sup>

‘From Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]**. He<sup>-asws</sup> said: ‘Say to those we<sup>-asws</sup> have Favoured upon them with our<sup>-asws</sup> recognition, that they should introduce it to those who do not know. So, when they introduce to them, they would be Forgiven’.<sup>2</sup>

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Kufr in the Book of Allah<sup>-saww</sup> is upon five aspects. From it is Kufr of the rejection, and it is upon two aspects – rejection with knowledge and rejection without knowledge. As for the one who reject without knowledge, they are those Allah<sup>-azwj</sup> has Narrated about them in His<sup>-azwj</sup> Words: **And they are saying, ‘It is not except our life of the world. We are dying and we live, and nothing destroys us except the time’. And there is no knowledge for them with that. Surely, they are only guessing [45:24]**.

And His<sup>-azwj</sup>: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]**. So, they committed Kufr and rejected without knowledge.<sup>3</sup>

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One day Ali<sup>-asws</sup> came and there was firewood upon his neck, so Rasool-Allah<sup>-saww</sup> stood up and hugged him<sup>-asws</sup> until the whiteness of what was under their<sup>-asws</sup> hands was seen, then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! I<sup>-saww</sup> asked Allah<sup>-azwj</sup> to Make you<sup>-asws</sup> to be with me in the Paradise, so He<sup>-azwj</sup> did, and I<sup>-saww</sup> asked Him<sup>-azwj</sup> to Increase (for) me<sup>-saww</sup> and He<sup>-azwj</sup> Increased me<sup>-saww</sup> by your<sup>-asws</sup> offspring, and I<sup>-saww</sup> asked Him<sup>-azwj</sup> to Increase me<sup>-saww</sup> and He<sup>-azwj</sup> Increased me<sup>-saww</sup> by your<sup>-asws</sup> wife<sup>-asws</sup>, and I<sup>-saww</sup> asked Him<sup>-azwj</sup>

<sup>1</sup> تفسیر القمی، ج 2، ص: 293

<sup>2</sup> Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 28

<sup>3</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 2 a

to Increase me<sup>-saww</sup>, so He<sup>-azwj</sup> Increased me<sup>-saww</sup> one who love you<sup>-asws</sup>, and He<sup>-azwj</sup> Increased me<sup>-saww</sup> from without I<sup>-saww</sup> seeking an increase from Him<sup>-azwj</sup>, ones who love those who love you<sup>-asws</sup>.

Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was happy with that, then said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> (be sacrificed) for you<sup>-saww</sup>! One who love those who love me<sup>-asws</sup>?' He<sup>-saww</sup> said: 'Yes, O Ali<sup>-asws</sup>! When it will be the Day of Judgment, a pulpit would be set up for me<sup>-saww</sup>, being of red rubies, intertwined with green aquamarines having seventy thousand stairways for it, between the stairway to the stairway would be present horses of three days (travel).

I<sup>-saww</sup> would ascend upon it, then they will call you<sup>-asws</sup> and the creatures would come forwards to you<sup>-asws</sup> and they would be saying, 'He is not known among the Prophets<sup>-as</sup>!' A Call will Call out: "This is the chief of the successors<sup>-as</sup>!"

Then you<sup>-asws</sup> will ascend and hug me<sup>-saww</sup> upon it, then you<sup>-asws</sup> will grab my<sup>-saww</sup> side, and I<sup>-saww</sup> shall take the Side of Allah<sup>-azwj</sup>, and it is the Truth, and your<sup>-asws</sup> offspring will grab your<sup>-asws</sup> side, and your<sup>-asws</sup> Shias will grab the side of your<sup>-asws</sup> offspring, so where with the Truth go, (except) to the Paradise'.

He<sup>-saww</sup> said: 'When you<sup>-asws</sup> enter the Paradise, you will ascend along with your spouses and descend to your houses, Allah<sup>-azwj</sup> will Reveal unto Maalik: "Open the gates of Hell for My<sup>-azwj</sup> friends to look at what they have been merited with over their enemies!"

So, the gates of Hell would be opened up and they would be notified upon them, and when they find the cool breeze of the Paradise, they will say, 'O Maalik! Can you request Allah<sup>-azwj</sup> for us regarding the lightening of the Punishment from us? We are feeling a wind'. Maalik will say to them: 'Allah<sup>-azwj</sup> Revealed unto me that I open the Gates of Hell for His<sup>-azwj</sup> friends to be looking at you all'.

They would recognise their heads and this one will say, 'O son and so! Were you not hungry, so I satiated you?' And this one will say, 'O so and so! Were you not bare and I clothed you?' And this one will say, 'O so and so! Were you not fearing and I sheltered you?' And this one will say, 'O so and so! Were you not narrating and I concealed upon you?' They would say, 'Yes'. They will say, 'Gift to us from your Lord<sup>-azwj</sup>'.

They will supplicate for them, and they would exit from the Fire to the Paradise, and they will happen to be without an abode (homeless) therein, and they will be named as 'Hell-dwellers'. They will say, 'You asked your Lord<sup>-azwj</sup> to Save us from His<sup>-azwj</sup> Punishment, so (now) supplicate to Him<sup>-azwj</sup> to remove from us by this name (Hell-dwellers) and Make abodes to be for us in the Paradise'.

So, they will supplicate and Allah<sup>-azwj</sup> will Reveal to a breeze and it will go out to the mouths of the inhabitants of the Paradise and make them forget that name, and He<sup>-azwj</sup> would Make abodes for them in the Paradise'. And this Verse was Revealed: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for**

**Him to Recompense a people due to what they had been earning [45:14] – up to His<sup>-azwj</sup> Words: *Evil is what they are judging [45:21]*”<sup>4</sup>.**

‘Ibn Al-Kawa asked Amir Al-Momineen<sup>-asws</sup> about ***the Oft-frequented House [52:4] And the Raised canopy [52:5]***.

Amir Al-Momineen<sup>-asws</sup> said: ‘Woe be unto you! That is Al-Zaraah, a house in the fourth sky facing the Kabah (made) from one pearl. Every day a thousand Angels enter it, nor returning to it up to the Day of Judgment. Therein is a Book of the people of the Paradise from the right door, (Angels) writing the deeds of the people of the Paradise; and therein is a Book of the left door, (Angels) are writing the deeds of the people of the Fire with black pens.

Whenever it is the time of Al-Isha (night), the two (recording) Angels rise up and they are listening from them both what the man had done, and these are the Words of the Exalted: ***This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]*”<sup>5</sup>.**

## MERITS

ابن بابويه: بإسناده، عن عاصم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الجاثية كان ثوابها أن لا يرى النار أبداً، و لا يسمع زفير جهنم و لا شهيقها، و هو مع محمد (صلى الله عليه و آله).

Ibn babuwayh, by his chain, from Aasim, from Abu Baseer,

Abu Abdullah<sup>-asws</sup> has said: ‘The one who recites Surah Al-Jaasiya, its Rewards is that he will never ever see the Fire, nor will he hear the exhalation of Hell, nor its inhalation, and he will be with (Prophet) Muhammad<sup>-saww</sup>’<sup>6</sup>.

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سكن الله روعته يوم القيامة إذا جثا على ركبتيه و سترت عورته،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>-saww</sup> that the one who recites this Chapter (Surah Al-Jaasiya), Allah<sup>-azwj</sup> would Calm down his horror on the Day of Judgement when he kneels upon his knees and He<sup>-azwj</sup> would Veil his nakedness (evil deeds).

و من كتبها و علقها عليه أمن من سطوة كل جبار و سلطان، و كان مهاباً محبوباً و جليلاً في عين كل من يراه من الناس، تفضلاً من الله عز و جل».

And one who writes it and attaches it (as an amulet) would be safe from the influence of every tyrant and authority and would be a beloved one with everyone from the people who looks at him, a Favour from Allah<sup>-azwj</sup> Mighty and Majestic’<sup>7</sup>.

<sup>4</sup> Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 17

<sup>5</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 17 H 34

<sup>6</sup> ثواب الأعمال: 114

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل فام، و ليس يغتب عند الناس أبدا،

And Al-Sadiq<sup>-asws</sup> said: ‘The one who writes it and attaches it (as an amulet) to himself, would be safe from every evil gossip, and he wouldn’t be backbit with the people, ever.

و إذا علق على الطفل حين يسقط من بطن امه، كان محفوظا و محروسا بإذن الله تعالى».

And if it is attached (as an amulet) upon the child when it is cut from the womb of its mother, it would be safe and fortified, by the Permission of Allah<sup>-azwj</sup> the Exalted’.<sup>8</sup>

يُجْمَعُ الْبَيَانُ أَنَّ بِنَ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: وَ مَنْ قَرَأَ سُورَةَ حَم جَائِئِيَّةَ سِتْرَهُ اللَّهُ عَوْرَتَهُ وَ سَكَنَ رَوْعَتَهُ عِنْدَ الْحِسَابِ.

In (the book) Majma Al Bayan – ‘Ubayy Bin Ka’ab,

‘From the Prophet<sup>-saww</sup> having said: ‘And the one who recites Surah Ha Meem (of) Jaasiya, Allah<sup>-azwj</sup> would Cover his nakedness (evil deeds) and Calm his fear during the Reckoning’.<sup>9</sup>

## VERSE 1

حم {1}

### **Ha Meem [45:1]**

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<sup>-asws</sup> – a lengthy Hadeeth in which he<sup>-asws</sup> is saying: ‘And as for: **Ha Meem [45:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد)’.<sup>10</sup>

## VERSES 2 & 3

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

### **A Revelation of the Book from Allah, the Mighty, the Wise [45:2]**

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ نَحْنُ وَلَاةُ أَمْرِ اللَّهِ وَ حَزَنَةُ عِلْمِ اللَّهِ وَ عِبَبَةُ وَحْيِ اللَّهِ .

<sup>7</sup> خواص القرآن

<sup>8</sup> خواص القرآن: 50 «مخطوط»

<sup>9</sup> H 2 – تفسير نور الثقلين، ج 5، ص: 2

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 46 H 3

Muhammad Bin Yahya Al Attar, from Ahmad Bin Abu Zahir, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘We are the Master of the Command of Allah<sup>-azwj</sup>, and the treasurers of the Knowledge of Allah<sup>-azwj</sup>, and the Repositories (Mines) of the Revelation of Allah<sup>-azwj</sup>’.<sup>11</sup>

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ {3}

***Surely in the skies and the earth there are Signs for the Momineen [45:3]***

### **The Signs of Allah<sup>-azwj</sup> for the Momineen**

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

He (the narrator) said, ‘And I heard him (Abu Ja’far<sup>-asws</sup>) saying: ‘They are belying our<sup>-asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the successors<sup>-asws</sup>, all of them<sup>-asws</sup>’.<sup>12</sup>

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

And Ali Bin Ibrahim said,

‘The Signs are Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, and the evidence upon that are the words of Amir Al-Momineen<sup>-asws</sup>: ‘There is no ‘Sign’ of Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!’<sup>13</sup>

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

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

From Abu Ja’far<sup>-asws</sup> having said, Amir Al-Momineen<sup>-asws</sup> was saying: ‘There is no ‘Sign’ of Allah<sup>-azwj</sup> Mighty and Majestic which is greater than I<sup>-asws</sup>, nor a News from Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!’<sup>14</sup>

### **VERSE 4**

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ {4}

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 11 H 1

<sup>12</sup> (Extract) تفسير القمي 1: 199.

