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## CHAPTER 50

### QAF

### (The Letter Qaf – The Mountain)

### (45 VERSES)

### VERSES 1 - 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Qaf (50):

Sura Al-Qaf (45 verses) was revealed in Makkah.<sup>1</sup> 'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **And every soul will come, with it would be an usher and a witness [50:21]**. He<sup>-asws</sup> said: 'The usher is Amir Al-Momineen<sup>-asws</sup>, and the witness is Rasool-Allah<sup>-saww</sup>'.<sup>2</sup>

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) was asked about Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. He<sup>-asws</sup> said: 'When it will be the Day of Qiyamah, Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> will both stand upon the bridge, so no one (will be able to) cross upon it except one who has a permit with him'. I said, 'And what permit?'

He<sup>-saww</sup> said: 'Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>. And a caller will call out: 'O Muhammad<sup>-saww</sup>! O Ali<sup>-asws</sup>! **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.<sup>3</sup> I said, 'O Rasool-Allah<sup>-saww</sup>! Who are the stubborn Kafirs?' He<sup>-saww</sup> said: 'The Kafirs are the ones who disbelieve in my<sup>-saww</sup> Prophet-hood and the stubborn are the one stubbornly against Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>4</sup>

'Regarding Words of the Exalted: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]**. He<sup>-asws</sup> said, 'The clear proof is Rasool-Allah<sup>-saww</sup> and the witness is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>5</sup> And similar to that are Words of the Exalted: **And listen intently on the Day when the Caller will Call out [50:41]** – the Verse.

And regarding Words of the Exalted: **and Allah Sufficed the Momineen in the battle, by Ali, [33:25]**. And they have mentioned a lot of reports regarding him<sup>-asws</sup>, and Al-Sadiq<sup>-asws</sup> was asked about the Quran, and he<sup>-asws</sup> said: 'There are wonders in it, and from it are His<sup>-azwj</sup>

<sup>1</sup> تفسير القمي، ج 2، ص: 323

<sup>2</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 37 H 20

<sup>3</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 37 H 23 a

<sup>4</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 37 H 24

<sup>5</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 62 a

Words of the Exalted that Ali<sup>-asws</sup> is the Guidance: ***Surely Ali is for the Guidance, [92:12] And surely for Us is the Hereafter and the closeness [92:13]***. But it is a recitation denied from it, and even those and the rejectors are accepting it’.

Abu Abdullah<sup>-asws</sup> said: ‘The Momin man, when his soul comes to be in his chest at the time of his death, he sees Rasool-Allah<sup>-saww</sup> saying: ‘Receive glad tidings! I<sup>-saww</sup> am Rasool-Allah<sup>-saww</sup>, your Prophet<sup>-saww</sup>’. And he sees Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> saying: ‘I<sup>-asws</sup> am the one whom you used to love me<sup>-asws</sup>. I<sup>-asws</sup> shall benefit you’.

I said, ‘O my Master<sup>-asws</sup>! Who has been this (and) returned to the world?’ He<sup>-asws</sup> said: ‘When he sees this, he dies’. And he<sup>-asws</sup> said: ‘And that is in the Quran in the Words of Exalted: ***Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]***’.

He<sup>-asws</sup> said: ‘Giving them glad tiding due to their love for him<sup>-asws</sup>, and with the Paradise in the world and the Hereafter, and it is a glad tidings when he sees him<sup>-asws</sup>, he is safe from the fear’.<sup>6</sup>

(The books) ‘Kunz Jamie Al-Fawaaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – Words of the Exalted: ***Surely, there is a Zikr in that for one who has a heart for him, [50:37]*** Allah<sup>-azwj</sup> Revealed this Verse regarding it, meaning Amir Al-Momineen<sup>-asws</sup> with it. He<sup>-asws</sup> addressed himself<sup>-asws</sup> in his<sup>-asws</sup> Salat for the Sake of Allah<sup>-azwj</sup> the Exalted, not thinking during these two (Cycles) with anything from the affairs of the world’ (an extract).<sup>7</sup>

‘The people of Yemen sent a delegation to Rasool-Allah<sup>-saww</sup>, and they said, ‘O Rasool-Allah<sup>-saww</sup>, and who is your<sup>-saww</sup> successor<sup>-asws</sup>?’ So he<sup>-saww</sup> said: ‘He<sup>-asws</sup> is the one whom Allah<sup>-azwj</sup> has Commanded everyone to hold firmly to. Allah<sup>-azwj</sup> Mighty and Majestic Said ***And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]***’.

They said, ‘O Rasool-Allah<sup>-saww</sup>! Explain to us what this Rope is?’ He<sup>-saww</sup> said: ‘***[3:112] except with a Rope from Allah and a Rope from the people***. So, the Rope from Allah<sup>-azwj</sup> is His<sup>-azwj</sup> Book, and the Rope from the people is my<sup>-saww</sup> successor<sup>-asws</sup>’.

They said, ‘O Rasool-Allah<sup>-saww</sup>! And who is your<sup>-saww</sup> successor<sup>-asws</sup>?’ So he<sup>-saww</sup> said: ‘He<sup>-asws</sup> is the one regarding whom Allah<sup>-azwj</sup> Revealed ***Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]***’.

They said, ‘O Rasool-Allah<sup>-saww</sup>! And what is this Side of Allah<sup>-azwj</sup> (جنب الله)?’ So he<sup>-saww</sup> said: ‘He<sup>-asws</sup> is the one regarding whom Allah<sup>-azwj</sup> Says ***And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]*** – My<sup>-saww</sup> successor<sup>-asws</sup> is the Way me<sup>-saww</sup> from after me<sup>-saww</sup>’.

<sup>6</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 62 b

<sup>7</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 142

They said, 'O Rasool-Allah<sup>-saww</sup>! By the One<sup>-azwj</sup> Who Sent you<sup>-saww</sup>! Show him<sup>-asws</sup> to us for we long for him<sup>-asws</sup>'. He<sup>-saww</sup> said: 'He<sup>-asws</sup> is the One for whom Allah<sup>-azwj</sup> Made **Signs for those who distinguish (the marks) [15:75]**.

So, if you were to look at him<sup>-asws</sup> you will be looking at the one **who has a heart for him, or casts the hearing, and he is a witness [50:37]**, you would know that he<sup>-asws</sup> is my<sup>-saww</sup> successor<sup>-asws</sup> just as you recognise that I<sup>-saww</sup> am your Prophet<sup>-saww</sup>, so make rows and browse the faces (an extract).<sup>8</sup>

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**'.

قَالَ ذَلِكَ وَاللَّهِ فِي الرَّجْعَةِ أَمَا عَلِمْتُ أَنَّ فِي أَنْبِيَاءِ اللَّهِ كَثِيرًا لَمْ يُنْصَرُوا فِي الدُّنْيَا وَ قُتِلُوا وَ أَيْمَةً قَدْ قُتِلُوا وَ لَمْ يُنْصَرُوا فَذَلِكَ فِي الرَّجْعَةِ

He<sup>-asws</sup> said: 'That, by Allah<sup>-azwj</sup>, is regarding the Raj'at! Don't you know that among the Prophets<sup>-as</sup> there are many who were not helped in the world, and they were killed, and the Imams<sup>-asws</sup> have been killed and were not helped. So that would be during the Raj'at'.

قُلْتُ وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ - قَالَ هِيَ الرَّجْعَةُ.

I said, 'And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]'. He<sup>-asws</sup> said: 'It is the Raj'at''.<sup>9</sup>

## MERITS

ابن بابويه: بإسناده، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «من أدام في فرائضه و نوافله قراءة سورة ق، وسع الله [عليه في] رزقه، و أعطاه الله كتابه بيمينه، و حاسبة حسابا يسيرا».

Ibn Babuwayh, by his chain, from Abu Hamza Al-Sumaly,

Abu Ja'far<sup>-asws</sup> has said: 'The one who is habitual in the recitation of Surah Qaf in his Obligatory (Salat) and optional (Salat), Allah<sup>-azwj</sup> would Extend his sustenance, and would Give him his book in his right hand, and Reckon him with an easy Reckoning'.<sup>10</sup>

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، هون الله عليه سكرات الموت،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>-saww</sup> that the one who recite this Chapter (Surah Qaf), would Reduce for him the pangs of death.

<sup>8</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 27 H 6

<sup>9</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 57 a

<sup>10</sup> ثواب الأعمال: 115.

و من كتبها و علقها على مصروع أفاق من صرخته و أمن من شيطانه،

And one who writes it and attaches it (as an amulet) upon an epileptic (person), it would awaken him from its fit, and he would be secure from its devil.

و إن كتبت و شربتها امرأة قليلة اللبن كثر لبنها».

And if it is written, and its water is drunk by a woman of little milk, her milk would be plentiful'.<sup>11</sup>

ثو، ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ الْبُطَائِنِيِّ عَنْ أَبِي الْمَغْرَاءِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَذْمَنَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ قِرَاءَةَ سُورَةِ ق وَ سَعَّ اللَّهُ عَلَيْهِ رِزْقَهُ وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Abu Al Magra'a, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who is habitual in his obligatory and his optional (Salat(s)) in reciting Surah Qaf, Allah<sup>-azwj</sup> will Expand his sustenance upon him and Give him his book in his right hand, and Reckon him with an easy Reckoning''.<sup>12</sup>

## VERSE 1

### ق ۞ وَالْقُرْآنِ الْمَجِيدِ {1}

#### **Qaf! By the Glorious Quran [50:1]**

ابن بابويه: بإسناده المذكور في أوائل السور المصدرة بالحروف المقطعة، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، و سئل عن معنى ق؟ قال: « [و أما] (ق) فهو الجبل المحيط بالأرض، و خضرة السماء منه، و به يمسك الله الأرض أن تميد بأهلها».

Ibn Babuwayh, by his chain mentioned in the first of the Chapters regarding the Abbreviated letters, from Sufyan Bin Saeed Al-Sowry,

'From Al-Sadiq<sup>-asws</sup>, and he<sup>-asws</sup> was asked about the Meaning of (the letter) 'Qaf' He<sup>-asws</sup> said: 'And as for Qaf, so it is the mountain (force) encompassing the earth, and the sky gets its greenery<sup>13</sup> from it, and it is by it that Allah<sup>-azwj</sup> Withholds the earth from shaking its inhabitants'.<sup>14</sup>

حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفي عن محمد بن سليمان عن يقطين الجواليقي عن قلقله عن ابي جعفر عليه السلام قال ان الله خلق جبلا يحيط بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل

<sup>11</sup> خواص القرآن

<sup>12</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 72 H 1

<sup>13</sup> Also in other Ahadith, sky is referred to as green - Bohren explains that as the sun falls lower in the sky, the spectrum of direct sunlight is shifted from blue toward a perceived red, yellow and orange. "When this setting light is transmitted by a massively thick cloud composed of water droplets and ice particles, the results are a green sky," said Bohren. <https://www.google.com/search?client=firefox-b-d&q=is+sky+seen+as+green>

<sup>14</sup> معاني الأخبار: 22: 1.

It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

‘Abu Ja’far<sup>-asws</sup> having said that: ‘Allah<sup>-azwj</sup> Created a mountain (force) of green aquamarine which encompasses the world, and rather the greenery of the sky is from the greenery of that mountain (a particular mountain).

وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسماهما.

And He<sup>-azwj</sup> Created creatures, and did not Obligate them anything from what He<sup>-azwj</sup> has Obligated upon the creatures from the Salat and the Zakat, and all of them are invoking curses upon two men (Abu Bakr and Umar) from this community’. He<sup>-asws</sup> named them both<sup>15</sup>.

حدثنا احمد بن الحسين عن علي بن زيات عن عبيد الله بن عبد الله الدهقان عن ابي الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء

It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

‘I heard Abu Al-Hassan<sup>-asws</sup> say that: ‘Allah<sup>-azwj</sup> has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such’.

قال قلت وما النطاق قال الحجاب والله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

He (the narrator) said, ‘I said, ‘And what is the Domain?’ He<sup>-asws</sup> said: ‘The veil. By Allah<sup>-azwj</sup>, behind that (veil) are seventy thousand worlds, more numerous than the number of the human beings, and the Jinn, and all of them curse that one and that one (Abu Bakr and Umar)’<sup>16</sup>.