<sup>13</sup> تفسير القمي 1: 309.

<sup>14</sup> (Extract) الكافي 1: 161 / 3

***And in your (own) creation, and what He Spread out from animals, there are Signs for a people who are certain [45:4]***

ابن بابويه، قال: حدثنا علي بن الحسين، قال: حدثنا محمد بن الحسين الكوفي، قال: حدثنا محمد بن محمود، قال: حدثنا أحمد بن عبد الله الهذلي، قال: حدثنا أبو حفص الأعمش، عن عنبسة بن الأهر، عن يحيى بن عقيل، عن يحيى بن النعمان، قال: كنت عند الحسين (عليه السلام)، إذ دخل عليه رجل من العرب مثلثا أسمر شديد السمرة، فسلم فرد الحسين (عليه السلام)، فقال: يا ابن رسول الله، مسألة؟ فقال: «هات».

Ibn Babuwayh said, 'Ali Bin Al Husayn narrated to us, from Muhammad Bin Al Husayn Al Kufy, fom Muhammad Bin Mahmood, from Ahmad Bin Abdullah Al Hazli, from Abu Jafs Al Amsh, from Anbasa Bin Al Azhar, from Yahya Bin Aqeel, from Yahya Bin Al Nu'man who said,

'I was in the presence of Al-Husayn<sup>-asws</sup> when a man from the Arabs came. He was of brown complexion, intensely brown. He greeted, and Al-Husayn<sup>-asws</sup> returned (the greeting). He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! (I have) a question? So he<sup>-asws</sup> said: 'Ask!'

فقال: كم بين الإيمان و اليقين؟ قال: «أربع أصابع»، قال: كيف؟ قال: «الإيمان ما سمعناه، و اليقين ما رأيناه، و بين السمع و البصر أربع أصابع».

He said, 'How much is between the Eman and the certainty?' He<sup>-asws</sup> said: 'Four fingers'. He said, 'How?' He<sup>-asws</sup> said: 'The Eman is what you hear it, and the certainty is what you see it. And between the ears and the eyes (there is a distance of) four fingers"<sup>15</sup>.

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى الْأَرْضَ دَحَاهَا مِنْ تَحْتِ الْكَعْبَةِ، ثُمَّ بَسَطَهَا عَلَى الْمَاءِ، فَأَحَاطَتْ بِكُلِّ شَيْءٍ، فَفَحَرَّتِ الْأَرْضُ وَ قَالَتْ: أَحَاطَتْ بِكُلِّ شَيْءٍ فَمَنْ يَغْلِبُنِي وَ كَانَ فِي كُلِّ أُذُنٍ مِنْ آذَانِ الْخُوتِ سِلْسِلَةٌ مِنْ ذَهَبٍ - مَقْرُونَةُ الطَّرَفِ بِالْعَرْشِ، فَأَمَرَ اللَّهُ الْخُوتَ فَتَحَرَّكَ فَتَكَفَّاتِ الْأَرْضُ بِأَهْلِهَا - كَمَا تَتَكَفَّ السَّفِينَةُ عَلَى وَجْهِ الْمَاءِ [و] قَدْ اشْتَدَّتْ أَمْوَاجُهُ وَ لَمْ تَسْتَطِعِ الْأَرْضُ الْإِمْتِنَاعَ،

When Allah<sup>-azwj</sup> the Exalted Created the earth, He<sup>-azwj</sup> Spread it beneath the Kabah, then Extended it upon the water, so it overcame everything. So the earth prided and it said, 'I have overcome everything, so who can overcome me?' And it was so that in each ear from the ears of the whale was a chain of gold, couple with the side of the Throne. So Allah<sup>-azwj</sup> Commanded the whale, and it moved, so the earth swayed with its inhabitants like the swaying of the ship upon the surface of the water, and its waves had intensified, and the earth was not able to prevent it.

فَفَحَرَ الْخُوتُ وَ قَالَ: غَلَبْتُ الْأَرْضَ الَّتِي أَحَاطَتْ بِكُلِّ شَيْءٍ، فَمَنْ يَغْلِبُنِي

So, the whale prided and said, 'I overcame the earth which had overcome everything, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ فَأَرْسَاهَا، وَ ثَقَّلَ الْأَرْضَ بِهَا، فَلَمْ يَسْتَطِعِ الْخُوتُ أَنْ يَتَحَرَّكَ، فَفَحَرَّتِ الْجِبَالُ وَ قَالَتْ: غَلَبْتُ الْخُوتَ الَّذِي غَلَبَ الْأَرْضَ، فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the mountain and sent it, and the earth was heavy with it, and the whale was not able to move. So the mountain prided and said, 'I overcame the whale which have overcome the earth. So who can overcome me?'

كفاية الأثر: 232. 15



فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْحَدِيدَ فَقَطَّعَتْ بِهِ الْجِبَالَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَّرَ الْحَدِيدُ وَ قَالَ: غَلَبْتُ الْجِبَالَ الَّتِي غَلَبَتْ الْخُوتَ فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the iron, and the mountain was cut with it, and there did not happen to be any defence with it nor a prevention. So the iron prided and said, 'I overcame the mountain which had overcome the whale. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ، فَأَلَانَتْ الْحَدِيدَ وَ فَوَّقَتْ أَجْزَاءَهُ- وَ لَمْ يَكُنْ عِنْدَ الْحَدِيدِ دِفَاعٌ وَ لَا امْتِنَاعٌ.

Allah<sup>-azwj</sup> Mighty and Majestic Created the fire, so it softened the iron and fragmented its parts, and there did not happen to be a defence with the iron nor a prevention.

فَفَخَّرَتِ النَّارُ وَ قَالَتْ: غَلَبْتُ الْحَدِيدَ الَّذِي غَلَبَ الْجِبَالَ، فَمَنْ يَغْلِبُنِي

The fire prided and said, 'I overcame the iron which had overcome the mountain. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ، فَأَطْفَأَ النَّارَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ، فَفَخَّرَ الْمَاءُ وَ قَالَ: غَلَبْتُ النَّارَ الَّتِي غَلَبَتْ الْحَدِيدَ، فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the water, and it extinguished the fire, and there did not happen to be a defence with it nor a prevention. So the water prided and said, 'I overcame the fire which had overcome the iron. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ فَأَيَّسَتْ الْمَاءَ، فَفَخَّرَتِ الرِّيحُ، وَ قَالَتْ: غَلَبْتُ الْمَاءَ الَّذِي غَلَبَ النَّارَ، فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the wind, and is dried up the water. So the wind prided and said, 'I overcame the water which had overcome the fire. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْإِنْسَانَ- فَصَرَفَ الرِّيحَ عَنْ مَجَارِيهَا بِالْبُنْيَانِ [فَفَخَّرَ الْإِنْسَانُ] وَ قَالَ: غَلَبْتُ الرِّيحَ الَّتِي غَلَبَتْ الْمَاءَ فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the human being, and he changed the (direction) of the wind away from its flow by the construction. So the human being prided and said, 'I overcame the wind which had overcome the water, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْمَوْتِ فَأَمَاتَ الْإِنْسَانَ، فَفَخَّرَ مَلَكُ الْمَوْتِ وَ قَالَ: غَلَبْتُ الْإِنْسَانَ الَّذِي غَلَبَ الرِّيحَ فَمَنْ يَغْلِبُنِي

Allah<sup>-azwj</sup> Mighty and Majestic Created the Angel of death, and he killed the human being. So the Angel of death prided and he said, 'I overcame the human being who had overcome the wind. So ,who can overcome me?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا الْقَهَّارُ الْعَلَّابُ الْوَهَّابُ، أَغْلِبُكَ وَ أَغْلِبُ كُلَّ شَيْءٍ، فَذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ.

Allah<sup>-azwj</sup> Mighty and Majestic Said: “I<sup>-azwj</sup> am the Compeller, the Overcomer, the Provider. I<sup>-azwj</sup> Overcome you and I<sup>-azwj</sup> Overcome everything. These are the Words of the Exalted: **and to Him return the matters, all of it [11:123]**’.<sup>16</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حَبِيبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَاءَ فَاضْطَرَمَّ نَاراً ثُمَّ أَمَرَ النَّارَ فَحَمَدَتْ فَارْتَفَعَ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرِّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A’ala, from Muhammad Bin Muslim who said:

Abu Ja’far<sup>-asws</sup> said to me: ‘Everything used to be water, **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7]**. So Allah<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> Mention, Commanded the water, and a fire was ignited. Then He<sup>-azwj</sup> Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah<sup>-azwj</sup> Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, ‘I am the greatest army of Allah<sup>-azwj</sup>’, and the wind said, ‘I am the greatest army of Allah<sup>-azwj</sup>’, and the fire said, ‘I am the greatest army of Allah<sup>-azwj</sup>’. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto the wind: “You are My<sup>-azwj</sup> greatest army’.<sup>17</sup>

## VERSE 5

وَاحْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ {5}

**And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَغْتَةً مَنْ يَزْرَعُ خَيْرًا يَحْصُدْ غَبَطَةً وَ مَنْ يَزْرَعُ شَرًّا يَحْصُدْ نَدَامَةً وَ لِكُلِّ زَاوٍعٍ مَا زَرَعَ وَ لَا يَسْبِقُ الْبَطِيءُ مِنْكُمْ حَظَّهُ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُعَدَّرْ لَهُ مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ وَ مَنْ أُفِي شَرًّا فَاللَّهُ وَقَاهُ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from ibn Faddal from those whom has mentioned (in his book) the following from Abu’ Abd Allah<sup>-asws</sup>:

Abu Abd Allah<sup>-asws</sup> has said: ‘You live in a period of time that is depleting continuously and (was made available to you) in calculated days. Death comes suddenly. Whoever sows

<sup>16</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 73 (Extract)

<sup>17</sup> Al Kafi – H 14516

goodness will harvest what is very much sought after. Whoever sows evil will harvest regret. Every farmer finds what he has planted. The sustenance of the slow-moving ones among you will not move ahead of him and the greedy will not achieve what is not assigned for him. Whoever does good, Allah<sup>-azwj</sup> Grants him good and whoever safeguards against evil, Allah<sup>-azwj</sup> Protects him'.<sup>18</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَ رَأَيْتَ لَوْ أَنَّ رَجُلًا دَخَلَ بَيْتَهُ وَ أَغْلَقَ بَابَهُ أَ كَانَ يَسْقُطُ عَلَيْهِ شَيْءٌ مِنَ السَّمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hiaasen ibn 'Atiyah from 'Umar ibn Yazid who has said the following:

'Abu Abd Allah<sup>-asws</sup> has said: 'Do you think the sustenance of a man who stays in his home and closes his door, his sustenance will not fall from the sky?'<sup>19</sup>

### Glad tidings for those who use their intellects

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: قَبَشَرُ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ.

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said to me: 'O Hisham! Allah<sup>-azwj</sup> Blessed and Exalted has Given glad tidings for the people of the intellect and the understanding in His<sup>-azwj</sup> Book, so He<sup>-azwj</sup> Said: **therefore give glad tidings to My servants [39:17] Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18]'**.

و قال: (إن في اختلاف الليل و النهار و ما أنزل الله من السماء من رزق فأخيا به الأرض بعد موتها و تصريف الرياح و السحاب المسخر بين السماء و الأرض لآياتٍ لقوم يعقلون).

And Said: **And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5]'**<sup>20</sup>

### The changing winds

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رِثَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ

<sup>18</sup> Al-Kafi, Vol. 2, H. 3024

<sup>19</sup> Al-Kafi, vol. 5, H. 8344, Ch. 5, h, 2 78 : ص 5 ج : 5

<sup>20</sup> الكافي 1: 12 / 10

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْخَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغَضَّبُ

'I asked Abu Ja'far<sup>-asws</sup> about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has armies of winds by which He<sup>-azwj</sup> Punishes whomsoever that He<sup>-azwj</sup> so Wishes to from the ones who disobey Him<sup>-azwj</sup>, and from every wind from these is an Angel allocated to it. So if Allah<sup>-azwj</sup> Intends to Punish a people by some kind of torment, He<sup>-azwj</sup> Reveals to the Angel in charge of that particular type of the winds by which He<sup>-azwj</sup> Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُمْ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادَ فَكَثِيفَ كَانَ عَذَابِي وَ نُذِرْ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحِ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He<sup>-asws</sup> said: 'And for every wind from these is a name. Have you not heard the Words of the High<sup>-azwj</sup>: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqeem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah<sup>-azwj</sup> Punishes the ones who disobey Him<sup>-azwj</sup>'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِعٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ بِمَا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He<sup>-asws</sup> said: 'And Allah<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> mention has winds of Mercy which occur, and others besides that which He<sup>-azwj</sup> Displays His<sup>-azwj</sup> Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah<sup>-azwj</sup>, and from these are winds which Allah<sup>-azwj</sup> has Counted in His<sup>-azwj</sup> Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ الشَّمَالُ وَالْجَنُوبُ وَالصَّبَا وَالذَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّ شَيْئاً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبْتِ الْحَرَامِ قِفَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرْبَ بَجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah<sup>-azwj</sup> Intends the North wind to blow, He<sup>-azwj</sup> Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah<sup>-azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجُنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجُنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah<sup>azwj</sup> Intends to Send the South winds, He<sup>azwj</sup> Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Al-Saba* wind, He<sup>azwj</sup> Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دُبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدُّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدُّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Daboura*, He<sup>azwj</sup> Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجُنُوبِ وَ رِيحُ الدُّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja’far<sup>asws</sup> said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.<sup>21</sup>

## VERSE 6

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6}

**These are the Verses (Signs) of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]**

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألتني أبو قرة المحدث صاحب شبرمة أن أدخله على أبي الحسن الرضا (عليه السلام) – إلى أن قال – و سأله عن قول الله عز و جل: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

<sup>21</sup> Al Kafi – H 14511

'Qarat Al-Muhaddith, a companion of Shabramat (a judge), asked me if I could get him permission to see Abu Al-Hassan Al-Reza<sup>-asws</sup> – until he said, 'And ask him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa [17:1]**'.

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لئيريه من آياتنا،

So Abu Al-Hassan<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted has Informed that He<sup>-azwj</sup> Made him<sup>-saww</sup> to journey, and then Informed as to why He<sup>-azwj</sup> Made him<sup>-saww</sup> to journey, so He<sup>-azwj</sup> Said: **in order to Show him form Our Signs [17:1]**.

فآيات الله غير الله، فقد أَعَدَر و بين لم فعل به ذلك، و ما رآه و قال: فَبَإَيِّ حَدِيثٍ بَعَدَ اللَّهُ وَ آيَاتِهِ يُؤْمِنُونَ، فَأَخْبَرَ أَنَّهُ غَيْرَ اللَّهِ.

Thus, the Signs of Allah<sup>-azwj</sup> are other than Allah<sup>-azwj</sup> and He<sup>-azwj</sup> has Given the reason as to how He<sup>-azwj</sup> welcomed him<sup>-saww</sup> and what he<sup>-saww</sup> saw: **These are the Signs of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]**. Thus, He<sup>-azwj</sup> Informed that (the Signs) were other than Allah<sup>-azwj</sup>.<sup>22</sup>

## VERSES 7 - 11

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ {7}

**Woe is for every sinful liar [45:7]**

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا بَا النُّعْمَانِ لَا تَكْذِبْ عَلَيْنَا كَذِبَةً فَتُسَلَبَ الْحَيَافَةَ وَلَا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا فَتَتَكُونَ ذَنْبًا وَلَا تَسْتَأْكِلِ النَّاسَ بِنَا فَتَفْتَقِرَ فَإِنَّكَ مَوْفُوفٌ لَا تَحَالَةَ وَ مَسْئُولٌ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَإِنْ كَذَبْتَ كَذَّبْنَاكَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Al Numan who said,

'Abu Ja'far<sup>-asws</sup> said: 'O Abu Al Numan! Do not lie upon us<sup>-asws</sup> with a lie for your uprightness will be nullified, nor seek to be a head (chief) for you will become a tail (follower), nor devour the people through us<sup>-asws</sup> for you will be impoverished. You will inevitably be Paused and Questioned. If you are truthful, we<sup>-asws</sup> shall ratify you, and if you have lied, we<sup>-asws</sup> shall belie you!'<sup>23</sup>

الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ عَمِيرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ لَوْلَيْدِهِ انْقُطِعُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جَدٍّ وَ هَزَلٍ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Mihran, from Ibn Ameyra, from the one who narrated it,

<sup>22</sup> الاحتجاج 2: 405

<sup>23</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 1

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ali Bin Al-Husayn<sup>-asws</sup> saying to his<sup>-asws</sup> son: ‘Fear the lie, the small from it and the big in every seriousness and jest, for when the man lies regarding the small, he becomes audacious upon the big.

أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ قَالَ مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صِدْقًا وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى يَكْتُبَهُ اللَّهُ كَذِبًا.

Don’t you know that Rasool-Allah<sup>-saww</sup> said: ‘The servant does not cease to be truthful until Allah<sup>-azwj</sup> Writes him as a truthful, and the servant does not cease to be lying until Allah<sup>-azwj</sup> Writes him as a liar’.<sup>24</sup>

الكافي عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْكَذَّابَ يَهْلِكُ بِالْبَيِّنَاتِ وَيَهْلِكُ أَتْبَاعُهُ بِالشُّبُهَاتِ.

(The book) ‘Al Kafi’ – from Ali Bin Al Hakam, from Aban, from Umar Bin Yazeed who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The liar is destroyed by the proofs, and his followers are destroyed by the suspicions’.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاجِهُ الْفَاجِرَ وَلَا الْأَمَقَّ وَلَا الْكَذَّابَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Muhammad ibn Yusuf from Muyassir who has narrated the following:

‘Abu Abd Allah<sup>-asws</sup> has said: ‘It is not proper for a Muslim to establish friendship and brotherhood with a blatant sinner, a silly person or a liar’.<sup>26</sup>

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {8}

***He hears the Verses of Allah being recited to him, then he becomes arrogant as if he had not heard these, therefore give him the news of a painful Punishment [45:8]***

وهو صاحب يوم غدیر خم إذ قال هو وصاحبه - حين نصبني رسول الله صلى الله عليه وآله لولائي - فقال: (ما يألو أن يرفع خسيسته) وقال الآخر: (ما يألو رفعاً بضبع ابن عمه) وقال لصاحبه - وأنا منصوب -: (إن هذه هي الكرامة). فقطب صاحبه في وجهه وقال: لا والله لا أسمع له ولا أطيع أبداً ثم اتكأ عليه ثم تمطى وانصرفا، فأنزل الله فيه: (فلا صدق ولا صلى ولكن كذب وتولى ثم ذهب إلى أهله يتمطى، أولى لك فأولى، ثم أولى لك فأولى)، وعيدا من الله له وانتهازا.

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when the Messenger of Allah<sup>-saww</sup> established my<sup>-asws</sup> Wilayah – so he said, ‘He<sup>-saww</sup> never misses an opportunity to elevate (the status of) his<sup>-saww</sup> relative’. So the other one said, ‘He<sup>-saww</sup> never misses an opportunity to elevate the son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-asws</sup>’. So he said to his companion – and he<sup>-asws</sup> had already been appointed -, ‘This is a prestige for him<sup>-asws</sup>’. So his companion had a frown on his face and said, ‘No, by Allah<sup>-azwj</sup>, I will not listen to him<sup>-asws</sup>, nor will I obey him<sup>-asws</sup> ever’. Then he leaned upon him, stretched out and left. So Allah<sup>-azwj</sup>

<sup>24</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 2

<sup>25</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 10

<sup>26</sup> Al-Kafi, vol. 2, H. 2815, Ch. 159, h, 5 ج الكافي 376 : ص 2



Revealed with regards to it “[75:31] *So he did not accept the truth, nor did he pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness. [75:34] Nearer to you (is destruction) and nearer, [75:35] Again (consider how) nearer to you and nearer.*” (an extract)<sup>27</sup>

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {9}

***And when he learns anything from Our Signs (Verses), he takes it in mockery. Those, for them would be an abasing Punishment [45:9]***

و سألت جبرئيل (عليه السلام) أن يستعفي لي من تبليغ ذلك إليكم - أيها الناس - لعلمي بقلة المتقين، وكثرة المنافقين، وإدغال الأثمين، و ختل المستهزئين، الذين وصفهم الله في كتابه بأنهم يَقُولُونَ بِاللَّسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

(In a lengthy Hadeeth during the Farewell Hajj, Rasool Allah<sup>-saww</sup> says): And I<sup>-saww</sup> asked Jibraeel<sup>-as</sup> to exempt me<sup>-saww</sup> from delivering that to you all – O you people – due to my<sup>-saww</sup> knowledge of the scarcity of the pious ones and abundance of the hypocrites, and the corruption of the sinners, and the deception of the mockers (of the Words of Allah<sup>-azwj</sup>), those whom Allah<sup>-azwj</sup> has Described in His<sup>-azwj</sup> Book that: ***They are saying with their tongues what isn't in their hearts [48:11].*** (An extract).<sup>28</sup>

مِنْ وَرَائِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ {10}

***(Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from other than Allah, and for them would be a mighty Punishment [45:10]***

أَبِي رَجْمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الشَّاذْكُونِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْخُلُودِ فِي الْجَنَّةِ وَ النَّارِ قَالَ إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّهُمْ نَبَّأَتْهُمْ كَانَتْ فِي الدُّنْيَا لَوْ خُلِدُوا فِيهَا أَنْ يَعْصُوا اللَّهَ أَبَدًا وَ إِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّهُمْ نَبَّأَتْهُمْ كَانَتْ فِي الدُّنْيَا لَوْ بَقُوا أَنْ يُطِيعُوا اللَّهَ أَبَدًا مَا بَقُوا فَالْيَتَابُ تُخْلَدُ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى فُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ قَالَ عَلَى نَبِيِّهِ.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Shazkowni, from Ahmad Bin Yunus, from Abu Hashim who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the eternity in the Paradise and the Fire. He<sup>-asws</sup> said: ‘But rather eternity is for the people of the Fire in the Fire because their intentions when they were in the world was such that had they remained therein eternally, they would have disobeyed for ever; and the eternity for the people of the Paradise in the Paradise is because their intentions when they were in the world were such that had they remained

<sup>27</sup> Kitab Suleym Bin Qays Al Hilali – H 14

<sup>28</sup> روضة الواعظين: 89



they would have obeyed Allah<sup>-azwj</sup> forever, for as long as they had remained. Thus the intentions of those ones and these ones were eternal'. Then he<sup>-asws</sup> recited the Words of the High [17:84] **Say: Every one acts according to his own disposition**. He<sup>-asws</sup> said: 'Upon his intention'.<sup>29</sup>

هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ {11}

***This is Guidance, and those whom committed Kufr with the Signs of their Lord, for them would be a painful Punishment due to uncleanness (doubt) [45:11]***

محمد بن الحسن الصفار: عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «الرجس: هو الشك، و لا نشك في ديننا أبدا».

Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Khalid Al-Taylasany, from Sayf Bin Umeyra, from Abu Baseer,

'Abu Ja'far<sup>-asws</sup> has said: 'The uncleanness (الرجس) – It is the doubt, and we<sup>-asws</sup> do not doubt in our<sup>-asws</sup> Religion, ever'.<sup>30</sup>

## VERSES 12 & 13

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12}

***Allah is the One Who Subdued for you the sea in order for the ships to sail in it by His Command, and for you to seek from His Grace, and perhaps you would be grateful [45:12]***

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {13}

***And He Subdued for you (O Imam) whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]***

في أمالي شيخ الطائفة قدس سره بإسناده إلى أبي جعفر الباقر عليه السلام حديث طويل وفيه أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِعَلِّي عَلَيْهِ السَّلَامُ قُلْ مَا أَوَّلُ نِعْمَةٍ أَبْلَاكَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْعَمَ عَلَيْكَ بِهَا؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

<sup>29</sup> ILLAL AL SHARAIE – V 2 Ch 299 H 1

<sup>30</sup> بصائر الدرجات: 13 / 226.

'From Abu Ja'far Al-Baqir<sup>-asws</sup>, there is a lengthy Hadeeth, and in it (he<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'Say, what is the first Bounty Allah<sup>-azwj</sup> Mighty and Majestic Tried you<sup>-asws</sup> with and Favoured you<sup>-asws</sup> upon with it?'

قَالَ: أَنْ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا التَّاسِعَةُ؟ قَالَ: أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Created me<sup>-asws</sup>' – until he<sup>-saww</sup> said: 'And what is the ninth? He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Subdued for me<sup>-asws</sup>, His<sup>-azwj</sup> sky, and His<sup>-azwj</sup> earth and whatever is contained therein, and whatever is between the two, from His<sup>-azwj</sup> creatures'. He<sup>-saww</sup> said: 'You<sup>-asws</sup> speak the truth'.<sup>31</sup>

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابي الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجبرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

Regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. [45:13]**, said, 'Compelled them to be in their<sup>-asws</sup> (Imams<sup>-asws</sup>) obedience.'<sup>32</sup>

## VERSE 14

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ {14}

**Say to those who believe, to let-off those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14]**

قال: روي عن أبي عبد الله (عليه السلام)، أنه قال: «أيام الله المرجوة ثلاثة: يوم قيام القائم (عليه السلام)، و يوم الكرة، و يوم القيامة».

And in has been reported from Abu Abdullah<sup>-asws</sup> having said; 'They hoped for days of Allah<sup>-azwj</sup> are three – The day of the rising of Al-Qaim<sup>-asws</sup>, and the day of the return (Raj'at), and the Day of Judgement'.<sup>33</sup>

ثم قال علي بن إبراهيم: حدثنا أبو القاسم، قال: حدثنا محمد بن عباس، قال: حدثنا عبد الله بن موسى، قال: حدثنا عبد العظيم بن عبد الله الحسني، قال: حدثنا عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قال: قل للذين منا عليهم بمعرفتنا أن يعرفوا الذين لا يعلمون، فإذا عرفوهم فقد غفروا لهم».

Then Ali Bin Ibrahim said, 'Abu Al-Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Bin Abdullah Al-Hasny, from Umra Bin Rasheyd, from Dawood Bin Kaseer,

Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of**

<sup>31</sup> H 79 – تفسير نور الثقلين، ج4، ص: 213

<sup>32</sup> Basaair Al Darajaat – P 2 CH 6 Rare H 1

<sup>33</sup> تأويل الآيات 2: 576 / 3.

**Allah [45:14]**, he<sup>-asws</sup> said: ‘Say to those whom we<sup>-asws</sup> have conferred (granted) our<sup>-asws</sup> Wilayah upon, that they should make understand those who do not know. So, when they do make them understand, so they have sought Forgiveness for them’.<sup>34</sup>

حدثنا أبو القاسم، عن محمد بن عباس، عن عبد الله بن موسى، عن عبد العظيم الحسني، عن عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله عليه السلام في قول الله عز وجل: قل للذين آمنوا يغفروا للذين لا يرجون أيام الله. قال: قل للذين آمنوا عليهم بمعرفتنا أن يعرفوا الذين لا يعلمون، فإذا عرفوهم فقد غفروا لهم.

Abu Al Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Al Husna, from Umar Bin Rusheyd, from Dawood Bin Kaseer,

‘From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]**. He<sup>-asws</sup> said: ‘Say to those whom we<sup>-asws</sup> have Favoured upon them with our<sup>-asws</sup> recognition, that they should introduce it to those who do not know. So, when they introduce to them, they would be Forgiven’.<sup>35</sup>

## VERSE 15

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

**One who acts righteously, so it is for himself, and one who does evil, so it would be against him, then you will be returning to your Lord [45:15]**

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه وآله) في المسجد والناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلُّ أَعْمَاهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئا من القرآن.

Then Ali Bin Ibrahim said, ‘Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareyshi,

Abu Ja’far<sup>asws</sup> has said: ‘Amir-ul-Momineen<sup>asws</sup> said in a loud voice after the passing away of Rasool-Allah<sup>saww</sup>, in the Masjid, and the people had gathered, **[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain**. So Ibn Abbas said to him<sup>asws</sup>, ‘O Abu Al-Hassan<sup>asws</sup>! Why did you<sup>asws</sup> say what you<sup>asws</sup> said?’ He<sup>asws</sup> said: ‘I<sup>asws</sup> recited something from the Quran’.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا، أفتشهد على رسول الله (صلى الله عليه وآله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه وآله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, ‘You<sup>asws</sup> have said a command’. He<sup>asws</sup> said: ‘Yes. Allah<sup>azwj</sup> the High is Saying in His<sup>azwj</sup> Book **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids**

<sup>34</sup> تفسير القتي 2: 294.

<sup>35</sup> Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 28

**you, keep back.** Did you testify to Rasool-Allah<sup>saww</sup> having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah<sup>saww</sup> bequeathing it to you<sup>asws</sup>'. He<sup>asws</sup> said: 'So had you not pledged your allegiance to me<sup>asws</sup>? He said, 'The people gathered around Abu Bakr, and I was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْفَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمْ بُكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ».

So Amir-ul-Momineen<sup>asws</sup> said: 'Just as the people of the calf had gathered around the calf. This here is your trial, and your example **[2:17] Their example is like the example of one who kindled a fire, but when it had illumined all around him, Allah Took away their light, and left them in utter darkness - they do not see [2:18] Deaf, dumb (and) blind, so they will not be returning'**.<sup>36</sup>

ابن بابويه: بإسناده، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الله تعالى: هل يجبر عباده على المعاصي؟ فقال: «بل يخبرهم و يمهلهم حتى يتوبوا».

Ibn Babuwayh, by his chain, from Ibrahim Bin Abu Mahmoud,

'Abu Al-Hassan Al-Reza<sup>-asws</sup>, replied when I asked him<sup>-asws</sup> about Allah<sup>-azwj</sup> the Exalted, does He<sup>-azwj</sup> Compel His<sup>-azwj</sup> servants upon the disobedience?' So he<sup>-asws</sup> said: 'But, He<sup>-azwj</sup> Gives them the option, and Reprieves them until they repent'.

ثم قال (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، أنه قال: من زعم أن الله تعالى يجبر عباده على المعاصي، و يكلفهم ما لا يطيقون، فلا تأكلوا ذبيحته، و لا تقبلوا شهادته، و لا تصلوا وراءه، و لا تعطوه من الزكاة شيئاً».

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The one who alleges that Allah<sup>-azwj</sup> Compels His<sup>-azwj</sup> servants upon the disobedience and Assigns them with what they cannot bear, so do not eat their slaughtered (meat), and do not accept their testimonies, and do not pray (Salat) behind them, and do not give them anything from the Zakat'.<sup>37</sup>

## VERSES 16 - 19

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ {16}

**And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophethood, and Sustained them from the goodly things, and Merited them over the worlds [45:16]**

<sup>36</sup> تفسير القمي 2: 301

<sup>37</sup> (Extract) عيون أخبار الرضا (عليه السلام) 1: 124 / 16

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يا بني إسرائيل. قال: «هي خاصة بآل محمد».

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

## Meaning of 'The Children of Israel'

### 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 عناني».

From Abu Dawood, from the one who heard Rasool-Allah<sup>-saww</sup> saying: 'I<sup>-saww</sup> am a servant of Allah<sup>-azwj</sup> and my<sup>-saww</sup> name is Ahmad, and I<sup>-saww</sup> am a servant of Allah<sup>-azwj</sup> and my<sup>-saww</sup> name is Israel. Thus, whatever He<sup>-azwj</sup> Commanded it, so He<sup>-azwj</sup> has Commanded me<sup>-saww</sup>, and whatever He<sup>-azwj</sup> has Meant it, so He<sup>-azwj</sup> has Meant me<sup>-saww</sup>'.<sup>39</sup>

### 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 عيص توأمين، فولد عيص ثم ولد يعقوب، فسمي يعقوب لأنه خرج بعقب أخيه عيص، 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<sup>-asws</sup> having said: 'It was so that Yaqoub<sup>-as</sup> and Ays were twins, and Ays was born then Yaqoub<sup>-as</sup> was born. Therefore Yaqoub<sup>-as</sup> was named as such because he<sup>-as</sup> came after his<sup>-as</sup> brother Ays. And Yaqoub<sup>-as</sup>, he<sup>-as</sup> is Israel, and the meaning of 'Israel' is 'servant of Allah<sup>-azwj</sup>'. 'Isra' (means) servant, and 'El' means Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>40</sup>

وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِّنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17}

**And We gave them clear Arguments from the matter, but they did not differ except from after the knowledge had come to them in envy between them. Surely your Lord will Judge between them on the Day of Judgment regarding what they had been differing in [45:17]**

<sup>38</sup> تفسير العياشي 1: 44 / 44

<sup>39</sup> تفسير العياشي 1: 45 / 44

<sup>40</sup> علل الشرائع: 1 / 43

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَفَى النَّبِيُّ ص حَسَنًا وَ حُسَيْنًا فَقَالَ أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَ أَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَأَمَةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ثُمَّ التَّقَتِ النَّبِيُّ ص إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ ع

Ali ibn Ibrahim has narrated from his father from certain individuals of his people, who from al-Qaddah who has narrated the following from Abu Abd Allah<sup>-asws</sup>:

Amir-ul-Momineen<sup>-asws</sup> has said: The Holy Prophet read the following for the protection of Al-Hassan<sup>-asws</sup> and Al-Hussain<sup>-asws</sup>:

I seek protection for both of you with the perfect words of Allah<sup>-azwj</sup>, with all of His<sup>-azwj</sup> beautiful, universal names against the evil of the poisonous ones, that which causes worry, all the Evil-eyes, and the envious ones when they exercise their envy. The Holy Prophet<sup>-saww</sup> then turned to us saying, This is how Ibrahim<sup>-as</sup> sought protection for Ismail<sup>-as</sup> and Ishaq<sup>-as</sup>.<sup>41</sup>

وَ إِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy (an extract).<sup>42</sup>

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18}

***Then We have Made you to be upon a Law from the Command, therefore follow it and do not follow the whims of those who do not know [45:18]***

و عنه: عن أحمد بن الحسن القطان (رحمه الله) قال: حدثنا أحمد بن يحيى، عن بكر بن عبدالله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحذب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبدالله بن عبيد، عن أبي معمر السعداني،

And from him, from Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysapouri, from the book of his father, from Talha Bin Zayd, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

أن رجلا قال له أمير المؤمنين علي بن أبي طالب (عليه السلام): «إياك أن تفسر القرآن برأيك حتى تفقهه عن العلماء، فإنه رب تنزيل يشبه كلام البشر، و هو كلام الله، و تأويله لا يشبه كلام البشر، كما ليس شيء من خلقه يشبهه،

'There was a man, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to him: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones<sup>-asws</sup>, for it is such that the Lord<sup>-azwj</sup> Revealed it in a Speech of the humans, and it is the

<sup>41</sup> Al-Kafi, Vol. 2, H. 3406

<sup>42</sup> Al-Kafi, Vol. 8, H.14449

Speech of Allah<sup>-azwj</sup>. And its explanation cannot be resembled with the speech of the humans just as there isn't anything from His<sup>-azwj</sup> creatures resembling Him<sup>-azwj</sup>.

كذلك لا يشبه فعله تبارك و تعالى شيئا من أفعال البشر، و لا يشبه شيء من كلامه كلام البشر، و كلام الله تبارك و تعالى صفته، و كلام البشر أفعالهم، فلا تشبه كلام الله بكلام البشر فتهلك و تضل.

Similar to that, His<sup>-azwj</sup> Deed, the Blessed and Exalted, nothing can resemble it from the deeds of the humans, nor can anything from His<sup>-azwj</sup> Speech resemble the speech of the humans. And the Speech of Allah<sup>-azwj</sup> is His<sup>-azwj</sup> Attribute, and the speech of the humans is their deed. Therefore, do not resemble the Speech of Allah<sup>-azwj</sup> with the speech of the humans, for you will be destroyed and stray'.<sup>43</sup>

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ  
{19}

***They will never avail anything from Allah about you, and surely the unjust ones are guardians of each other, and Allah is the Guardian of the pious [45:19]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعُبَيْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجْجِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ هُمْ بِتِلْكَ الْأَمَانَةِ وَ لَا الْوَفَاءِ وَ الصِّدْقِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you<sup>-asws</sup> all (Imams<sup>-asws</sup>) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your<sup>-asws</sup> guardianship (Wilayah), there isn't that trustworthiness for them, nor the loyalty and the truthfulness'.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عليه السلام) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَى مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> sat upright and turned towards me as if angered, then said: 'There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn't from Allah<sup>-azwj</sup>, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>'.

قُلْتُ لَا دِينَ لِأَوَّلِكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوَّلِكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ

التَّوْحِيد: 264 / 5. <sup>43</sup>

I said, 'There is no Religion for those ones and there is no blame upon these ones?' He<sup>-asws</sup> said: 'Yes! There is no Religion for those ones and there is no blame upon these ones'.

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِّنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَا تَبَهُمُ كُلِّ إِمَامٍ عَادِلٍ مِّنَ اللَّهِ

Then he<sup>-asws</sup> said: 'Have you not listened to the Words of Allah<sup>-azwj</sup> Mighty and Majestic **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light [2:257]**? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>.

وَقَالَ وَ الَّذِينَ كَفَرُوا أُوتِيَائُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنَّ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِثَاءً مِّنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He<sup>-azwj</sup> Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn't from Allah<sup>-azwj</sup> Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah<sup>-azwj</sup> Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.<sup>44</sup>

## VERSES 20 - 22

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ {20}

**This has insights for the people and is a Guidance and a Mercy for the people with conviction [45:20]**

بصائر الدرجات عنه عن الوشاء عن أبانٍ الأحمري عن الحارث بن المغيرة قال سمعت أبا عبد الله ع يقول إن الأرض لا تثرك إلا بعالم يحتاج الناس إليه ولا يحتاج إلى الناس يعلم الحرام والحلال.

(The book) 'Basaair Al Darajaat' – From him, from Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Surely the earth cannot be left except with a knowledgeable one<sup>-asws</sup>, the people are need to him<sup>-asws</sup> and he<sup>-asws</sup> is not needy to the people. He<sup>-asws</sup> knows the Permissible(s) and the Prohibitions''.<sup>45</sup>

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

<sup>45</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 100



أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ {21}

**Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]**

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أيوب بن سليمان، عن محمد ابن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ، الآية، قال: إن هذه الآية نزلت في علي بن أبي طالب (عليه السلام) و حمزة بن عبد المطلب، و عبيدة بن الحارث، هم الذين آمنوا، و في ثلاثة من المشركين عتبة، و شيبة ابني ربيعة، و الوليد بن عتبة، و هم الذين اجتروا السيئات.

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Salih,

‘From Ibn Abbas, regarding the Words of the Mighty and Majestic: **Or, do those who commit the evil deeds reckon [45:21]** – the Verse, said, ‘This Verse was Revealed regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Hamza<sup>-asws</sup> Bin Abdul Muttalib<sup>-asws</sup>, and Ubeyda Bin Al-Haris, they are the ones who were (among) Momineen; and regarding three from the Polytheists – Utba, and Sheyba the son of Rabi’a, and Al-Waleed Bin Utba, and they are the ones who committed evil deeds’.<sup>46</sup>

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22}

**And Allah Created the skies and the earth with the Truth, and for Recompensing every soul with what it had earned, and they would not be wronged [45:22]**

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه بإسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been reported by Muhammad Bin Mo’min Al-Sheyrizi, in his book, narrating by an unbroken chain going up to Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘When it will be the Day of Judgement, Allah<sup>-azwj</sup> would Command an Angel to Inflamm the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He<sup>-azwj</sup> Would be Saying: “O Mikaeel<sup>-as</sup>! Extend the Bridge over the Hell!” and He<sup>-azwj</sup> would be Saying: “O Jibraeel<sup>-as</sup>! Establish the Scale of Justice underneath the Throne!” and He<sup>-azwj</sup> would be Saying: “O Muhammad<sup>-saww</sup>! Bring your<sup>-saww</sup> community near for the Reckoning!”

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساءهم ورجالهم على القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله.

تأويل الآيات 2: 577/6. 46

Then Allah<sup>-azwj</sup> the Exalted would Command that he<sup>-saww</sup> should hold seven arches upon the Bridge, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first archway, about the Wilayah of Amir Al-Momineen<sup>-asws</sup> and the love for the People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>.

فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People<sup>-asws</sup> of his<sup>-saww</sup> Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy truthful ones'.<sup>47</sup>

## VERSE 23

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ  
غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ {23}

***So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So, will you not be mindful? [45:23]***

## VERSE 24

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۖ  
إِنَّهُمْ إِلَّا يَظُنُّونَ {24}

***And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. Surely, they are only guessing [45:24]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ زَيْدٍ عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُودِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Inform me about the aspects of the Kufr (disbelief) in the Book of Allah<sup>-azwj</sup> Mighty and Majestic'.

<sup>47</sup> Taweel Al Ayaat Al Zaahira – CH 37 H 4

قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَجْهِ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِرَبِّكَ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النِّعَمِ

He<sup>-asws</sup> said: 'The Kufr in the Book of Allah<sup>-azwj</sup> is upon five aspects. So, from these is the Kufr of the denial. And the denial is upon two aspects – the Kufr by neglecting what Allah<sup>-azwj</sup> Commanded for, and Kufr of the disownment (*Tabarra*); and there is the Kufr (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الرِّئَاقَةِ يُقَالُ لَهُمُ الدَّهْرِيُّ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنْفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَثْبُتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لَشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah<sup>-azwj</sup>), and it is the speech of the one who is saying, 'There is neither a Lord<sup>-azwj</sup>, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the '*Dahriyya*' (Eternalists); and they are the ones who are saying, **and nothing destroys us except the time'** [45:24]'; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْتَهُمْ لَا يُؤْمِنُونَ يَعْنِي بِتَوْجِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وَجُوهِ الْكُفْرِ

Allah<sup>-azwj</sup> Mighty and Majestic Says: **and nothing destroys us except the time'**, if it was like as what they are saying. Thus, this is one of the aspects of the Kufr<sup>48</sup>.

تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِ الْإِنِّي فِي كِتَابِ فَضْلِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الْكُفْرُ الْمَذْكُورُ فِي كِتَابِ اللَّهِ تَعَالَى فَخَمْسَةٌ وَجُوهِ مِنْهَا كُفْرُ الْجُحُودِ وَ مِنْهَا كُفْرٌ فَقَطْ

Tafseer Al Numani – By the chain to come in the book 'Fazl Al Quran',

'From Amir Al-Momineen<sup>-asws</sup> having said: 'As for the Kufr Mentioned in the Book of Allah<sup>-azwj</sup> the Exalted, it is of five aspects. From it is Kufr of rejection, and from it is Kufr only.

وَ الْجُحُودُ يَنْقَسِمُ عَلَى وَجْهَيْنِ وَ مِنْهَا كُفْرُ التَّوَكُّلِ لِمَا أَمَرَ اللَّهُ تَعَالَى بِهِ وَ مِنْهَا كُفْرُ الْبِرَاءَةِ وَ مِنْهَا كُفْرُ النِّعَمِ

And the rejection can be divided upon two aspects, and from it is Kufr of neglect of what Allah<sup>-azwj</sup> the Exalted has Commanded with, and from it is Kufr of disavowing, and from it is Kufr of the bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَأَحَدُ الْوَجْهَيْنِ مِنْهُ جُحُودُ الْوَحْدَانِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَعَثَ وَ لَا نُشُورَ وَ هَؤُلَاءِ صِنْفٌ مِنَ الرِّئَاقَةِ

As for the Kufr of rejection, one of the aspects from it is rejection of the Oneness, and it is the word of someone, 'There is neither any Lord<sup>-azwj</sup>, nor Paradise nor Fire, nor Resurrection nor Publicising (of deeds)', and these are types of Atheists.