و في كتاب (منهج التحقيق إلى سواء الطريق) لبعض الإمامية- في حديث طويل- في سؤال الحسن أباه (عليهما السلام)، أن يريه ما فضله الله تعالى به من الكرامة، و ساق الحديث إلى أن قال: ثم إن أمير المؤمنين (عليه السلام)، أمر الريح فصارت بناء إلى جبل (ق) فأنتهينا إليه، فإذا هو من زمردة خضراء، و عليها ملك على صورة النسر، فلما نظر إلى أمير المؤمنين (عليه السلام) قال الملك: السلام عليك يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟

And in the book Manhaj Al-Tehqeeq Ila Sawa’ Al-Tareeq of some of the Imamiya – in a lengthy Hadeeth –

Regarding the questions Al-Hassan<sup>-asws</sup> asked his<sup>-asws</sup> father, to show him<sup>-asws</sup> what Allah<sup>-azwj</sup> has Graced him<sup>-asws</sup> of the Prestige, and the base of the Hadeeth is – ‘Then Amir Al-Momineen<sup>-asws</sup> commanded the wind, so it went and reached a mountain (Qaf). It was made from green aquamarine, and upon it was an Angel in the shape of an eagle. So when Amir Al-Momineen<sup>-asws</sup> looked towards it, the Angel said: ‘Greetings be upon you<sup>-asws</sup> O successor<sup>-asws</sup> of Rasool<sup>-saww</sup> of the Lord<sup>-azwj</sup> of the Worlds, and his<sup>-saww</sup> Caliph! Do you<sup>-asws</sup> allow me a response?’

<sup>15</sup> Basaair Al Darajaat – P CH 14 H 6

<sup>16</sup> Basaair Al Darajaat – P CH 14 H 7

فرد (عليه السلام) و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين.

So he<sup>-asws</sup> responded and said to it: 'If you so wish, speak, and if you so wish, I<sup>-asws</sup> will inform you for what you are going to ask me about'. So the Angel said: 'But, you<sup>-asws</sup> speak, O Amir Al-Momineen<sup>-asws</sup>!'

قال: «تريد أن آذن لك أن تزور الخضر (عليه السلام)». فقال: نعم، قال (عليه السلام): «قد أذنت لك». فأسرع الملك بعد أن قال: بسم الله الرحمن الرحيم.

He<sup>-asws</sup> said: 'You want that I<sup>-asws</sup> should allow you to visit Al-Khizr<sup>-as</sup>'. So, it said: 'Yes'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> have allowed it to you'. So, the Angel hurried away after saying: 'In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful'.

ثم تمشينا على الجبل هنيئة، فإذا بالملك قد عاد إلى مكانه بعد زيارة الخضر (عليه السلام). فقال سلمان: يا أمير المؤمنين، رأيت الملك ما زار الخضر إلا حين أخذ إذنك؟

Then we strolled on the mountain pleasantly, so there was the Angel who had returned after having visited Al-Khizr<sup>-asws</sup>. So Salman<sup>-ra</sup> said: 'O Amir Al-Momineen<sup>-asws</sup>! I<sup>-ra</sup> saw the Angel which visited Al-Khizr<sup>-as</sup>, took your<sup>-asws</sup> permission?'

فقال (عليه السلام): «و الذي رفع السماء بغير عمد لو أن أحدهم رام أن يزول من مكانه بقدر نفس واحد، لما زال حتى آذن له، و كذا يصير حال ولدي الحسن، و بعده الحسين، و تسعة من ولد الحسين تاسعهم قائمهم».

So he<sup>-asws</sup> said: 'By the One Who<sup>-azwj</sup> Raised the sky without pillars, even if one of them aspired to go away from his place by the measurement of one breath (a moment), he would not be able to unless I<sup>-asws</sup> allow it. And such is the situation of my<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and after him<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and nine from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, the ninth one being their Qaim<sup>-ajfj</sup>'.

فقلنا: ما اسم الملك الموكل بقاف؟ فقال: (عليه السلام): «ترجائيل». فقلنا: يا أمير المؤمنين، كيف تأتي كل ليلة إلى هذا الموضع و تعود؟ فقال (عليه السلام): «كما أتيت بكم، و الذي فلق الحبة و برأ النسيمة، إني لأملك من ملكوت السماوات و الأرض، ما لو علمتم ببعضه لما احتمله جنانكم،

So, we said: 'What is the name of the Angel allocated to Qaf?' So he<sup>-asws</sup> said: 'Tarjaeel'. We said, 'O Amir Al-Momineen<sup>-asws</sup>, how does it come to this place every night and returns?' So he<sup>-asws</sup> said: 'Just as you come to it. By the One Who<sup>-azwj</sup> Split the Seed and Formed the human, I<sup>-asws</sup> am the owner of the Kingdoms of the Heavens and the Earth. If only you knew some of it, it would carry you to your Gardens (Paradise)'.

إن اسم الله الأعظم على ثلاثة و سبعين حرفاً، عند آصف بن برخيا حرف واحد فتكلم به فحسف الله تعالى الأرض ما بينه و بين عرش بلقيس، حتى تناول السرير، ثم عادت الأرض كما كانت، أسرع من طرفه النظر، و عندنا نحن-

'The Great Name of Allah<sup>-azwj</sup> is on seventy-three letters, Asif (Bin Barkhia), however, only had the knowledge of one of these. He spoke by it and the earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye.

و الله - اثنان و سبعون حرفاً، و حرف واحد عند الله تعالى استأثر به في علم الغيب، و لا حول و لا قوة إلا بالله العلي العظيم، عرفنا من عرفنا، و أنكرنا من أنكرنا».

By Allah<sup>-azwj</sup>! And with us<sup>-asws</sup> are seventy-two letters, and one letter is with Allah<sup>-azwj</sup> by which He<sup>-azwj</sup> Accounts of the knowledge of the unseen which is with Him<sup>-azwj</sup>, and there is no Power and no Might except with Allah<sup>-azwj</sup> the High, the Magnificent. So, the one who recognised us<sup>-asws</sup>, recognised us<sup>-asws</sup>, and the one who denied us<sup>-asws</sup>, denied us<sup>-asws</sup>.<sup>17</sup>

## VERSES 2 - 5

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ {2}

**But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2]**

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَلِكُمْ رَجْعٌ بَعِيدٌ {3}

**What! When we are dead and become dust? That is a far (long way to) return' [50:3]**

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ {4}

**We well know how the earth hems them in, and We (also) have a Book to record it [50:4].**

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ {5}

**Rather they denied the Truth when it came to them, so (now) they are in a confused state [50:5]**

و بِإِسْنَادِهِ إِلَى يَحْيَى بْنِ مَيْسَرَةَ الْخُثْعَمِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ بَلْ عَجِبُوا يَعْنِي قُرَيْشاً أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ يَعْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ أَ إِذَا مِتْنَا وَ كُنَّا تُرَاباً ذَلِكُمْ رَجْعٌ عَلَيْنَا بَعِيدٌ

And by his chain up to Yahya Bin Maysara,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying, '**But, they are astounded** - meaning Quraysh, **that a warner from among them has come to them**, - meaning Rasool-Allah<sup>-saww</sup>, **so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That** - to us, **is a far (from probable) return' [50:3]'**.

قَالَ: نَزَلَتْ فِي أَبِي بِنِ حَلَفٍ، قَالَ أَبِي [الْأَبِي] جَهْلٍ: نَعَالَ إِلَى أَعَجَبَكَ مِنْ مُحَمَّدٍ ثُمَّ أَحَدَ عَظْماً فَقَتَلَهُ ثُمَّ قَالَ يَا مُحَمَّدُ تَزْعُمُ أَنَّ هَذَا يُحْيِي؟ فَقَالَ اللَّهُ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ يَعْنِي مُخْتَلِفٍ



He<sup>-asws</sup> said: 'It was revealed regarding Abayy Bin Khalaf who said to Abu Jahl<sup>-la</sup>, 'Come to me, I will astound you more than Muhammad<sup>-saww</sup>'. Then he took a bone and crushed it, then said, 'O Muhammad<sup>-saww</sup>! Are you<sup>-saww</sup> alleging that this will be alive (again)?' So Allah<sup>-azwj</sup> Said: ***But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5] – meaning, differing***'.<sup>18</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'

<sup>19</sup>

الشيخ في (أماله)، 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: أترع أن ربك يحيي هذا بعد ما ترى؟! 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.

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?'<sup>20</sup>

العياشي: 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 أإننا لمبعوثون، من يحيي العظام و هي رميم؟».

Al-Ayyashi from Al-Halby,

5 H – تفسير نور الثقلين، ج 5، ص: 105<sup>18</sup>

الكافي 3: 28 / 258<sup>19</sup>

(Extract) الأمالي 1: 18.<sup>20</sup>

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?'.<sup>21</sup>

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رمت يا رسول الله يعنون صرت رميما ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

'And you<sup>-saww</sup> will (also) decay, O Rasool-Allah<sup>-saww</sup>, meaning the decaying of your<sup>-saww</sup> bones?' He<sup>-saww</sup> said: 'No way! Surely, Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited our<sup>-saww</sup> flesh upon the earth, for it to eat anything from it.'<sup>22</sup>

## VERSES 6 - 9

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ {6}

**So, are they not looking at the sky above them, how We Built it and Adorned it, and there are not gaps for it? [50:6]**

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ {7}

**And We have spread the earth out and cast mountains upon it, and grown every sort of lovely species on it [50:7]**

تَبَصَّرَةٌ وَدَّكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ {8}

**An insight and a Zikr for every penitent (repentant) servant [50:8]**

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ {9}

**And We Send down Blessed water from the sky, so We Grow gardens with it and the harvested grain [50:9]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ عَمْرِو بْنِ إِبرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِهِ تَعَالَى وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا قَالَ لَيْسَ مِنْ مَاءٍ فِي الْأَرْضِ إِلَّا وَقَدْ خَالَطَهُ مَاءُ السَّمَاءِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Muhammad Bin Muslim who said,

<sup>21</sup> (Extract) تفسير العياشي 2: 296 / 89.

<sup>22</sup> Noor Al Saqalayn – Ch 36 H 85

'I hear Abu Ja'far<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said regarding the Words of the Exalted: ***And We Send down Blessed water from the sky [50:9]***. He<sup>-asws</sup> said: 'There is no water in the earth except that there has been mixed with it the water of the sky'.<sup>23</sup>

## VERSES 10 & 11

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ {10}

***And the tall palm trees having bunched clusters [50:10]***

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ {11}

***Being a sustenance for the servants. And We Revive a dead land by it. Similar to that would be the coming out (Resurrection) [50:11]***

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

In the book Al Ihtijaj of Al Tabarsy –

'There is an argumentation of Abu Abdullah Al-Sadiq<sup>-asws</sup>. The questioner asked, 'Does the soul disappear after its exit from its mould (body), or does it remain?'

قَالَ: بَلْ هُوَ بَاقٍ إِلَى وَقْتٍ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَتَفْنَى فَلَا حِسَّ وَ لَا مُحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدَبِّرُهَا، وَ ذَلِكَ أَرْبَعُ مِائَةِ سَنَةٍ يَسْبُتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - التَّفَحُّتَيْنِ،

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

قَالَ: وَ أَلَيْ لَهٗ بِالْبُعْثِ وَ الْبَدُنِ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلَدُهُ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَابًا يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

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

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

<sup>23</sup> Al Kafi – V 6 – The Book of Drinks Ch 8 H 1

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

قَالَ: إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانَهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَفُسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظَلَمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَابًا كَمَا مِنْهُ خَلِقَ، وَ مَا تَقْدِفُ بِهِ السَّبَاعُ وَ الْهَوَامُّ مِنْ أَجْوَافِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مُحْفُوظٌ عِنْدَ مَنْ لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا،

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

وَ إِنَّ تُرَابَ الْوُحَايِينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ حِينَ الْبُعْثِ مَطَرَتِ الْأَرْضُ مَطَرُ التُّشْوَرِ، فَتَرْتَبُو الْأَرْضُ ثُمَّ يُخْضُ خَضُ السَّيِّءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرَّبْدُ مِنَ اللَّبَنِ إِذَا مُحِضَ،

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

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحُ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah<sup>-azwj</sup> the Exalted, the Powerful, to where the soul used to be. So, the image would return by the Permission of Allah<sup>-azwj</sup>, the Fashioner like its (original) body, and the soul would enter into it. So, when he is complete, he would not deny anything from himself".<sup>24</sup>

## VERSES 12 - 14

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ {12}

*They belied before them, the people of Noah, and people of Al-Raas and Samood [50:12]*

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ {13}

87 - تفسير نور الثقلين، ج4، ص: 395<sup>24</sup>

**And Aad, and Pharaoh, and brothers of Lut, [50:13]**

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ {14}

**And the dwellers of the thicket (Forest), and people of Tuubbee, all belied the Rasools, therefore they were deserving of the Promised (Punishment) [50:14]**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمُتَقَرِّيِّ عَنْ هِشَامِ الصَّيْدَنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ( قَالَ سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ أَصْحَابُ الرَّسِّ فَقَالَ يَدِيهِ هَكَذَا فَمَسَحَ إِحْدَاهُمَا بِالْأُخْرَى فَقَالَ هُنَّ اللَّوَاتِي بِاللَّوَاتِي يَعْنِي الْبِئْسَاءُ بِالْبِئْسَاءِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al Minqary, from Hisham Al Saydani,