<sup>48</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1 (Extract)

وَصِنْتُ مِنَ الدَّهْرِيَّةِ الَّذِينَ يَقُولُونَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ ذَلِكَ رَأْيِي وَضَعُوهُ لِأَنفُسِهِمْ اسْتَخْسَنُوهُ بِغَيْرِ حُجَّةٍ فَقَالَ اللَّهُ تَعَالَى إِنَّ هُمْ إِلَّا يَظُنُّونَ وَ قَالَ  
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ أَمْ لَا يَوْمِنُونَ بِيَوْمِ حِجِّهِ اللَّهِ

And there is a type from the Eternalists, those who are saying, **and nothing destroys us except the time**. [45:24], and that is a view they have placed for themselves, liking it without any proof. So, Allah<sup>-azwj</sup> the Exalted Said: **Surely, they are only guessing [45:24]**. And He<sup>-azwj</sup> Said: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]**, i.e., they are not believing in the Tawheed (Oneness) of Allah<sup>-azwj</sup>.

وَالْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ هُوَ الْجُحُودُ مَعَ الْمَعْرِفَةِ بِحَقِيقَتِهِ قَالَ تَعَالَى وَ جَحَدُوا بِهَا وَ اسْتَيْقَضَتْهَا أَنْفُسُهُمْ ظُلْمًا وَ غُلُوًّا وَ قَالَ سُبْحَانَهُ وَ كَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ أَيْ جَحَدُوهُ بَعْدَ أَنْ عَرَفُوهُ

The other aspect from the rejection, it is the rejection with the recognition of its reality. The Exalted Said: **'And they rejected these (Signs) out of injustice and pride, [27:14]**. And the Glorious Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**, i.e., they rejected him<sup>-saww</sup> after having recognised him<sup>-saww</sup>.

وَأَمَّا الْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ فَهُوَ كُفْرُ التَّوَكُّلِ لِمَا أَمَرَ اللَّهُ بِهِ وَ هُوَ مِنَ الْمَعَاصِي قَالَ اللَّهُ سُبْحَانَهُ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تَحْرُجُونَ  
أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ إِلَى قَوْلِهِ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ

As for the third aspect of the Kufr, it is Kufr of neglecting what Allah<sup>-azwj</sup> has Commanded with, and it is from the disobedience. Allah<sup>-azwj</sup> the Glorious Said: **And when We Took your Covenant: You will not be shedding your blood, nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]** – up to His<sup>-azwj</sup> Words: **Are you believing in part of the Book and disbelieving in a part (of it)? [2:85]**.

فَكَانُوا كُفَرَاءً لِرَبِّهِمْ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ فَتَسَبَّهَتْهُمُ إِلَى الْإِيمَانِ بِإِقْرَارِهِمْ بِأَلْسِنَتِهِمْ عَلَى الظَّاهِرِ دُونَ الْبَاطِنِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ لِقَوْلِهِ تَعَالَى فَمَا جَزَاءُ مَنْ يَفْعَلْ  
ذَلِكَ مِنْكُمْ إِلَّا حِزْبٍ فِي الْحَيَاةِ الدُّنْيَا إِلَى آخِرِ الْآيَةِ

Thus, they were Kafirs due to their neglecting what Allah<sup>-azwj</sup> the Exalted had Commanded them with. He<sup>-azwj</sup> Attributed them to the Eman due to their acknowledgement with their tongues upon the apparent besides the esoteric, so that will not benefit them due to Words of the Exalted: **So what is a Recompense of the one from you who does that except disgrace in the life of the world? [2:85]** – up to the end of the Verse.

وَأَمَّا الْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ فَهُوَ مَا حَكَاهُ تَعَالَى عَنْ قَوْلِ إِبْرَاهِيمَ ع كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ  
فَقَوْلُهُ كَفَرْنَا بِكُمْ أَيْ تَبَرَّأْنَا مِنْكُمْ

And as for the fourth aspect of Kufr, it is what the Exalted has Narrated about words of Ibrahim<sup>-as</sup>: **We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone [60:4]**. So his<sup>-as</sup> words: **We deny you,,** i.e., we disavow from you all.

وَقَالَ سُبْحَانَهُ فِي قِصَّةِ إِبْلِيسَ وَتَرْيَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ إِلَى يَوْمِ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ أَيُّ تَبَرَّأْتُ مِنْكُمْ

And the Glorious Said in the story of Iblees<sup>-la</sup> and his<sup>-la</sup> disavowing from his<sup>-la</sup> friends from the humans up to the Day of Qiyamah: ***I denied what you were associating from before. [14:22]*** – i.e., I<sup>-la</sup> disavow from you all.

وَقَوْلُهُ تَعَالَى إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا إِلَى قَوْلِهِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا آيَةً

And Words of the Exalted: ***And he said: 'But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, [29:25]*** – the Verse.

وَأَمَّا الْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ وَهُوَ كُفْرُ النِّعَمِ قَالَ اللَّهُ تَعَالَى عَنْ قَوْلِ سُلَيْمَانَ عَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ آيَةً

And as for the fifth aspect of Kufr, and it is Kufr of the bounties. Allah<sup>-azwj</sup> the Exalted Said about the words of Suleyman<sup>-as</sup>: ***'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. [27:40]*** – the Verse.

وَقَوْلُهُ عَزَّ وَجَلَّ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَقَالَ تَعَالَى فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

And Words of Mighty and Majestic: ***"If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7];*** and Said: ***Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152].***

فَأَمَّا مَا جَاءَ مِنْ ذِكْرِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى فَمِنْ أَرْبَعَةِ أَوْجُهٍ

As for what has come of the Mention of Shirk in the Book of Allah<sup>-azwj</sup> the Exalted, is from four aspects: -

قَوْلُهُ تَعَالَى لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ فَهَذَا شِرْكُ الْقَوْلِ وَالْوُصْفِ

Words of the Exalted: ***They have committed Kufr, those who are saying, 'Allah, He is the Messiah son of Maryam'; and the Messiah said, 'O Children of Israel! Worship Allah (Who is) my Lord and your Lord'. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him, and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72].*** So this is Shirk of the word and description (an extract).<sup>49</sup>

<sup>49</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 30

## VERSES 25 - 29

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّبُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ  
{25}

**And when Our clear Verses were recited to them, there was no argument for them except they said, Bring our (deceased) forefathers back if you were truthful' [45:25]**

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أترعم أن ربك يحيي هذا بعد ما ترى؟! بعد ما ترى؟! بعد ما ترى!؟

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah<sup>-saww</sup>. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him<sup>-saww</sup> and he had a large bone in his hand, opened his hand, then blew it away and said, 'You<sup>-saww</sup> are claiming that your<sup>-saww</sup> Lord<sup>-azwj</sup> will give life to this after what you<sup>-saww</sup> see?'

فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Allah<sup>-azwj</sup> the Exalted Revealed: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] - up to the end of the Chapter.'**<sup>50</sup>

العباشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظاما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أإنا لمبعوثون، من يحيي العظام و هي رميم؟ فنزلت: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ».

Al-Ayyashi from Al-Halby,

From Abu Abdullah<sup>-asws</sup>, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad<sup>-saww</sup>, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?' It was

الأمالى 1: 18. 50

Revealed: **Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]'**.<sup>51</sup>

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {26}

**Say: 'Allah Gives you life, then He Makes you die, then will He Gather you on the Day of Judgement, there being no doubt in it, but most of the people do not know [45:26]**

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ الْخَلْقَ أَمْطَرَ السَّمَاءَ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَنَبَتَ اللَّحْمُ.

In the Tafseer of Ali Bin Ibrahim – 'It is narrated to me from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Allah<sup>-azwj</sup> Intends to Resurrect the creatures, He<sup>-azwj</sup> would Cause the sky to rain upon the earth for forty mornings, so the joints would gather and the flesh would grow"<sup>52</sup>.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ {27}

**And for Allah is the Kingdom of the skies and the earth, and the day when the Hour would be Established, on that day the falsifiers would lose [45:27]**

### The Passport required at the Bridge (Archway)

أَبُو الْحَسَنِ الشَّاذَلِي: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَعَالَى مَلَكَينِ يَقْعَدَانِ عَلَى الصَّرَاطِ، فَلَا يَجُوزُ أَحَدٌ إِلَّا بِبَرَاءَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَ مَنْ لَمْ تَكُنْ لَهُ بَرَاءَةُ أَمِيرِ الْمُؤْمِنِينَ أَكْبَهُهُ اللَّهُ عَلَى مَنْخَرِهِ فِي النَّارِ، وَ ذَلِكَ قَوْلُهُ تَعَالَى: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'When it will be the Day of Judgement, Allah<sup>-azwj</sup> the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. And the one who does not have an approval of Amir-Al-Momineen<sup>-asws</sup>, Allah<sup>-azwj</sup> would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]'**.

قلت: فداك أبي و أمي - يا رسول الله - ما معنى البراءة التي أعطاها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

<sup>51</sup> تفسیر العیاشی 2: 89 / 296.

<sup>52</sup> H 15 - تفسیر نور الثقلین، ج 3، ص: 472.



I said, 'May my father and my mother be sacrificed for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! What is the meaning of the 'approval' which Ali<sup>-asws</sup> would be giving out?' So he<sup>-saww</sup> said: 'A written (permit) – 'There is no god except for Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, and Amir-Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.<sup>53</sup>

وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً ۖ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ {28}

**And you shall see every community kneeling down. Every community would be Called to its Book: "Today you will be Recompensed for what you had been doing!" [45:28]**

الْبَاقِرُ ع فِي قَوْلِهِ وَ تَرَى كُلَّ أُمَّةٍ جَانِيَةً الْآيَةِ. قَالَ ذَاكَ النَّبِيُّ ص وَ عَلَيَّ يَوْمُ عَلَى كَوْنِهِ قَدْ عَلَا عَلَى الْخَلَائِقِ فَيَشْفَعُ ثُمَّ يَقُولُ يَا عَلِيُّ اشْفَعْ فَيَشْفَعُ الرَّجُلُ فِي الْقَبِيلَةِ وَ يَشْفَعُ الرَّجُلُ لِأَهْلِ الْبَيْتِ وَ يَشْفَعُ الرَّجُلُ لِلرَّجُلَيْنِ عَلَى قَدْرِ عَمَلِهِ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ.

Al-Baqir<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Every community would be Called to its Book: [45:28]** – the Verse. He<sup>-asws</sup> said: 'That is the Prophet<sup>-saww</sup> and Ali<sup>-asws</sup> standing upon a raised hill and interceding, then he<sup>-saww</sup> will be saying: 'O Ali<sup>-asws</sup>! Intercede!' So, the man will intercede regarding the tribe, and the man will intercede for the family, and the man will intercede for the two men, upon a measurement of his deeds, so that is the *Maqam Al-Mahmoud* (Praise-worthy place)'.<sup>54</sup>

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ {29}

**This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]**

محمد بن العباس (رحمه الله)، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: هذا كتابنا ينطق عليكم بالحق؟ قال: «إن الكتاب لا ينطق، ولكن محمد و أهل بيته (عليهم السلام)، هم الناطقون بالكتاب».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqi, from Muhammad Bin Suleyman, from Abu Baseer who said,

'I said to Abu Ja'far<sup>-asws</sup>, '(What about) the Words of the Exalted: **This is Our Book, speaking to you with the Truth [45:29]**, he<sup>-asws</sup> said: 'Surely the Book does not speak, but Muhammad<sup>-saww</sup> and the People<sup>-asws</sup> of his<sup>-saww</sup> Household, they<sup>-asws</sup> are the speakers by the Book'.<sup>55</sup>

إِنَّا لَمْ نُحْكَمْ الرِّجَالَ، وَإِنَّمَا حَكَمْنَا الْقُرْآنَ. وَهَذَا الْقُرْآنُ إِنَّمَا هُوَ حَظٌّ مَسْتُورٌ بَيْنَ الدَّفَتَيْنِ، لَا يَنْطِقُ بِلِسَانٍ، وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ.