‘From Abu Abdullah<sup>-asws</sup>, said, ‘A man asked him<sup>-asws</sup> about this Verse: **They belied before them, the people of Noah, and people of Al-Raas and Samood [50:12]**. So he<sup>-asws</sup> said by (gesturing with) his<sup>-asws</sup> hands: ‘Like this’, and he<sup>-asws</sup> wiped one of them with the other, and he<sup>-asws</sup> said: ‘They were the lesbians with the lesbians, meaning the women (gratifying) with the women’.<sup>25</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة و هشام و حفص، عن أبي عبد الله (عليه السلام)، أنه دخل عليه نسوة، فسألته امرأة منهن عن السحق؟ فقال: «حدها حد الزاني». فقالت المرأة: ما ذكر الله عز و جل ذلك في القرآن؟ فقال: «بلى». [قالت: و أين هو؟]. قال: «هن أصحاب الرس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and Hafs,

‘Abu Abdullah<sup>-asws</sup>, and the women had come up to see him<sup>-asws</sup>. So, a woman from among them said, ‘(What about) the Lesbian?’ So he<sup>-asws</sup> said: ‘Her Limit (Legal Punishment) is the Limit of the adulterer’. So the woman said, ‘Has Allah<sup>-azwj</sup> Mighty and Majestic Mentioned it in the Quran?’ So he<sup>-asws</sup> said: ‘Yes’. She said, ‘And where is it?’ He<sup>-asws</sup> said: ‘These women were: **and people of Al-Raas [50:12]**’.<sup>26</sup>

**People of Al-Raas and Samood:**

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، قال: حدثنا أبو الصلت عبد السلام بن صالح الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه موسى ابن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي (صلوات الله عليهم أجمعين)، قال: «أتى علي بن أبي طالب (عليه السلام) قبل مقتله بثلاثة أيام رجل من أشرف تميم، يقال له: عمرو، فقال: يا أمير المؤمنين، أخبرني عن أصحاب الرس، في أي عصر كانوا، و أين كانت منازلهم، و من كان ملكهم، و هل بعث الله عز و جل إليهم رسولا، أم لا، و بماذا اهلكوا؟ فإني أجد في كتاب الله عز و جل ذكرهم، و لا أجد خبرهم.

<sup>25</sup> Al Kafi – V 5 – The Book of Marriage Ch 182 H 1

<sup>26</sup> الكافي 7: 1/202.

Ibn Babuwayh said, 'Ahmad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Abu Al-Salt Abdul Salaam Bin Salih Al-Harwy,

(It has been narrated) from Ali-asws Bin Musa Al-Reza-asws, from his-asws father-asws Musa-asws Bin Ja'far-asws, from his-asws father-asws Ja'far-asws Bin Muhammad-asws, from his-asws father-asws Muhammad-asws Bin Ali-asws, from his-asws father-asws Ali-asws Bin Al-Husayn-asws, from his-asws father-asws Al-Husayn-asws Bin Ali-asws having said: 'A man called Amro came up to Ali-asws Bin Abu Talib-asws three days before his-asws battle, so he said, 'O Amir-ul-Momineen-asws! Inform me about: **And Aad, and Samood, and the dwellers of the Al-Rass [25:38]**, which era were they in, and where were their dwellings, and from when was their kingdom, and did Allah-azwj Mighty and Majestic Send a Rasool-as to them or not, for what were they Destroyed? I have found their Mention in the Book of Allah-azwj Mighty and Majestic and could not find their news'.

فقال له أمير المؤمنين (عليه السلام): لقد سألت عن حديث ما سألتني عنه أحد من قبلك، و لا يحدثك به أحد بعدي إلا عني، و ما في كتاب الله عز و جل آية إلا و أنا أعرفها، و أعرف تفسيرها، و في أي مكان نزلت، من سهل، أو جبل، و في أي وقت من ليل أو نهار، و إن هاهنا لعلمنا جما- و أشار إلى صدره- و لكن طلابه يسير، و عن قليل يندمون لو فقدوني.

Amir-Al-Momineen-asws said to him: 'You have asked me-asws about a Hadeeth which no one before you has asked me-asws nor will it ever be narrated by anyone from after me-asws, except from me-asws. And there is no Verse in the Book of Allah-azwj except that I-asws understand it, and understand its explanation, and in which place it was Revealed, from a coast, or a mountain, and in which time from night or day, and over here is the total knowledge' – and he-asws gestured towards his-asws own chest – 'it's seekers are few, and would be of little regret if they were to lose me-asws'.

كان من قصتهم- يا أخا تميم- أنهم كانوا قوما يعبدون شجرة صنوبر، يقال لها: شاه درخت، كان يافث بن نوح غرسها على شفير عين، يقال لها روشاب، كانت أنبتت لنوح (عليه السلام) بعد الطوفان، و إنما سمو أصحاب الرس، لأنهم رسوا نبيهم في الأرض، و ذلك بعد سليمان بن داود (عليه السلام).

What was from their stories – O brother of Tameem – they were a people who were worshipping the pine tree called 'Shah Darakht'. It was Yafis Bin Noah-as who had planted it upon the verge of a spring called Roushab. It grew for Noah-as after the flood. But rather, the dwellers of Al-Rass were called so because they buried (رسوا) their Prophet-as in the ground, and that is after Sulayman-as Bin Dawood-as.

و كانت لهم اثنتا عشرة قرية على شاطئ نهر يقال له: الرس، من بلاد المشرق، و بهم سمي ذلك النهر، و لم يكن يومئذ في الأرض نهر أغزر منه، و لا أعذب منه، و لا قرى أكثر و لا أعمر منها،

They had twelve habitations for them upon the banks of a river called Al-Rass, from the cities of the east, and it is by them that the river was called as such. And in those days there was no river more abundant than it, nor fresher than it, nor a town more populated than these, nor with people of longer life spans than in it.

تسمى إحداهن آبان، و الثانية آذر، و الثالثة دي، و الرابعة بممن، و الخامسة إسفندار، و السادسة فروردين، و السابعة أردي بهشت، و الثامنة خرداد، و التاسعة مرداد، و العاشرة تير، و الحادية عشر مهر، و الثانية عشر شهريرور.

One on them was named as Abaan, and the second one Aazar, and the third one Dayy, and the fourth one Bahman, and the fifth one Isfandaar, and the sixth one Farourdeen, and the seventh Ardayy Behesht, and the eight one Khardaad, and the night one Mardaad, and the tenth one Tayr, and the eleventh one Mahar, and the twelfth one Shareywar.

وكانت أعظم مدائنهم إسفندار، و هي التي ينزلها ملكهم، و كان يسمى: تركوذ بن غابور بن يارش بن ساذن بن نمرود بن كنعان فرعون إبراهيم (عليه السلام)، و بما العين و الصنوبر، و قد غرسوا في كل قرية منها حبة من طلع تلك الصنوبر، و أجروا إليها نحرًا من العين التي عند الصنوبر، فنبئت الحبة، و صارت شجرة عظيمة، و حرموا ماء العين و الأنهار، فلا يشربون منها، و لا أنعامهم، و من فعل ذلك قتلوه، و يقولون: هو حياة أمتنا، فلا ينبغي لأحد أن ينقص من حياتها، و يشربون هم و أنعامهم من نحر الرس، الذي عليه قراهم.

And the biggest of their cities was Isfandaar, and it is the one in which their King had dwelled, and he was called Tarkowz Bin Ghabour Bin Yarish Bin Saazan Bin Namroud Bin Kana'an, Pharaoh at the time of Ibrahim<sup>as</sup>. And in it was the spring and the pine tree, and in every town they had planted a seed from that pine tree, and made the river to flow from which was the main pine tree. These seeds grew and became big trees, and they prohibited the water of the spring and the river. So they would neither drink from it, nor water their cattle from it. And the one who did that (drank from it) they killed him and they were saying, 'It is the life of our god, so it is not befitting for anyone that he should reduce its life'. And they and their cattle used to drink from the river Al-Rass, upon which were their towns'.

و قد جعلوا في كل شهر من السنة يوما، في كل قرية، عيدا يجتمع إليه أهلها، فيضربون على الشجرة التي بها كلة من حرير، فيها من أنواع الصور، ثم يأتون بشاة و بقر، فيذبحونها قربانا للشجرة، و يشعلون فيها النيران بالخطب، فإذا سطع دخان تلك الذبائح و قنارها في الهواء، و حال بينهم و بين النظر إلى السماء، خروا للشجرة سجدا، و يكون و يتضرعون إليها أن ترضى عنهم،

And made it be a day of Eid, one day in every month of the year, in every town, in which they would gather their families to it (the pine tree), so they would place upon it a thin curtain of silk, which different types of images, then they would bring their sheep and cows. So they would slaughter these as an offering to the (pine) tree, and ignite flames with the wood, and the smoke from these sacrifices would permeate into the atmosphere. So when they would see the smoke rising in the sky, they would fall prostrate to the tree, and they would be wailing and supplicating to it so that it would be pleased with them.

فكان الشيطان يجيء فيحرك أغصانها، و يصبح من ساقها صباح الصبي: إني قد رضيت عنكم - عبادي - فطيبوا نفسا، و قروا عينا. فيرفعون رؤوسهم عند ذلك، و يشربون الخمر و يضربون بالمعازف، و يأخذون الدست بند، فيكونون على ذلك يومهم و ليلتهم، ثم ينصرفون.

Then the Satan<sup>la</sup> would come and move its branches and shout as the young boy shouts, 'I am pleased with you all – my servants – so let your selves be perfumed and your eyes be joyful!' During that, they would raise their heads and drink the intoxicants and play their musical instruments. And then they would dance around that during that day and night, then they would leave.

و إنما سميت العجم شهورها بأبان ماه، و آذر ماه، و غيرها، اشتقاقا من أسماء تلك القرى، لقول أهلها بعضهم لبعض: هذا عيد شهر كذا، و عيد شهر كذا حتى إذا كان عيد قريتهم العظمى، اجتمع إليها صغيروهم و كبيرهم، فضربوا عند الصنوبر و العين سرادقا من ديباج، عليه من أنواع الصور، و جعلوا له اثني عشر بابا، كل باب لأهل قرية منهم، و يسجدون للصنوبر،



But rather, the Persians (العجم) named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the others, 'This is the festival of such and such a month, and festival of such and such a month, until it was the festival of the great town, during which their young ones and their older ones would gathers. So they would place upon the pine tree a silk cloth painted with types of images, and make a tent by it with tent doors to it. Each door for the people of a particular town from them, and they would be prostrating to the pine tree.

خارجا من السراق، و يقربون إليها الذبائح، أضعاف ما قربوه للشجرة التي في قراهم، فيجيء إبليس عند ذلك، فيحرك الصنوبرة تحريكا شديدا، و يتكلم من جوفها كلاما جهوريا، و يعدمهم و يمنهم بأكثر مما وعدتهم و منتهم الشياطين كلها، فيرفعون رؤوسهم من السجود، و بهم من الفرح و النشاط ما لا يفيقون، و لا يتكلمون، من الشرب و العزف، فيكونون على ذلك اثني عشر يوما و لياليها، بعدد أعيادهم بسائر السنة، ثم ينصرفون.

They would come out from their tent, and slaughter their offerings, double what they presented to the pine trees in their own towns. So Iblees<sup>-la</sup> would come during that, and he<sup>-la</sup> would move the pine tree with an intense shaking, speaking from inside it with a loud speech, and prepare them and promise them more than all the other devils had done so before. So they would raise their heads from the prostrations, and they would be so joyful that they would not wake up from it, nor would they be speaking due to the drinking and the music. So they were doing that over twelve days and nights, the number of the festivals for the rest of the year, then they would leave.

فلما طال كفرهم بالله عز و جل و عبادتهم غيره، بعث الله عز و جل إليهم نبيا من بني إسرائيل، من ولد يهودا ابن يعقوب (عليه السلام)، فلبث فيهم زمانا طويلا، يدعوهم إلى عبادة الله عز و جل، و معرفة ربوبيته، فلا يتبعونه،

When their Kufr with Allah<sup>-azwj</sup> Mighty and Majestic and their worshipping others was prolonged, Allah<sup>-azwj</sup> Mighty and Majestic Sent a Prophet<sup>-as</sup> from the Children of Israel, from the sons of Yahouda Ibn Yaquoub<sup>-as</sup>. So he<sup>-as</sup> remained with them for a lengthy period, calling them to the worship of Allah<sup>-azwj</sup> Mighty and Majestic, and recognition of His<sup>-azwj</sup> Lordship, but they did not follow him<sup>-as</sup>.

فلما رأى شدة تماديهم في الغي و الضلال، و تركهم قبول ما دعاهم إليه من الرشد و النجاة، و حضر عيد قريتهم العظمى، قال: يا رب، إن عبادك أبوا إلا تكذبي، و الكفر بك، و غدوا يعبدون شجرة لا تنفع و لا تضر، فأبى شجرهم أجمع، و أهرم قدرتك و سلطانك.

But when he<sup>-as</sup> saw the intensity of their continuation in the delusion and the deviation, and the acceptance of he<sup>-as</sup> was calling them to the guidance and the salvation, and when the Eid of their great town presented itself, he<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> servants are adamant of belying me<sup>-as</sup>, and denying You<sup>-azwj</sup>, and they would be leaving early to worship the tree which neither benefits them nor helps. So wither all of their trees and Show them Your<sup>-azwj</sup> Power and Authority!'

فأصبح القوم و قد يبس شجرهم، فها لم ذلك، و قطع بهم، و صاروا فرقتين: فرقة قالت: سحر أهلكم هذا الرجل الذي زعم أنه رسول رب السماء و الأرض إليكم، ليصرف وجوهكم عن أهلكم إلى إلهه. و فرقة قالت: لا، بل غضبت أهلكم حين رأت هذا الرجل يعيها، و يقع فيها، و يدعوكم إلى عبادة غيرها، فحجبت حسننها و بماءها لكي تغضبوا لها، فتتصروا منه.



When the people woke up in the morning, their trees had dried up. So when they saw that, they panicked and became two groups. A group said, 'Your gods have been bewitched by this man<sup>-as</sup> who claims to be a Rasool<sup>-as</sup> of the Lord<sup>-azwj</sup> of the sky and the earth to you, in order to divert your attention from your gods towards his<sup>-as</sup> God'. And a group said, 'No, but your gods are angry when they saw this man faulting them, who is among you, and is calling you all to the worship of someone else. Thus they have veiled their beauty and glory so that you may be angered and be victorious over him<sup>-as</sup>'.

فأجمع رأيهم على قتله، فاتخذوا أنابيب طولا من رصاص، واسعة الأفواه، ثم أرسلوها في قرار العين، إلى أعلى الماء، واحدة فوق الأخرى، مثل البرايخ، و نرحوا ما فيها من الماء، ثم حفروا في قرارها بئرا ضيقة المدخل، عميقة، و أرسلوا فيها نبيهم، و ألقموا فاهها صخرة عظيمة، ثم أخرجوا الأنابيب من الماء، و قالوا: الآن نرجو أن ترضى عنا ألهتنا، إذا رأيت أنا قد قتلنا من كان يقع فيها، و يصد عن عبادتها، و دفناه تحت كبيرها، يتشفى منه، فيعود إليها نورها و نضرتها كما كان.

They formed a consensus of opinion for killing him<sup>-as</sup>. They took long tubes of lead with wide mouths, then inserted these in the spring up to the top of the water, one on top of the other, like the drains, then drained the water, and dug a deep and narrow well, and inserted their Prophet<sup>-as</sup> in it, and placed a great rock upon the entrance of it. Then they took the pipes out from the water and they said, 'Now we hope that our gods are pleased with us, when they see that we have killed the one who was among us, and stopped from worshipping them, and we buried him<sup>-as</sup> under the great one, and it would be healed from it, so that its light and its freshness would return to what it used to be.

فبقوا عامة يومهم يسمعون أنين نبيهم (عليه السلام)، و هو يقول: سيدي، قد ترى ضيق مكاني، و شدة كربى، فارحم ضعف ركنى، و قلة حيلتى، و عجل بقبض روحي، و لا تؤخر إجابة دعوتى، حتى مات (عليه السلام).

So, they remained for most of the day hearing the groaning of their Prophet<sup>-as</sup> and he<sup>-as</sup> was saying: 'My Master<sup>-azwj</sup>! You<sup>-azwj</sup> have seen the narrowness of my<sup>-as</sup> place, and the severity of my<sup>-as</sup> loneliness. So have Mercy upon the weakness of my<sup>-as</sup> position, and my<sup>-as</sup> helplessness, and hasten the capture of my<sup>-as</sup> soul, and do not delay the Answering of my<sup>-as</sup> supplication' – until he<sup>-as</sup> died.

فقال الله عز و جل لجبرئيل (عليه السلام): يا جبرئيل، أ يظن عبادى هؤلاء، الذين قد غرهم حلمى، و آمنوا مكربى، و عبدوا غيرى، و قتلوا رسولى، أن يقيموا لغضبي، أو يخرجوا من سلطاني؟ كيف و أنا المنتقم ممن عصاني، و لم يخش عقابى، و إني حلفت بعزتي و جلالى لأجعلنهم عبرة و نكالا للعالمين.

Allah<sup>-azwj</sup> Mighty and Majestic Said to Jibraeel<sup>-as</sup>: "O Jibraeel<sup>-as</sup>! Do these servants of Mine, who are deceived by My<sup>-azwj</sup> Forbearance, think that they are safe from My<sup>-azwj</sup> Plan, and they are worshipping other than Me<sup>-azwj</sup>, and they killed My<sup>-azwj</sup> Rasool<sup>-as</sup>, that they would be able to withstand My<sup>-azwj</sup> Wrath, or exit from My<sup>-azwj</sup> Authority? How? And I<sup>-azwj</sup> am the Avenger from the one who disobeys Me<sup>-azwj</sup> and does not fear My<sup>-azwj</sup> Punishment. And I<sup>-azwj</sup> Swear by My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majestic that I<sup>-azwj</sup> shall Make them an example and a Punishment for the worlds".

فلم يرفعهم و هم في عيدهم ذلك إلا بريح عاصف شديدة الحمرة، فتحيروا فيها، و ذعروا منها، و تضام بعضهم إلى بعض، ثم صارت الأرض من تحتهم كحجر كبريت يتوقد و أظلتهم سحابة سوداء، فألقيت عليهم كالقبة جمرا يلتهب، فذابت أبدانهم كما يذوب الرصاص في النار.

But they were not terrified by that, and they were in the Eid, except by a stormy wind of intense redness. So, they were confused from it, and they panicked from it, and they were joined to each other. Then the ground underneath them became like the sulphuric rock, and they were engulfed by a black cloud. Red embers rained down upon them and their bodies melted like the lead melts in the fire.

فنعوذ بالله تعالى ذكره من غضبه، و نزول نقمته، و لا حول و لا قوة إلا بالله العلي العظيم».

Thus, we<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup>, elevated is His<sup>-azwj</sup> Mention, from His<sup>-azwj</sup> Wrath, and the Descent of His<sup>-azwj</sup> Curse. And there is no Mighty nor Strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent'.<sup>27</sup>

## VERSE 15

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ {15}

***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]***

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن عيسى، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر بن يزيد، قال: سألت أبا جعفر (عليه السلام)، عن قوله عز و جل: أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ.

And from him, from his father, from Sa'd Bin Abdullah, from Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Amro Bin Shmr, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far<sup>-asws</sup>, about the Words of the Mighty and Majestic: ***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]***'.

قال: «يا جابر، تأويل ذلك أن الله عز و جل إذا أفنى هذا الخلق و هذا العالم، و سكن أهل الجنة الجنة و أهل النار النار، جدد الله علما غير هذا العالم، و جدد خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه، و خلق لهم أرضا غير هذه الأرض تحملهم، و سماء غير هذه السماء تظلهم،

He<sup>-asws</sup> said: 'O Jabir! The explanation of that is that when Allah<sup>-azwj</sup> Mighty and Majestic Destroys this world, and Settles the people of the Paradise in the Paradise, and the people of the Fire into the Fire, Allah<sup>-azwj</sup> will Create a new world apart from this world, and a new creation without males and without females who will be worshipping Him<sup>-azwj</sup>, and Extolling His<sup>-azwj</sup> Oneness, and will Create for them an earth apart from this earth to carry them, and a sky other than this sky to shade them.

لعلك ترى [أن الله] إنما خلق هذا العالم الواحد، و ترى أن الله لم يخلق بشرا غيركم، بلى و الله، لقد خلق ألف ألف عالم، و ألف ألف آدم، أنت في آخر تلك العوالم و أولئك الآدميين».

Perhaps you think that Allah<sup>-azwj</sup> has Created this world only, and you think that Allah<sup>-azwj</sup> has never Created humans apart from you. Yes, by Allah<sup>-azwj</sup>, He<sup>-azwj</sup> has Created a thousands

<sup>27</sup> عيون أخبار الرضا (عليه السلام) 1: 205 / 1

upon thousands of worlds, and thousands upon thousands Adams. You are in the last of those worlds, and those Adams'.<sup>28</sup>

## VERSE 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ {16}

***And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]***

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People<sup>-asws</sup> of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> regarding the Words of the Exalted: ***and We know what his mind suggests to his self [50:16]***, he<sup>-asws</sup> said: 'He is the first one (Abu Bakr)'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيْفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ رَأَيْتُ ابْنَكَ مُوسَى (عليه السلام) يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

'Abu Haneefa came over to Abu Abdullah<sup>-asws</sup> and said to him<sup>-asws</sup>, 'I saw your<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> praying Salāt and the people were passing by in front of him<sup>-asws</sup>, and he<sup>-asws</sup> did not prevent them, and (the reason) in it what is in it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ادْعُوا لِي مُوسَى فِدْعِي فَقَالَ لَهُ يَا نَبِيَّ إِنَّ أَبَا حَنِيْفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

So, Abu Abdullah<sup>-asws</sup> said: 'Call Musa<sup>-asws</sup> for me<sup>-asws</sup>!' So he<sup>-asws</sup> was called, and he<sup>-asws</sup> said to him<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Abu Haneefa mentions that you<sup>-asws</sup> were praying Salāt and the people were passing by in front of you<sup>-asws</sup>, and you<sup>-asws</sup> did not forbid them'.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا نَبِيَّ بَابِي أَنْتَ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ .

So he<sup>-asws</sup> said: 'Yes, O father<sup>-asws</sup>! The One Whom I<sup>-asws</sup> was praying Salāt to was closer to me<sup>-asws</sup> than them. Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***and We are nearer to him than his jugular vein [50:16]***'. So Abu Abdullah<sup>-asws</sup> embraced him<sup>-asws</sup> to himself<sup>-asws</sup>, then said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! By my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> mother<sup>-asws</sup>, O the mine of the secrets!'

<sup>28</sup> التوحيد: 2/277.

<sup>29</sup> تأويل الآيات 2: 608/1

وَهَذَا تَأْدِيبٌ مِنْهُ (عليه السلام) لَا أَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him<sup>-asws</sup>, not that he<sup>-asws</sup> neglected the merit.<sup>30</sup>

## VERSES 17 & 18

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ {17}

**When the two receivers receive, seated on the right and on the left [50:17]**

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ {18}

**He does not utter a word except by him is an observer, ready [50:18]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ بِأَمْرِهِ وَ هَذَا يَرْجُؤُهُ الشَّيْطَانُ بِأَمْرِهِ بِالْمَعَاصِي وَ الْمَلَكُ يَرْجُؤُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeir, from Hammad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There is none from a heart except that there are two ears for it. Upon one of the two is a guiding Angel, and upon the other is a tempting Satan<sup>-la</sup>. This one instructs him and this one rebukes him. The Satan<sup>-la</sup> instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18]**’.<sup>31</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا التَّرَمَّا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ غَرَضاً مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لَكُمَا مَغْفُورٌ لَكُمَا فَاسْتَأْنَفَا

Ali Bin Ibrahim, from his brother, from Safwan Bin Yahya, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The *Momin*, when two embrace, they would both be engulfed by the Mercy. So when both of the continue, not intending by that except for the Face of Allah<sup>-azwj</sup>, and not intending any purpose from the purposes of the world, it would be Said to both of them: ‘You are both Forgiven your sins, so resume (anew again).

فَإِذَا أَفْبَلَا عَلَى الْمُسَاءِلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ هُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا

So, when they face each other upon the discussion, the Angels say to each other: ‘Leave them alone, for there is a private matter for them, and Allah<sup>-azwj</sup> has Veiled upon them’.

<sup>30</sup> Al Kafi V 3 – The Book of Salât CH 14 H 4

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 1

قَالَ إِسْحَاقُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Is'haq (the narrator) said, 'So I said, 'May I be sacrificed for you<sup>-asws</sup>! So their word would not be written against them, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **He does not utter a word except by him is an observer, ready [50:18]?**'

قَالَ فَتَنَقَّسَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الصُّعْدَاءَ ثُمَّ بَكَى حَتَّى احْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ وَقَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزَلَ عَنِ الْمُؤْمِنِينَ إِذَا تَقَيَّأَ إِجْلَالًا لَهُمَا وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَلَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَ الْخَفِيِّ .