(Amir Al-Momineen<sup>-asws</sup> said: 'We did not appoint the men as the arbitrators but we appointed the Qur'an as the arbitrator. And this is the Qur'an. But rather, it is a writing

<sup>53</sup> مائة منقبة: 36 / 16

<sup>54</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 41

<sup>55</sup> تأويل الآيات 2: 577 / 7.



written between two flaps, and it does not speak by a tongue. It should therefore necessarily have an interpreter. But rather, it is the men<sup>-asws</sup> who will speak of it'.<sup>56</sup>

### The Altered Verse

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ الْمِصْرِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يُنْطِقْ وَلَنْ يُنْطِقَ وَلَكِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَ جَلَّ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

Abu Abdullah<sup>-asws</sup> said when the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***This is Our Book, speaking to you with the Truth [45:29]***, were recited to him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Surely, the Book has never Spoken and will never Speak, but Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> is the speaker by the Book. Allah<sup>-azwj</sup> Mighty and Majestic Said: ***This (Rasool) is Our Book. He speaks to you with the Truth [45:29]***.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرؤها هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهِ جِبْرِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ لَكِنَّهُ فِيمَا خُرِفَ مِنْ كِتَابِ اللَّهِ .

The narrator said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, we do not read it as such'. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, this is how Jibraeel<sup>-as</sup> came down with it upon Muhammad<sup>-saww</sup>, but this is what was altered from the Book of Allah<sup>-azwj</sup>'.<sup>57</sup>

### VERSE 30

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ {30}

***Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]***

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَ لَكِنَّ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaquoub, from Amro Bin Jubeyr,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The Mercy – Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>58</sup>

<sup>56</sup> Nahj Al Balagah – Sermon 124

<sup>57</sup> Al Kafi – H 14459

<sup>58</sup> (Extract) – تأويل الآيات 2: 4 / 542

## What is 'عَمَلٌ صَالِحٌ' a Righteous Deed?

فر، تفسیر فرات بن ابراهیم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنَّاهُ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى قَالَ آمَنَ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص وَ عَمِلَ صَالِحاً قَالَ أَذَاءُ الْفَرَايِضِ ثُمَّ اهْتَدَى إِلَى حُبِّ آلِ مُحَمَّدٍ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Zarr Al-Ghifary<sup>-ra</sup> regarding the Words of Allah<sup>-azwj</sup> the Exalted: ***And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82].*** He<sup>-ra</sup> said, 'Belief in whatever Muhammad<sup>-saww</sup> came with and doing 'عَمَلٌ صَالِحاً' (a righteous deed), fulfilling the Obligations, then being guided to the love of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَنْفَعُ أَحَدَكُمْ الثَّلَاثَةُ حَتَّى يَأْتِيَ بِالرَّابِعَةِ فَمَنْ شَاءَ حَقَّقَهَا وَ مَنْ شَاءَ كَفَرَ بِهَا

And I<sup>-ra</sup> (Abu Zarr Al-Ghifary) heard Rasool-Allah<sup>-saww</sup> saying: 'By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Not one of you would benefit with three until he comes with the fourth. So, the one who likes can ratify it and one likes can disbelieve in it.

فَإِنَّا مَنَازِلُ الْمُنَادَى وَ أَيْمَةُ التَّقَى وَ بِنَا يُسْتَجَابُ الدُّعَاءُ وَ يَنْفَعُ الْبَلَاءُ وَ بِنَا يُنْزَلُ الْغَيْثُ مِنَ السَّمَاءِ وَ دُونَ عَلِمْنَا تَكْلِيلُ أَلْسُنِ الْعُلَمَاءِ وَ نَحْنُ بَابُ جِطَّةٍ وَ سَفِينَةُ نُوحٍ وَ نَحْنُ جَنْبُ اللَّهِ الَّذِي يُنَادِي مَنْ فَرَطَ فِينَا يَوْمَ الْقِيَامَةِ بِالْحُسْرَةِ وَ النَّدَامَةِ

We<sup>-asws</sup> (Ahl Al-Bayt<sup>-asws</sup>) are the places of guidance, and Imams<sup>-asws</sup> of devoutness, and through us<sup>-asws</sup> the supplications are Answered and the afflictions are Repelled, and by us<sup>-asws</sup> the rains descend from the sky, and besides us<sup>-asws</sup> the tongues of the scholars would be tired, and we<sup>-asws</sup> are the door of Hitta, and ship of Noah<sup>-as</sup>, and we<sup>-asws</sup> are the Side of Allah<sup>-azwj</sup> which one who wasted regarding us<sup>-asws</sup> would be with the regret and remorse on the Day of Qiyamah.

وَ نَحْنُ حَبْلُ اللَّهِ الْمَتِينُ الَّذِي مَنْ اعْتَصَمَ بِهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ لَا يَزَالُ مُحِبُّنَا مُنْفِيًّا مُؤْذِيًّا [مُؤْذِيًّا] مُنْقَرِدًا مَضْرُوبًا مَطْرُودًا مَكْدُوبًا مَحْزُونًا بَاكِيًا الْعَيْنِ حَزِينِ الْقَلْبِ حَتَّى يَمُوتَ وَ ذَلِكَ فِي اللَّهِ قَلِيلٌ.

And we<sup>-asws</sup> are the strong rope of Allah<sup>-azwj</sup> which one who holds Fast with it would be guided to the Straight Path; and one who loves us<sup>-asws</sup> will not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah<sup>-azwj</sup>, is little".<sup>59</sup>

## VERSE 31

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ {31}

***And as for those who committed Kufr: "Were not My Verses recited to you? But, you became arrogant and were a criminal people!" [45:31]***

<sup>59</sup> Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 62

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! And the criminals, they are the deniers of your<sup>-asws</sup> Wilayah''.<sup>60</sup>

ابن مسكان عن سليمان بن خالد في حبر طويل أنه دخل على الصادق ع أدنه و آذن [أذن] لقوم من أهل البصرة فقال ع كم عدتهم فقال لا أدري فقال ع اثنا عشر رجلاً

Ibn Muskan, from Suleyman Bin Khalid in a lengthy Hadeeth,

'He entered to see Al-Sadiq, seeking permission and for a group from the people of Al-Basra. He<sup>asws</sup> said: 'How much is their number?' He said, 'I don't know'. He<sup>asws</sup> said: 'Twelve men'.

فلما دخلوا عليه سألوا في حرب علي و طلحة و الزبير و عائشة قال و ما تريدون بذلك قالوا نريد أن نعلم علم ذلك

When they entered to see him<sup>asws</sup>, they asked regarding the battles of Ali<sup>asws</sup> and (against) Talha, and Al-Zubeyr and Ayesha. He<sup>asws</sup> said: 'And what do you want with that?' They said, 'We want to have the knowledge of that'.

قال إذا تكفرون يا أهل البصرة فقال علي ع كان مؤمناً منذ بعث الله نبيه إلى أن قبضه إليه ثم لم يؤمر عليه رسول الله ص أحداً قط و لم يكن في سرية قط إلا كان أميرها

He<sup>asws</sup> said: 'Then you will be committing Kufr, O people of Al-Basra! Ali<sup>asws</sup> said: 'I<sup>asws</sup> was a Momin since Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet<sup>saww</sup> until He<sup>azwj</sup> Recalled him<sup>saww</sup> to Him<sup>azwj</sup>. Then Rasool-Allah<sup>azwj</sup> did not appoint any commander upon him<sup>asws</sup> at all, and there did not happen to in any battalion at all except he<sup>asws</sup> was its commander'.

و ذكر فيه أن طلحة و الزبير بايعاه و غدرا به و أن النبي ص أمره بقتال الناكثين و الفاسقين و المارقين

And he<sup>asws</sup> mentioned in it that Talha and Al-Zubeyr had pledged to him<sup>asws</sup>, and were treacherous with him<sup>asws</sup>, and that the Prophet<sup>saww</sup> had instructed him with fighting the allegiance-breakers, and the deviants, and the renegades.

فقالوا لئن كان هذا عهداً من رسول الله ص لقد ضل القوم جميعاً

They said, 'If this was a pact from Rasool-Allah<sup>saww</sup>, then entirety of the people have strayed!'

فقال ع أ لم أقل لكم إنكم سكتفرون إن أخبرتكم أما إنكم سترجعون إلى أصحابكم من أهل البصرة فتخبروهم بما أخبرتكم فيكفرون أعظم من كفركم فكان كما قال.

He<sup>asws</sup> said: 'Did I<sup>asws</sup> not say to you all that you will be committing Kufr if I<sup>asws</sup> were to inform you? As for you, you will be returning to your companion from the people of Al-Basra, and you will inform them with what I<sup>asws</sup> have inform you, and they will be committing Kufr greater than your Kufr'. It happened like what he<sup>asws</sup> had said".<sup>61</sup>

## VERSES 32 & 33

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا  
وَمَا نَحْنُ بِمُستَيْقِنِينَ {32}

**And when it was said: 'Surely the Promise of Allah is True, and the Hour, there is no doubt in it', you said, 'We do not know what the Hour is. We think it is only a conjecture and we are not convinced' [45:32]**

## The Reckoning detailed on the Day of Judgment

قَالَ رَسُولُ اللَّهِ ص أَحَبَّ اللَّهُ تَعَالَى أَنْ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالْتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِحَمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

(Imam Hassan Al-Askari<sup>-asws</sup> said): 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah<sup>-azwj</sup> the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِبُيُوتَةِ مُحَمَّدٍ وَكَفَرْتُ بِوَلَايَةِ عَلِيٍّ ع فَمَا آمَنَ بِبُيُوتَةِ مُحَمَّدٍ.

Similar to that, Allah<sup>-azwj</sup> Necessitated the *Eman* in the *Wilayah* of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, just as He<sup>-azwj</sup> Necessitated the *Eman* in Muhammad<sup>-saww</sup>. So the one who said, 'I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali<sup>-asws</sup>, so he did not believe in the Prophet-hood of Muhammad<sup>-saww</sup>'.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا - نِدَاءَ تَغْرِيفِ الْخَلَائِقِ فِي إِيْمَانِهِمْ وَكُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرُ يُنَادِي: «مَعَايِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah<sup>-azwj</sup> the Exalted, when He<sup>-azwj</sup> Resurrects the creatures on the Day of Judgment, a caller of our<sup>-saww</sup> Lord<sup>-azwj</sup> would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: 'Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest!' And another caller would call out: 'Community of people! Support him upon this speech!'

<sup>61</sup> Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 5 H 174 k

فَأَمَّا الدَّهْرِيَّةُ وَالْمُعْطَلَةُ فَيُخْرَسُونَ عَنْ ذَلِكَ - وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُهَا سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَنِزُ الدَّهْرِيَّةُ [وَالْمُعْطَلَةُ] مِنْ سَائِرِ النَّاسِ بِالْخُرْسِ.