So, Abu Abdullah<sup>-asws</sup> took a sighing breath, then wept until his<sup>-asws</sup> tears moistened his<sup>-asws</sup> beard, and said: 'O Is'haq! Allah<sup>-azwj</sup> Blessed and Exalted rather Commands the Angels that they should isolate themselves from the *Momineen* when they meet due to their majesty; and it is such and if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters'.<sup>32</sup>

وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ ثَوَابٌ إِلَّا الدَّمَعةَ فِينَا.

It is narrated that:

Abu Abdullah<sup>-asws</sup> said: 'There is a (known) reward for every act (of worship) except for shedding tears regarding us<sup>-asws</sup>'.<sup>33</sup>

الحسين بن سعيد، قال: حدثنا محمد بن أبي عمير، عن محمد بن حران، عن زرارة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «ما من عبد إلا و معه ملكان يكتبان ما يلفظه، ثم يرفعان ذلك إلى ملكين فوقهما، فيثبتان ما كان من خير و شر، و يلقيان ما سوى ذلك».

Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Umran, from Zarara who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is none from the servants except that there are two Angels who write down what he utters, then they raise that to two (other) Angels higher than them. So, these two establish what was from the good and evil, and cast everything else'.<sup>34</sup>

و عنه: عن الحسين بن علوان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال سألت عن موضع الملكين من الإنسان؟ قال: «هاهنا واحد، و هاهنا واحد» يعني عند شذقيه.

And from him, from Al-Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir, who has said:

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 2

<sup>33</sup> كامل الزيارات، النص، ص: 105, H6, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فيكي و أبكي

<sup>34</sup> الزهد: 141 / 53.

'I asked Abu Ja'far<sup>-asws</sup> about the place of the two Angels upon the human beings?' He<sup>-asws</sup> said: 'Over here is one, and over here is one', - meaning near the jawbones'.<sup>35</sup>

## VERSE 19

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۚ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ {19}

*And the agony of death comes with the Truth. That is what you were fleeing from [50:19]*

### The Altered Verse

علي بن إبراهيم: قال: نزلت: (و جاءت سكرة الحق بالموت).

Ali Bin Ibrahim (Tafseer Qummi), said, 'It was Revealed as: **"And there will come the agony of the Truth with the death [50:19]"**.<sup>36</sup>

و روى الطبرسي مثله، قال: و رواه أصحابنا عن أئمة الهدى (عليهم السلام).

And it has been reported by Al-Tabarsi, similar to it, said, 'And it has been reported from the Imams<sup>-asws</sup> of Guidance'.<sup>37</sup>

فِي الشَّوَادِ: وَ جَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ وَ هِيَ قِرَاءَةُ سَعِيدِ بْنِ جُبَيْرٍ وَ طَلْحَةَ وَ رَوَاهَا أَصْحَابُنَا عَنْ أئِمَّةِ الْهُدَى عَلَيْهِمُ السَّلَامُ.

In (the book) Al Shawahid (Al Tanzeel) –

'(Re): **And there will come the agony of the Truth with the death [50:19]** – and it is the recitation of Saeed Bin Jubeyr, and Talha, and our companions reported it from the Imams<sup>-asws</sup> of Guidance".<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) حَدَّثَنِي صَالِحُ بْنُ مَيْمَنٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا (عليه السلام) يَقُولُ وَ اللَّهُ لَا يُغِضُّنِي عَبْدٌ أَبَدًا مِمَّنْ مَاتَ عَلَى بُغْضِي إِلَّا رَأَيْتُ عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ وَ لَا يُجِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَى حُبِّي إِلَّا رَأَيْتُ عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَعَمْ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! No servant would hate me<sup>-asws</sup> ever, dying on hatred, except that he would see me<sup>-asws</sup> during his death abhorring it, and no servant would love

<sup>35</sup> الزهد: 53 / 142.

<sup>36</sup> تفسير القمي 2: 324

<sup>37</sup> مجمع البيان 9: 216

<sup>38</sup> 27 H – تفسير نور الثقلين، ج 5، ص: 112

me<sup>-asws</sup> ever, dying upon my<sup>-asws</sup> love, except that he would see me<sup>-asws</sup> during his death loving it'. So Abu Ja'far<sup>-asws</sup> said: 'Yes, and with Rasool-Allah<sup>-saww</sup> upon his right'.<sup>39</sup>

## VERSES 20 & 21

وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ {20}

**And it shall be blown into the Trumpet ; that is the Promised Day [50:20]**

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {21}

**And every soul will come, with it would be an usher and a witness [50:21]**

الحسن بن أبي الحسن الديلمي: بإسناده عن رجاله، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ. قال: «السائق: أمير المؤمنين (عليه السلام)، و الشهيد: رسول الله (صلى الله عليه و آله)».

Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Jaber Bin Yazeed,

Abu Abdullah<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **And every soul will come, with it would be an usher and a witness [50:21]**. He<sup>-asws</sup> said: 'The usher – is Amir Al-Momineen<sup>-asws</sup>, and the witness is Rasool-Allah<sup>-saww</sup>'.<sup>40</sup>

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْأَوَّلُ لَا شَيْءَ قَبْلَهُ وَ الْآخِرُ لَا غَايَةَ لَهُ لَا تَقَعُ الْأَوْهَامُ لَهُ عَلَى صِفَةٍ وَ لَا تُعْقَدُ الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّةٍ وَ لَا تَنَالُهُ التَّجَرُّؤَةُ وَ التَّبَعِيضُ وَ لَا تُحِيطُ بِهِ الْأَبْصَارُ وَ الْقُلُوبُ

And I<sup>-asws</sup> testify that there is no god except for Allah<sup>-azwj</sup>, One with no associates to Him<sup>-azwj</sup>. The First, as there was no thing before Him<sup>-azwj</sup>, and the Last, as there is no Limit for Him<sup>-azwj</sup>. His<sup>-azwj</sup> Description cannot be caught in the imagination, nor can hearts entertain His<sup>-azwj</sup> Essence, nor can the analysis and divisions be applied to Him<sup>-azwj</sup>, nor can the visions and the hearts compare Him<sup>-azwj</sup>.

فَاتَّعِظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ، وَاعْتَبِرُوا بِالْأَيِّ السَّوَاطِعِ، وَارْذَرُوا بِالنُّذُرِ الْبَوَالِغِ، وَانْتَفِعُوا بِالذِّكْرِ وَالْمَوَاعِظِ، فَكَأَنَّ قَدْ عَلِقْتُمْ مَخَالِبَ الْمَيِّتَةِ، وَانْقَطَعَتْ مِنْكُمْ عِلَاقَتُ الْأُمْنِيَّةِ، وَدَهَمَتْكُمْ مُقْطِعَاتُ الْأُمُورِ، وَالسِّيَاقَةُ إِلَى الْوَرْدِ الْمُزْرُودِ، (وَكُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ): سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا؛ وَشَهِيدٌ عَلَيْهَا بِعَمَلِهَا.

Servants of Allah<sup>-azwj</sup>! Take lesson from the beneficial and shining instructions, and caution from the items of warning. Benefit from the preaching and advice. It is as though the claws of death are immersed into you, whilst the connections of hope and desires have been cut off, difficult affairs have befallen upon you and your march is towards the marching place.

<sup>39</sup> Al Kafi V 3 – The Book Of Funerals CH 12 H 5

<sup>40</sup> تأويل الآيات 2: 609 / 2.

**And every soul will come, with it would be an usher and a witness [50:21].** An usher driving him towards the Resurrection Plains, and a witness testifying against his deeds.

دَرَجَاتٍ مُتَفَاوِئَاتٍ، وَمَنَازِلَ مُتَفَاوِئَاتٍ، لَا يَنقُطُ نَعِيمُهَا، وَلَا يَطْعَنُ مُقِيمُهَا، وَلَا يَهْرُمُ خَالِدُهَا، وَلَا يَبْئَسُ سَاكِنُهَا

(In Paradise) there are preferential Levels, and different status. Its Bounties are never cut-off, nor is its eternal life interrupted, nor would its inhabitants face want'.<sup>41</sup>

## VERSES 22 & 23

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {22}

**You had been in heedlessness from this, then We Removed your veil from you, so today your vision is sharp [50:22]**

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ {23}

**And his paired one (Angel) shall say, 'This is (a record) what is ready with me!' [50:23]**

و عنه: عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: هذا ما لَدَيَّ عَتِيدٌ، قال: «هو الملك الذي يحفظ عليه عمله».

And from him, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has reported:

'Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **[50:23] This is what is ready with me**, he<sup>-asws</sup> said: 'This is the Angel who preserved his deeds'.<sup>42</sup>

## VERSE 24

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ {24}

**Both (of you -Rasool Allah and Ali Amir ul Momineen), throw into Hell every stubborn Kafir! [50:24]**

علي بن إبراهيم، قال: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن أحمد بن حسان، قال: حدثنا محمد بن مروان، عن عبيد بن يحيى، عن محمد بن الحسين بن علي بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام)، في قوله تعالى: الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «قال رسول الله (صلى الله عليه و آله): إن الله تعالى إذا جمع الناس يوم القيامة في صعيد واحد، كنت أنا و أنت يومئذ عن يمين العرش،

<sup>41</sup> Nahj Al Balagah – Sermon 84

<sup>42</sup> الزهد: 146 / 54. (Extract)



Ali Bin Ibrahim, from Abu Al-Qasim Al-Husayni, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Bin Hasaan, from Muhammad Bin Marwan, from Ubeyd Bin Yahya, who has narrated:

From Muhammad<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted will Gather the people of the Day of Judgement on one plain. I<sup>-saww</sup> and you (Ali<sup>-asws</sup>) would be at the right of the Throne.

ثم يقول الله تبارك و تعالى لي و لك. قوما فألقيا في جهنم من أبغضكما و كذبكما، و عاداكما في النار».

Then Allah<sup>-azwj</sup> Blessed and Exalted will Say to me<sup>-saww</sup> and to you<sup>-asws</sup>: "Arise, so throw into Hell the one who hated the two of you<sup>-asws</sup>, and belied the two of you<sup>-asws</sup>, and was inimical to the two of you<sup>-asws</sup>, into the Fire!"<sup>43</sup>

الشيخ في (أماليه) قال: قال رسول الله (صلى الله عليه و آله) في قوله عز و جل أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «نزلت في و في علي بن أبي طالب، و ذلك أنه إذا كان يوم القيامة شفيعي ربي و شفيعك يا علي، و كساني و كساك يا علي، ثم قال لي و لك: ألقيا في جهنم كل من أبغضكما و أدخلنا الجنة كل من أحبكما، فإن ذلك هو المؤمن».

Al-Sheykh, in his Amaali said,

'Rasool-Allah<sup>-saww</sup> said regarding the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he<sup>-saww</sup> said: 'It was Revealed regarding myself<sup>-saww</sup> and regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that when it will be the Day of Judgement, my<sup>-saww</sup> Lord<sup>-azwj</sup> will Accept my<sup>-saww</sup> intercession and your<sup>-asws</sup> intercession O Ali<sup>-asws</sup> and would Clothe me<sup>-saww</sup> and Clothe you<sup>-asws</sup> O Ali<sup>-asws</sup>, then will Say to me<sup>-saww</sup>: "Do cast into Hell everyone who hated the two of you<sup>-asws</sup>, and Enter into the Paradise everyone who loved the two of you<sup>-asws</sup>, and for that He<sup>-azwj</sup> is the Guarantor of safety'.<sup>44</sup>

ثم قال شرف الدين: و يؤيده ما روي بحذف الإسناد، عن محمد بن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فقال: «إذا كان يوم القيامة وقف محمد و علي (صلوات الله عليهما) على الصراط، فلا يجوز عليه إلا من معه براءة».

Then Sharaf Al-Deen said, 'And what supports it is what has been reported by the deleted chain, from Muhammad Bin Humran who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, so he<sup>-asws</sup> said; 'When it will be the Day of Judgement, Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> will pause upon the Bridge (الصراط), and they will not permit the crossing of it except the one who as a permit'.

قلت: و ما براءته؟ قال: «ولاية علي بن أبي طالب (عليه السلام) و الأئمة من ولده (عليهم السلام)، و ينادي مناد، يا محمد، يا علي: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ بنيتك عَنِيدٍ، لعلي بن أبي طالب و الأئمة من ولده».

تفسير القمي 2: 324<sup>43</sup>

الأمالى 1: 378<sup>44</sup>.