So, as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it. Thus, the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ - إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمَجُوسِ وَ النَّصَارَى وَ عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يُخْرَسُونَ فَيَبِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: 'I testify that there is no god except Allah<sup>-azwj</sup>!' So the creatures, all of them would be saying that – except for the one who was associating with Allah<sup>-azwj</sup> the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يُخْرَسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ.

Then the caller would be saying: 'I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يَنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ] فَإِذَا الْبَدَأُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [لَا، بَلْ] وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ»: لِمَاذَا يُوقَفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah<sup>-azwj</sup> the Exalted: "No! But, **And stop them! They have to be Questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused?'

فَإِذَا الْبَدَأُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [قِفُوهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعِظْمُوا نَوَائِبَهُمْ، وَ أَكْرِمُوا مَا بَيْنَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمْ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So, there would be a call from Allah<sup>-azwj</sup> the Exalted: "**And stop them! They have to be Questioned [37:24]**" - about the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. O My<sup>-azwj</sup> servants and My<sup>-azwj</sup> maids! I<sup>-azwj</sup> Commanded them along with the testimony with Muhammad<sup>-saww</sup>, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad<sup>-saww</sup> with the Prophet-hood will not benefit them, nor (their testimony for Me<sup>-azwj</sup> with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!"

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَلَايَةِ شَاهِداً، وَ لِأَلِ مُحَمَّدٍ مُحِبّاً. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَطْلُبُ أَنْ كَذِبُهُ يُنْجِيهِ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهِدُ عَلَى ذَلِكَ عَلِيّاً. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He<sup>-asws</sup> said: 'So from them would be one saying, 'I used to testify with the *Wilayah* for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and was one who loved the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, 'Soon you would be testified upon that by Ali<sup>-asws</sup> (in verification or otherwise)'. So you<sup>-asws</sup> will be testifying, O Abu Al-Hassan<sup>-asws</sup>, and you<sup>-asws</sup> would be saying: 'The Paradise will testify for my<sup>-asws</sup> friends, and the Fire would testify against my<sup>-asws</sup> enemies'.

فَمَنْ كَانَ مِنْهُمْ صَادِقاً- خَرَجَتْ إِلَيْهِ رِيَاخُ الْجَنَّةِ وَ نَسِيمُهَا- فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عِلَالِي الْجَنَّةِ وَ غُرْفَهَا- وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

Therefore, the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord<sup>-azwj</sup>. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِباً- جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا- وَ ظَلَمَهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظِلِيلَ- وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِيلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah<sup>-saww</sup> said: 'Thus, due to that, you<sup>-asws</sup> are the distributor of the Paradise and the Fire. You<sup>-asws</sup> would be saying to it: 'This one is for me<sup>-asws</sup>, and this one is for you'.<sup>62</sup>

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33}

**And the evil (consequences) of what they had done would appear to them and surround them, what they had been mocking with [45:33]**

## Resemblances at the time of death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ وَ الْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي جَبَلَةَ مَقْصُلاً عَنْ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ غَقْلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صلوات الله عليه ) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مُثِلٌ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَجِيحاً فَمَا لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

<sup>62</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 276

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'The son of Adam<sup>-as</sup>, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah<sup>-azwj</sup>! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

قَالَ فَيَلْتَفِتُ إِلَى وَلَدِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ لَكُمْ مُحِبًّا وَإِنِّي كُنْتُ عَلَيْكُمْ مُحَامِيًّا فَمَا دَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّبُكَ إِلَى حُفْرَتِكَ نُؤَارِيكَ فِيهَا

He<sup>-asws</sup> said: 'So he turns towards his children, and he is saying, 'By Allah<sup>-azwj</sup>! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ فِيكَ لَزَاهِدًا وَإِنِّي كُنْتُ عَلَيْكَ لَقَفِيلًا فَمَا دَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرِكَ حَتَّى أُعْرَضَ أَنَا وَ أَنْتَ عَلَى رَبِّكَ

He<sup>-asws</sup> said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord<sup>-azwj</sup>'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيًّا أَنَا أَطِيبُ النَّاسِ رِيحًا وَ أَحْسَنُهُمْ مَنْظَرًا وَ أَحْسَنُهُمْ رِيَاشًا فَقَالَ أَنْبِئْهُ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ مَقْدَمُكَ خَيْرٌ مَقْدَمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ الرَّجُلِ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He<sup>-asws</sup> said: 'So if he was a friend of Allah<sup>-azwj</sup>, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him, 'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

قَالَ وَ إِن كَانَ لِرَبِّهِ عَدُوًّا فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللَّهُ زِيًّا وَ رُؤْيَا وَ أَنْتَنُهُ رِيحًا فَيَقُولُ لَهُ أَنْبِئْهُ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ جَحِيمٍ وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يَنَاشِدُ حَمَلَتَهُ أَنْ يَحْسِبُوهُ فَإِذَا أُدْخِلَ الْقَبْرَ أَنَا مُتَحِنًا الْقَبْرَ فَأَلْقِيَا عَنْهُ أَكْفَانَهُ ثُمَّ يَقُولَانِ لَهُ مَنْ رُبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ لَا أَدْرِي فَيَقُولَانِ لَا دَرَبْتَ وَ لَا هَدَيْتَ فَيَضْرِبَانِ يَأْفُوخُهُ بِمِزْزَانَةٍ مَعَهُمَا ضَرْبَةٌ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ دَابَّةٍ إِلَّا وَ تَدْعُرُ لَهَا مَا خَلَا الثَّقَلَيْنِ

He<sup>-asws</sup> said: 'And if he was an enemy of his Lord<sup>-azwj</sup>, so there would come to him the ugliest of the ones Created by Allah<sup>-azwj</sup> in apparel and looks, and the most pungent of smells, and he would be saying to him: 'Receive the news: **He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94].**

ثُمَّ يَقْتَحِنَانِ لَهُ بَابًا إِلَى النَّارِ ثُمَّ يَقُولَانِ لَهُ تَمَّ يَسَّرَ حَالٍ فِيهِ مِنَ الصَّبِيِّ مِثْلَ مَا فِيهِ الْقَتَا مِنَ الرَّجِّ حَتَّى إِنَّ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفْرِهِ وَ لَحْمِهِ وَ يُسَلِّطُ اللَّهُ عَلَيْهِ حَيَاتِ الْأَرْضِ وَ عَقَارِهَا وَ هَوَامَّهَا فَتَنْهَشُهُ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ وَ إِنَّهُ لَيَتَمَتَّى قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ



Then they are opening for him a door to the Fire (of Hell), then they are saying to him: ‘Sleep in an evil state wherein is the straightness like what is in the arrow stick into the arrow head’, until his brain would come out from between his nails and his flesh. And Allah<sup>-azwj</sup> would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allah<sup>-azwj</sup> Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil”.<sup>63</sup>

## VERSE 34

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ {34}

**And it shall be Said: “Today We Forsake you as you forgot the meeting of this day of yours, and your abode is the Fire, and there are no helpers for you [45:34]**

فِي كِتَابِ التَّوْحِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: وَقَدْ سَأَلَهُ رَجُلٌ، عَمَّا اشْتَبَهَ عَلَيْهِ مِنْ آيَاتِ الْكِتَابِ: وَكَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَجَلَّ: «فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا»

In the book Al Tawheed –

‘From Amir Al-Momineen<sup>-asws</sup>, there is a lengthy Hadeeth. He<sup>-asws</sup> is saying in it, and a man had asked him<sup>-asws</sup> about what was confusing upon him from the Verses of the Book: ‘And similar to that is the interpretation of the Words of the Mighty and Majestic: **“Today We Forsake you as you forgot the meeting of this day of yours [45:34].**

يَغْنِي بِالنِّسْيَانِ أَنَّهُ لَمْ يُبْنِهِمْ كَمَا يُبْنِي أَوْلِيَائَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَ يُرْسِلُهُ وَ خَافُوهُ بِالْغَيْبِ وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ النِّسْيَانِ: قَدْ نَسِينَا فُلَانًا فَلَا يَذْكُرُنَا، أَيْ إِنَّهُ لَا يَأْمُرُهُمْ بِخَيْرٍ وَ لَا يَذْكُرُهُمْ بِهِ.

It means by the forgetting, that He<sup>-azwj</sup> would not Reward them just as He<sup>-azwj</sup> would Reward His<sup>-azwj</sup> friends, those who were obedient in the house of the world, remembering, where they believed in Him<sup>-azwj</sup> and in His<sup>-azwj</sup> Rasools<sup>-as</sup> and they feared Him<sup>-azwj</sup> in private. And the Arabs have tended to say regarding the subject of forgetfulness, ‘So and so has forgotten us, and he does not remember us’, i.e. he neither instructs with goodness for them nor does he remember them with it”.<sup>64</sup>

## VERSE 35

ذَلِكُمْ بِأَنكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَغَرَّبْتُمْ الْحَيَاةَ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ {35}

<sup>63</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 1

<sup>64</sup> H 148 – تفسير نور الثقلين، ج2، ص: 38



***That is because you took the Signs of Allah in mockery and the life of the world deceived you. So today, neither will they be exiting from it nor would they be (allowed to) make amends [45:35]***

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

He (the narrator) said, 'And I heard him (Abu Ja'far<sup>-asws</sup>) saying: 'They belying our<sup>-asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the sucesors<sup>-asws</sup>, all of them<sup>-asws</sup>'.<sup>65</sup>

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

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, and the evidence upon that are the words of Amir Al-Momineen<sup>-asws</sup>: 'There is no 'Sign' of Allah<sup>-azwj</sup> greater than I<sup>-asws</sup>!'<sup>66</sup>

## VERSES 36 & 37

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36}

***So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36]***

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

***And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37]***

في مجمع البيان " وله الكبرياء في السماوات والارض " وفي الحديث: يقول الله سبحانه الكبرياء ردائي، والعظمة ازارى، فمن نازعني واحدة منهما قيته في نار جهنم.

In Majma Al-Bayan –

Regarding: ***And for Allah is the Greatness in the skies and the earth [45:37]***, and it is in the Hadeeth: 'Allah<sup>-azwj</sup> the Glorious is Saying: 'The Greatness is My<sup>-azwj</sup> Robe, and the Magnificence is My<sup>-azwj</sup> Wrapping, so the one who Contests with Me<sup>-azwj</sup> about one of these two, I<sup>-azwj</sup> will Cast him into the Fire of Hell'.<sup>67</sup>

In a supplication, it is:

<sup>65</sup> (Extract) تفسير القمي 1: 199.

<sup>66</sup> تفسير القمي 1: 309.

<sup>67</sup> Tafseer Noor Al Saqalayn – CH 45 H 22

فَلَكَ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَالَمِينَ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ خُلِّ بَيْنَنَا وَبَيْنَ أَعْدَائِنَا وَانصُرْنَا عَلَيْهِمْ يَا سَيِّدَنَا وَمَوْلَانَا

For You<sup>-azwj</sup> is the Praise, Lord<sup>-azwj</sup> of the skies and the earth! ***And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37].*** Form a barrier between us and our enemies, and Help us against them, O our Chief and our Master<sup>-azwj</sup>! (An extract)<sup>68</sup>

<sup>68</sup> Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 20