I said, 'So what would be his permit?' He<sup>-asws</sup> said: 'Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>. And the Caller will Call out: 'O Muhammad<sup>-saww</sup>, O Ali<sup>-asws</sup>! **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, (who stubbornly disbelieved in) Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>.<sup>45</sup>

أَخْبَرَنَا السَّعِيدُ الْقَفِيُّ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِي رَحِمَهُ اللَّهُ عَلَيْهِ لَهَا فِي صَفَرٍ سَنَةِ عَشْرَةٍ وَخَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ فِي دَرْبِ زَاهِرَانَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيِّ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْخَطِيبِ الدِّيَنْوَرِيِّ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَزَّازُ بِسَامَرَاءَ فِي جُمَادَى الْآخِرَةِ سَنَةِ اثْنَتَيْنِ وَتِسْعِينَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْوَزٍ الْهَاشِمِيُّ الْخَلَّيُّ حَدَّثَنَا عَلِيُّ بْنُ عَازِلٍ الْقَطَّانُ بِنَصِيبِينَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ نَعِيمٍ الْوَاسِطِيُّ حَدَّثَنَا الْحِمَّانِيُّ عَنْ شَرِيكَ قَالَ:

It was informed to us by Al Seyyid Al Faqeeh Abu Najam Muhammad Bin Abdul Wahhab Bin Isa Al Razy during Safar of the year five hundred and ten, reading upon it the way to Zamahran, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapoury, from Abu Bakr Muhammad Bin Ahmad Bin Muhammad Bin Al Hassan Al Khateeb Al Deynawary, by his recitation upon it, from Abu Al Hassan Ali Bin Ahmad Bin Muhammad Bazzaz at Samattah during Jamadi Al Akhira of the year ninety two, from Ahmad Bin Abdullah Bin Marouz Al Hashimy Al Halby, from Ali Bin Aazil Al Qatan at Nasibeyn, from Muhammad Bin Tameem Al Wasity, from Al Himmany, from Shareek who said,

كُنْتُ عِنْدَ سُلَيْمَانَ الْأَعْمَشِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ إِذْ دَخَلَ عَلَيْنَا ابْنُ أَبِي لَيْلَى وَابْنُ شُرْمَةَ وَأَبُو حَنِيفَةَ فَأَقْبَلَ أَبُو حَنِيفَةَ عَلَى سُلَيْمَانَ الْأَعْمَشِ وَقَالَ يَا سُلَيْمَانَ الْأَعْمَشِ إِنَّ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَاعْلَمْ أَنَّكَ فِي أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَآخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَقَدْ كُنْتُ تَرَوِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَحَادِيثَ لَوْ أُمْسَكْتَ عَنْهَا لَكَانَ أَفْضَلَ

'I was in the presence of Suleyman Bin Amsh during his illness in which he died, when Ibn Abu Layli (a judge) and Ibn Shurama (a judge) and Abu Haneefa came over. Abu Haneefa turned to face Suleyman Al-Amsh and said, 'Fear Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, and know that you are in the first day from the days of the Hereafter and the last day from the days of the world, and you have (before) reported (certain) Ahadeeth regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, if you were to withhold (retract) from it, it would be better'.

فَقَالَ سُلَيْمَانُ الْأَعْمَشُ لِمِثْلِي يُقَالُ هَذَا أَفْعِدُونِي أَسْبِدُونِي ثُمَّ أَقْبَلَ عَلَى أَبِي حَنِيفَةَ فَقَالَ يَا أَبَا حَنِيفَةَ حَدَّثَنِي أَبُو الْمُتَوَكِّلِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِي وَلِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَدْخِلَا الْجَنَّةَ كُلَّ مَنْ أَحَبَّكُمَا وَالنَّارَ مَنْ أَبْغَضَكُمَا وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Suleyman Bin Amsh said, 'It is to the likes of me that this is being said? Sit me up and support me!'. Then he faced towards Abu Haneefa and he said, 'O Abu Haneefa! Abu Al-Mutawakkal Al-Najiy narrated to me from Abu Saeed Al-Khudry who said, 'Rasool-Allah<sup>-saww</sup> said: 'When it would be the Day of Judgment, Allah<sup>-azwj</sup> Mighty and Majestic would be Saying to me<sup>-saww</sup> and to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'Both of your<sup>-asws</sup>, enter into the Paradise everyone who loves you<sup>-asws</sup> both, and into the Fire the one who hates you<sup>-asws</sup> both!' And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.

فَقَالَ أَبُو حَنِيفَةَ قَوْمُوا بِنَا لَا يَأْتِي بِشَيْءٍ هُوَ أَعْظَمُ مِنْ هَذَا

So, Abu Haneefa said, 'Let us arise (to leave)! He would not come with anything greater than this'.

قَالَ الْفَضْلُ سَأَلْتُ الْحَسَنَ فَمُلْتُ مَنْ الْكَافِرُ؟ قَالَ الْكَافِرُ بِحَدِيثِ رَسُولِ اللَّهِ ص فُلْتُ وَ مَنْ الْعَنِيدُ؟ قَالَ الْجَائِدُ حَقَّقَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع.

Al-Fazl (a narrator) said, 'I asked Al-Hassan, and I said, 'Who is the Kafir?' He said, 'The disbeliever in my grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>'. I said, 'And who is the stubborn?' He said, 'The rejecter of the right of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>46</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا أبو العباس القطان، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن داهر، قال: حدثنا أبي، عن محمد ابن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله جعفر بن محمد الصادق (عليه السلام): لم صار أمير المؤمنين (عليه السلام) قسيم الجنة و النار؟ قال: «لأن حبه إيمان، و بغضه كفر،

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, from Ahmad Bin Yahya Bin Zakariya Abu Al-Abbas Al-Qatan, from Muhammad Bin Ismail Al-Barmakky, from Abdullah Bin Dahar, from his father, from Muhammad Ibn Sinan, from Al-Mufazzal Bin Umar who said,

'I said to Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Al-Sadiq<sup>-asws</sup>: 'How did Amir-al-Momineen<sup>-asws</sup> become the Distributor of the Paradise and the Fire?' He<sup>-asws</sup> said: 'Because the love for him<sup>-asws</sup> is Eman, and hatred for him<sup>-asws</sup> is Kufr.

و أما خلقت الجنة لأهل الايمان، و النار لأهل الكفر، فهو (عليه السلام) قسيم الجنة و النار لهذه العلة، فالجنة لا يدخلها إلا أهل محبته، و النار لا يدخلها إلا أهل بغضه».

And rather, the Paradise has been Created for the people of Eman, and the Fire for the people of Kufr, therefore he<sup>-asws</sup> is the Distributor of the Paradise and the Fire, for this reason. Thus, no one will enter the Paradise except the people who love him<sup>-asws</sup>, and no one will enter the Fire except the people who hate him<sup>-asws</sup>.

قال المفضل، فقلت: يا بن رسول الله، فالأنبياء و الأوصياء (عليهم السلام)، كانوا يحبونه، و أعداؤهم كانوا يبغضونه؟ قال: «نعم». قلت: فكيف ذلك؟

Al-Mufazzal said, 'So I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The (former) Prophets<sup>-as</sup> and the successors<sup>-as</sup>, used to love him<sup>-asws</sup>, and their<sup>-as</sup> enemies used to hate him<sup>-asws</sup>? He<sup>-asws</sup> said: 'Yes'. I said, 'So how was that so?'

قال: «أما علمت أن النبي (صلى الله عليه و آله) قال يوم خيبر لأعطين الراية غدا رجلا يحب الله و رسوله، و يحبه الله و رسوله، ما يرجع حتى يفتح الله على يديه؟ فدفعت الراية إلى علي (عليه السلام)، ففتح الله عز و جل على يديه». قلت: بلى.

He<sup>-asws</sup> said: 'But, do you know that the Prophet<sup>-saww</sup> said on the Day of Khaybar: 'I<sup>-saww</sup> will be giving the flag tomorrow to a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>. He<sup>-asws</sup> will not return until Allah<sup>-azwj</sup> Grants victory upon his<sup>-asws</sup> hands?' So he<sup>-saww</sup> handed over the flag to Ali<sup>-asws</sup>, so Allah<sup>-azwj</sup> Mighty and Majestic Granted victory upon his<sup>-asws</sup> hands?' I said, 'Yes'.

<sup>46</sup> Bashaarat Al Mustafa<sup>-saww</sup> Li Shia Al Murtaza<sup>-asws</sup> - P 2 H 21

قال: «أما علمت أن رسول الله (صلى الله عليه وآله) لما أتني بالطائر المشوي قال (صلى الله عليه وآله): اللهم اتني بأحب خلقك إليك و إلي، يأكل معي من هذا الطائر و عني به عليا (عليه السلام). قلت، بلى.

He<sup>-asws</sup> said: 'But, do you know that when Rasool-Allah<sup>-saww</sup> came with the roasted bird, he<sup>-saww</sup> said: 'Our Allah<sup>-azwj</sup>! Bring me<sup>-saww</sup> the one most Beloved to You<sup>-azwj</sup> and to me<sup>-saww</sup>, to eat with me<sup>-as</sup> from this bird', and he<sup>-saww</sup> meant by it, Ali<sup>-asws</sup>? I said, 'Yes'.

قال: «فهل يجوز أن لا يحب أنبياء الله و رسله و أوصياؤهم (عليهم السلام) رجلا يحبه الله و رسوله، و يحب الله و رسوله؟ فقلت له: لا.

He<sup>-asws</sup> said: 'Is it therefore Permissible that the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup> and their<sup>-as</sup> successors<sup>-as</sup> would not love a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>? So I said, 'No'.

قال: «فهل يجوز أن يكون المؤمنون من أممهم لا يحبون حبيب الله و رسوله و أنبيائه (عليهم السلام) قلت: لا.

He<sup>-asws</sup> said: 'Is it therefore permissible for a Believer from their<sup>-as</sup> communities not to love the Beloved of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> Prophet<sup>-as</sup>? I said, 'No'.

قال: «فقد ثبت أن جميع أنبياء الله و رسله و جميع المؤمنين كانوا لعلي بن أبي طالب (عليه السلام) محبين، و ثبت أن أعدائهم و المخالفين لهم كانوا لهم و لجميع أهل محبتهم مبغضين؟». قلت: نعم.

He<sup>-asws</sup> said: 'Thus, Allah<sup>-azwj</sup> has Affirmed all of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasools<sup>-as</sup>, and all the Believers (of before) for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> as those that love him<sup>-asws</sup>. And He<sup>-azwj</sup> Affirmed those who were their<sup>-as</sup> enemies and were their<sup>-as</sup> opponents, as being those that love him<sup>-asws</sup> and those that hate him<sup>-asws</sup>? I said, 'Yes'.

قال: «فلا يدخل الجنة إلا من أحبه من الأولين و الآخرين، و لا يدخل النار إلا من أبغضه من الأولين و الآخرين، فهو إذن قسيم الجنة و النار».

He<sup>-asws</sup> said: 'Therefore, no one will enter the Paradise except the one that loves him<sup>-asws</sup> from the Former ones and the Later ones, and no one will enter the Fire except the one who hates him<sup>-asws</sup> from the former ones and the Later ones. So then, he<sup>-asws</sup> is the Distributor of the Paradise and the Fire'.

قال المفضل بن عمر: فقلت له: يا بن رسول الله، فرجت عني فرج الله عنك، فزدي مما علمك الله. قال: «سل يا مفضل». فقلت له: يا بن رسول الله، فعلي بن أبي طالب (عليه السلام) يدخل محبة الجنة، و مبغضه النار، أو رضوان و مالك؟

Al-Mufazzal Bin Umar said, 'So I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Relieve me, may Allah<sup>-azwj</sup> Relieve you<sup>-asws</sup>. Increase for me from what Allah<sup>-azwj</sup> has Taught you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Ask, O Mufazzal!' So I said to him<sup>-asws</sup>, 'Will Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> be entering those that love him<sup>-asws</sup> into the Paradise, and those that hate him<sup>-asws</sup> into the Fire, or would it be Rizwaan (Keeper of the keys of the Paradise) or Maalik (Keeper of the keys of the Hell)?'

فقال: «يا مفضل، أما علمت أن الله تبارك و تعالى بعث رسول الله (صلى الله عليه وآله) و هو روح إلى الأنبياء (عليهم السلام) و هم أرواح قبل خلق الخلق بألفي عام؟» قلت: بلى.

So he<sup>-asws</sup> said: 'O Mufazzal! But, do you know that Allah<sup>-azwj</sup> Blessed and Exalted Sent Rasool-Allah<sup>-saww</sup>, while he<sup>-saww</sup> was a Spirit, to the Prophets<sup>-as</sup>, while they<sup>-as</sup> were Spirits, before He<sup>-azwj</sup> Created the creation, by two thousand years?' I said, 'Yes'.

قال: «أما علمت أنه دعاهم إلى توحيد الله و طاعته، و اتباع أمره، و وعدهم الجنة على ذلك، و أوعدهم من خالف ما أجابوا إليه و أنكره النار؟». قلت: بلى.

He<sup>-asws</sup> said: 'But, do you know that he<sup>-saww</sup> called them<sup>-as</sup> to the Tawheed of Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> obedience, and the following of His<sup>-azwj</sup> Commands, and promised them the Paradise upon that, and promised the Fire to the ones who opposed and did not answer him<sup>-saww</sup>, and denied him<sup>-saww</sup>?' I said, 'Yes'.

قال: «أفليس النبي (صلى الله عليه و آله) ضامنا لما وعد و أوعده عن ربه عز و جل؟». قلت: بلى.

He<sup>-asws</sup> said: 'So wasn't the Prophet<sup>-saww</sup> a guarantor when he<sup>-saww</sup> promised (on behalf of) his<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic?' I said, 'Yes'.

قال: «أو ليس علي بن أبي طالب (عليه السلام) خليفته و إمام أمته؟». قلت: بلى.

He<sup>-asws</sup> said: 'Or is not Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> his<sup>-saww</sup> Caliph, and Imam<sup>-asws</sup> of his<sup>-saww</sup> community?' I said, 'Yes'.

قال: «أو ليس رضوان و مالك من جملة الملائكة و المستغفرين لشيعته الناجين بمحبته؟». قلت: بلى.

He<sup>-asws</sup> said: 'Or are not Rizwaan and Maalik from the totality of the Angels, and the seekers of the Forgiveness for his<sup>-asws</sup> Shias, the rescued ones due to their love for him<sup>-asws</sup>?' I said, 'Yes'.

قال: «فعلي بن أبي طالب (عليه السلام) إذن قسيم الجنة و النار، عن رسول الله (صلى الله عليه و آله)، و رضوان و مالك صادران عن أمره بأمر الله تبارك و تعالى،

He<sup>-asws</sup> said: 'So then Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the Distributor of the Paradise and the Fire, (on behalf of) Rasool-Allah<sup>-saww</sup>, and Rizwaan and Maalik are two who carry out his<sup>-asws</sup> command by the Command of Allah<sup>-azwj</sup> Blessed and Exalted.

يا مفضل خذ هذا فإنه من مخزون العلم و مكنونه، و لا تخرجه إلا إلى أهله».

O Mufazzal! Take this, for this is from the treasures of the Knowledge and its hidden, and do not give it out, except to those that are deserving of it'.<sup>47</sup>

*Please see Hadeeth in the appendix*

## VERSES 25 &amp; 26

مَنَّاعٌ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ {25}

***A Preventer of the good, a transgressor, a doubter [50:25]***

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ {26}

***The one who Makes another god to be with Allah, therefore both of you, throw him into the severe Punishment! [50:26]***

علي بن إبراهيم: في قوله: مَنَّاعٌ لِلْخَيْرِ، قال: المَنَّاع: الثاني، والخير: ولاية أمير المؤمنين (عليه السلام)، و حقوق آل رسول الله (صلى الله عليه وآله)، و لما كتب الأول كتاب فدك بردها على فاطمة (عليها السلام)، منعه الثاني، فهو: مُعْتَدٍ مُّرِيبٍ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His<sup>-azwj</sup> Words: ***A Preventer of the good [50:25]***, said, 'The preventer, is the second one (Umar), and the good is Wilayah of Amir-Al-Momineen<sup>-asws</sup> and the rights of the Progeny<sup>-asws</sup> of Rasool<sup>-saww</sup>. And when the first one (Abu Bakr) wrote Fidak to be returned to (Syeda) Fatima<sup>-asws</sup>, the second one (Umar) forbid it, thus he is the ***a transgressor, a doubter [50:25]***'.<sup>48</sup>

## VERSES 27 - 30

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ {27}

***His paired one will say, 'Our Lord! I did not make him transgress, but he was in a far straying' [50:27]***

و عنه: عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام) - و سألته عن قول الله تبارك و تعالى: قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ، قال: «هو شيطانه».

And from him, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has reported:

'Abu Abdullah<sup>-asws</sup> - And I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Blessed and Exalted: ***His paired one will say, 'Our Lord! I did not make him transgress [50:27]***, he<sup>-asws</sup> said: 'He is his Satan<sup>-la</sup> (Umar)'.<sup>49</sup>

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ {28}

<sup>48</sup> تفسير القمّي 2: 326.

<sup>49</sup> الزهد: 146 / 54.

**He (Allah) will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**

مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ {29}

**My (Allah’s) Word will not change in My Presence, and I (Allah) am not the least unjust to the servants!” [50:29]**

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ {30}

**On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]**

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ، قال: «هو الأول»،

Sharaf Al-Deen Najafy said, ‘Its explanation has come from the People<sup>-asws</sup> of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> regarding the Words of the Exalted: **and We know what his mind suggests to himself [50:16]**, he<sup>-asws</sup> said: ‘He is the first one (Abu Bakr)’.

و قال في قوله تعالى: قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، وكانوا أحق بها و أهلها».

And he<sup>-asws</sup> said regarding the Words of the Exalted: **His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]**, he<sup>-asws</sup> said: ‘He is Zafar (Umar), and these are the Verses up to the Words of the Exalted: **On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]** - is regarding the two of them (Abu Bakr and Umar) and regarding the followers of these two, and they would be rightfully deserving of it’.<sup>50</sup>

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد،

Ali Bin Ibrahim (Tafseer Qummi), said,

‘This is a question, because Allah<sup>-azwj</sup> Promised the Fire that He<sup>-azwj</sup> would Fill it. So the Fire will be filled, and He<sup>-azwj</sup> will Say to it: **On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]** - upon the limit of the questioning, i.e., it is nor regarding the increase.

تأويل الآيات 2: 608 / 1<sup>50</sup>

قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقاً يملأ بهم الجنة

So the Paradise will say: 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Promised the Fire that You<sup>-azwj</sup> will Fill it, and Promised me that You<sup>-azwj</sup> will Fill me. So what would You<sup>-azwj</sup> be Filling me with and You<sup>-azwj</sup> have already Filled the Fire?' On that Day Allah<sup>-azwj</sup> would Create creatures by whom He<sup>-azwj</sup> will Fill the Paradise'.

قال أبو عبد الله (عليه السلام): «طوبى لهم [إنهم] لم يروا هموم الدنيا و غمومها».

Abu Abdullah<sup>-asws</sup> said: 'Beatitude for the ones who do not see the worries of the world and its grief'.<sup>51</sup>

## VERSES 31- 37

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ {31}

***And the Paradise would be decorated for the pious, not being remote [50:31]***

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ {32}

***This is what you had been Promised – for every penitent one, preserving (the Limits) [50:32]***

وَهَذَا الْإِسْنَادُ قَالَ: حَدَّثَنَا أَبِي رَه قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ

And by this chain, said, 'It was narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ وَ عَلَى آلِهِ السَّلَامُ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى مِنْبَرِهِ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَهَبَكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَاناً وَ رَضُوا بِكَ إِمَاماً فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ [بِكَ] وَ وَئِلَّ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ

From Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup>, greetings be upon him<sup>-asws</sup> and his<sup>-asws</sup> progeny<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said upon his<sup>-saww</sup> Pulpit: 'O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Mighty and Majestic has Gifted you<sup>-asws</sup> the love of the poor and the weak ones in the earth, therefore be pleased with them as brethren and they would be pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup>. Therefore, beatitude is for the one who loves you<sup>-asws</sup> and ratifies you<sup>-asws</sup> and woe is for the one who hates you<sup>-asws</sup> and lies upon you<sup>-asws</sup>.

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَّابٍ حَفِيظٍ وَ كُلُّ ذِي طُمَرٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَ قَسَمُهُ

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O Ali<sup>-asws</sup>! The people of your<sup>-asws</sup> cordiality: **for every penitent one, preserving (the Limits) [50:32]** - and everyone with shabby clothes. If he (your<sup>-asws</sup> Shia) was to vow upon Allah<sup>-azwj</sup>, he would fulfil his vow.<sup>52</sup>

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ {33}

**Who fears the Beneficent in private and comes with a penitent heart [50:33]**

ادْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ {34}

**"Enter it in peace!" That would be the Day of eternal abiding [50:34]**

الطبرسي في (مكارم الأخلاق): جاء في وصية النبي (صلى الله عليه وآله): «يا ابن مسعود، اخش الله بالغيب كأنك تراهُ، فإن لم تكن تراه فإنه يراك، و يقول الله تعالى: مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ.

Al Tabarsy in (the book) Makarim Al Akhlaq –

'It has come in the bequest of the Prophet<sup>-saww</sup>: 'O Ibn Masoud! Fear Allah<sup>-azwj</sup> in private as if you are seeing Him<sup>-azwj</sup>. So if you do not happen to see Him<sup>-azwj</sup>, then He<sup>-azwj</sup> is Seeing you, and Allah<sup>-azwj</sup> the Exalted is Saying: **Who fears the Beneficent in private and comes with a penitent heart [50:33] "Enter it in peace!" That would be the Day of eternal abiding [50:34]**'.<sup>53</sup>

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ {35}

**For them would be whatever they so desire therein, and with Us would be more yet [50:35]**

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ {36}

**And how many a generation did We Destroy before them who were mightier in prowess than they are, so they went about in the countries. Is there any escape? [50:36]**

إِنَّ فِي ذَٰلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ {37}

**Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]**

<sup>52</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 4 H 93

<sup>53</sup> مكارم الأخلاق: 457.

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه عن هشام بن الحكم، قال: قال [إي] أبو الحسن موسى بن جعفر (عليه السلام) - في حديث طويل - قال فيه: «يا هشام، إن الله تعالى يقول في كتابه: إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ، يَعْنِي عَقْلٌ».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, with an unbroken chain going up to 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 – in a lengthy Hadeeth: ‘O Hisham! Allah<sup>-azwj</sup> is Saying in His<sup>-azwj</sup> Book: **Surely there is a Zikr in that for one who has a heart for him [50:37], it Means intellect**’.<sup>54</sup>

ابن بابويه: بإسناده، عن جابر الجعفي، عن أبي جعفر محمد بن علي، عن أمير المؤمنين (عليهم السلام) قال في خطبة: «و أنا ذو القلب، يقول الله تعالى: إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ».

Ibn Babuwayh, by his chain, from Jabir Al-Ju’fy,

‘Abu Ja’far Muhammad Bin Ali<sup>-asws</sup> , from Amir-Al-Momineen<sup>-asws</sup> having said in his<sup>-asws</sup> sermon: ‘And I<sup>-asws</sup> am the one with the heart, which Allah<sup>-azwj</sup> the Exalted is Speaking of: **Surely there is a Zikr in that for one who has a heart for him [50:37]**’.<sup>55</sup>

كتاب (الجنة و النار): بإسناد عن الصادق (عليه السلام) - في حديث يذكر فيه أهل الجنة - قال (عليه السلام): «و إنه لتشرف على ولي الله المرأة، ليست من نسائه، من السجف، فتمألاً قصوره و منازل ضواء و نورا، فيظن ولي الله أن ربه أشرف عليه، أو ملك من الملائكة، فيرفع رأسه فإذا هو بزوجة قد كادت يذهب نورها نور عينيه».

The Book Al-Jannat Wa Al-Naar,

By the chain from Al-Sadiq<sup>-asws</sup> – in a Hadeeth in which are mentioned the people of the Paradise – he<sup>-asws</sup> said: ‘And the woman would emerge to the friend of Allah<sup>-azwj</sup>, not being from his wives, from behind the curtain. So, his castle and his place would be filled with illumination and the light. So, the friend of Allah<sup>-azwj</sup> would conjecture that his Lord<sup>-azwj</sup> has presided to him, or an Angel from the Angels. So, he would raise his head, and he would be with a wife, whose radiance would almost take away the light of his eyes.

قال - فتناديه: قد آن لنا أن تكون لنا منك دولة - قال - فيقول لها: و من أنت؟ - قال - فتقول: أنا من ذكر الله في القرآن لهُم ما يشاؤون فيها و لَدَيْنَا مَزِيدٌ، فيجاءها في قوة مائة شاب، و يعانقها سبعين سنة من أعمار الأولين، و ما يدري أ ينظر إلى وجهها، أم إلى خلفها، أم إلى ساقها، فما من شيء ينظر إليه منها إلا و يرى وجهه من ذلك المكان من شدة نورها و صفائها،

So, she would call out to him, ‘Is there going to be a state for us from you?’ He would be saying, ‘And who are you?’ So, she would be saying, ‘I am from the ones whom Allah<sup>-azwj</sup> has Mentioned in the Quran: **For them would be whatever they so desire therein, and with Us would be more yet [50:35]**. So, he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. So, there is

<sup>54</sup> الكافي 1: 12 / 12.

<sup>55</sup> معاني الأخبار: 9 / 59.

no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

ثم تشرف عليه اخرى احسن وجهها، و اطيب ريحا من الاولى، فتناديه: قد آن لنا أن تكون لنا منك دولة- قال- فيقول لها: و من أنت؟ فتقول: أنا من ذكر الله في القرآن: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ».

Then another one with a beautiful face would emerge, and more aromatic than the first one, and she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So, she would be saying, 'I am from the ones whom Allah<sup>-azwj</sup> has Mentioned in the Quran: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***'.<sup>56</sup>

### VERSE 38

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُّغُوبٍ {38}

***And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38]***

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله خلق الخير يوم الأحد، و ما كان ليخلق الشر قبل الخير، و في يوم الأحد و الاثنين خلق الأرضين، و خلق أقواتها في يوم الثلاثاء، و خلق السماوات يوم الأربعاء و يوم الخميس، و خلق أقواتها يوم الجمعة،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Created the good on the day of Sunday, and did not Create the evil before the good. And during the day of Sunday and the Monday Created the two firmaments, and Created its timings on the day of Tuesday, and Created the skies on the day of Wednesday and the day of Thursday, and Created its timings on the day of Friday.

و ذلك قول الله عز و جل: خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And We have Created the skies and the earth and what is between the two in six days [50:38]***'.<sup>57</sup>

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

<sup>56</sup> الاختصاص: 352

<sup>57</sup> الكافي 8: 117 / 145

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin Yazeed,

'He asked Rasool-Allah<sup>-saww</sup> and he mentioned the Hadeeth and in it he said, 'Inform me about the first day which Allah<sup>-azwj</sup> Mighty and Majestic Created?' He<sup>-saww</sup> said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He<sup>-saww</sup> said: 'Because it is single and limited'.

قال: فالأثنين؟ قال: «[هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟

He said, 'So (what about) the Monday (الاثنين)?' He<sup>-saww</sup> said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He<sup>-saww</sup> said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He<sup>-saww</sup> said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He<sup>-saww</sup> said: 'The fifth day from the world, and it is a friendly day. Iblees<sup>-la</sup> was Cursed during it, and Idrees<sup>-as</sup> was raised during it'.

قال: «هو يومٌ جَمُوعٌ لهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود».

He said, 'So (what about) Friday (الجمعة)?' He<sup>-saww</sup> said: '**That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], and: And a witness and a witnessed [85:3]**'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و حل في القرآن: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He<sup>-saww</sup> said: 'It is a hibernated day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**, so from Sunday up to the day of Friday are six days, and the Saturday, is suspended'. He said, 'You<sup>-saww</sup> speak the truth, O Rasool-Allah<sup>-saww</sup>!'<sup>58</sup>

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far<sup>-asws</sup> has narrated (on behalf of) Abu Abdullah<sup>-asws</sup> that he said: 'Allah<sup>-azwj</sup> Created the skies and the earth in six days, so the year is six days' short' (354 days).<sup>59</sup>

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

<sup>58</sup> علل الشرائع: 33 / 47

<sup>59</sup> تفسير العياشي 2: 120 / 6.

'Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Created the months as twelve months, and these are of three hundred and sixty days. So He<sup>-azwj</sup> Separated six days from it in which He<sup>-azwj</sup> created the skies, and the earth. So from then the months are deficient'.<sup>60</sup>

## VERSES 39 & 40

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ {39}

**Therefore be patient upon what they are saying, and Glorify with Praise of your Lord before emergence of the sun and before the setting [50:39]**

### The patience of Rasool-Allah<sup>-saww</sup>

ثم قال علي بن إبراهيم، حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، إن من صبر صبر قليلا، وإن من جزع جزع قليلا»

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Hafs! If one is patient, his patience is little, and if one panics, his panic is little'.

ثم قال- عليك بالصبر في جميع أمورك، فإن الله بعث محمدا و أمره بالصبر و الرفق، فقال: وَ اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا حَسِيلًا و قال: اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Then he<sup>-asws</sup> said: 'Upon you is to be with the patience in the entirety of your affairs, for Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> and Commanded him<sup>-saww</sup> with the patience and the kindness, so He<sup>-azwj</sup> Said: **'And be patient upon what they are saying and avoid them with a becoming avoidance [73:10]. And Said: Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].**

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظائم، و رموه بها، فضاق صدره، فأنزل الله عز و جل: وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.

So Rasool-Allah<sup>-saww</sup> observed patience until they faced him<sup>-saww</sup> with the falsities and accused him<sup>-saww</sup> with these. So his<sup>-saww</sup> chest was constricted, and Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **We do Know it has grieved you, that which they are saying [6:33].**

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَاتٍ اللَّهُ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَ أُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.

Then they belied him<sup>-saww</sup> and accused him<sup>-saww</sup>, and he<sup>-saww</sup> was grieved due to that, so Allah<sup>-azwj</sup> Revealed: **We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools**

تفسير العياشي 2: 120/7. 60

**from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34].** Thus, he<sup>-saww</sup> necessitated the patience for himself<sup>-saww</sup>.

فقدوا وذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكرهم إلهي. فأنزل الله: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مِنَّا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ فَصَبَرَ رَسُولُ اللَّهِ (صلى الله عليه و آله) في جميع أحواله.

So, they sat (in gatherings) and mentioned Allah<sup>-azwj</sup> Blessed and Exalted with the evil and belied Him<sup>-azwj</sup>. So Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> have been patient upon myself<sup>-saww</sup> and my<sup>-saww</sup> family and my<sup>-saww</sup> honour, but there is no patience for me upon their mentioning my<sup>-saww</sup> God<sup>-azwj</sup>. So Allah<sup>-azwj</sup> Revealed: **And We have Created the skies and the earth and what is between the two in six days and We were not touched from a fatigue [50:38] Therefore be patient upon what they are saying [50:39].** Thus, Rasool-Allah<sup>-saww</sup> was patient in the entirety of his<sup>-saww</sup> states.

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بَيَاتِنًا يُوقِنُونَ

Then He<sup>-azwj</sup> Gave the Glad Tidings regarding the Imams<sup>-asws</sup> from his<sup>-saww</sup> offspring, and they<sup>-asws</sup> were described with the patience, so He<sup>-azwj</sup> Said: **And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24].**

فعند ذلك قال (عليه السلام): الصبر من الإيمان كالرأس من البدن. فشكر الله ذلك له فأنزل الله عليه: وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ مَا كَانُوا يَعْرِشُونَ فقال رسول الله (صلى الله عليه و آله): آية بشرى و انتقام.

So, during that, he<sup>-asws</sup> said: 'The patience is from the Eman like the head is from the body. So Allah<sup>-azwj</sup> Thanked that to him<sup>-saww</sup> and Revealed unto him<sup>-saww</sup>: **and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137].** So Rasool-Allah<sup>-saww</sup> said: 'A Verse of glad tidings and revenge'.

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه و آله) و أحبائهم، و عجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah<sup>-azwj</sup> Permitted the killing of the Polytheists. So Allah<sup>-azwj</sup> Killed them at the hands of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> loved ones, and Allah<sup>-azwj</sup> Hastened to him<sup>-saww</sup> the Reward of his<sup>-saww</sup> patience along with what He<sup>-azwj</sup> had Treasured for him<sup>-saww</sup> in the Hereafter from the Recompense<sup>61</sup>.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ {40}

**And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40]**

<sup>61</sup> تفسير القمي 1: 196

قال محمد بن العباس رحمه الله: حدثنا أحمد بن القاسم، عن أحمد ابن محمد السيارى، عن محمد بن خالد البرقي، عن علي بن اسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى (اصبر على ما يقولون) يا محمد من تكذيبهم إياك، فاني منتقم منهم يرسل منك، وهو قائمي الذي سلطته على دماء الظلمة

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Ibn Muhammad Al-Sayaari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Isbaat, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: **be patient upon what they are saying [50:39]**, he<sup>-asws</sup> said: ‘O Muhammad<sup>-saww</sup>, from their denial of you<sup>-saww</sup>, for I<sup>-azwj</sup> shall Take Revenge from them by a man from you<sup>-saww</sup>, and he<sup>-asws</sup> is My<sup>-azwj</sup> Qaim<sup>-asws</sup>, whom I<sup>-azwj</sup> shall Make to overcome upon the blood spilt unjustly’.<sup>62</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، قال: حدثنا إسماعيل بن الفضل، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَ سَيَخْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا. فقال: «فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات و قبل غروبها عشر مرات: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي ويميت، و هو حي لا يموت، و هو على كل شيء قدير».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Ahmad Bin yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ismail Bin Al Fazal who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting [50:39]**, so he<sup>-asws</sup> said: ‘It is an Obligation upon every Muslim that he should be saying at the emergence of the sun and before its setting, ‘There is not god except for Allah<sup>-azwj</sup>, One with no associates for Him<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise. He<sup>-azwj</sup> Revives the dead and Causes to die, and He<sup>-azwj</sup> is Living and does not dies. And He<sup>-azwj</sup> has Power over everything’ – ten times’.

قال: فقلت: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي ويميت، و يميت و يحيي، فقال: «يا هذا لا شك في أن الله يحيي ويميت، و يميت و يحيي، و لكن قل كما أقول».

So I said, ‘There is no god except Allah<sup>-azwj</sup>, One with no associates for Him<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise. He<sup>-azwj</sup> Revives the dead, and Causes the dead to live?’ So he<sup>-asws</sup> said: ‘O, this, there is no doubt in it that Allah<sup>-azwj</sup> Revives the dead, and Causes the dead to live, but, say just as I<sup>-asws</sup> have said’.<sup>63</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت: وَ أَذْبَارَ السُّجُودِ، قال: «ركعتان بعد المغرب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zurara, who has narrated:

<sup>62</sup> Taweel Al Ayaat Al Zaahira – CH 38 H 1

<sup>63</sup> الخصال: 58 /452.



'I asked from Abu Ja'far<sup>-asws</sup>, '(What about the Words): **and (also) after the (Prescribed) Sajdahs [50:40]?**' He<sup>-asws</sup> said: 'The two Cycles (of Salat) (after the Maghrib (Salat))'.<sup>64</sup>

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَذْبَارَ السُّجُودِ، قال: «أربع ركعات بعد المغرب».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40]**, he<sup>-asws</sup> said: 'Four Cycles (of Salat) after Al-Maghrib (Salat)'.<sup>65</sup>

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وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ {41}

**And listen intently on the Day when the Caller will Call out from a near place [50:41]**

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ {42}

**A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ {43}

**Surely, We Cause to live and We Cause to die, and to Us is the destination [50:43]**

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ {44}

**A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]**

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {45}

**We are more Knowing of what they are saying, and you are not a compeller upon them, therefore remind by the Quran one who fears a Threat [50:45]**

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ قال: «هي الرجعة».

<sup>64</sup> الكافي 3: 444 / 11.

<sup>65</sup> تفسير القمي 2: 327.



Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

'Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: **A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**, he<sup>-asws</sup> said: 'The return (الرجعة)<sup>66</sup>'.

خص، منتخب البصائر سعد بن عيسى عن عمر بن عبد العزيز عن جميل بن دراج عن أبي عبد الله ع قال قلت له قول الله عز وجل إنا لننصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ-

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**'.

قَالَ ذَلِكَ وَاللَّهِ فِي الرَّجْعَةِ أَمَّا عَلِمْتُ أَنَّ فِي أَنْبَاءِ اللَّهِ كَثِيرًا لَمْ يُنصَرُوا فِي الدُّنْيَا وَفُتِلُوا وَأَتَمَّةٌ قَدْ فُتِلُوا وَلَمْ يُنصَرُوا فَذَلِكَ فِي الرَّجْعَةِ

He<sup>-asws</sup> said: 'That, by Allah<sup>-azwj</sup>, is regarding the Raj'at! Don't you know that among the Prophets<sup>-as</sup> there are many who were not helped in the world, and they were killed, and the Imams<sup>-asws</sup> have been killed and were not helped. So that would be during the Raj'at'.

قُلْتُ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ - قَالَ هِيَ الرَّجْعَةُ.

I said, '**And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**'. He<sup>-asws</sup> said: 'It is the Raj'at'<sup>67</sup>.

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُكَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفَهْرِيِّ عَنْ أَبِي عَمْرِو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَقِفْكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far<sup>-asws</sup>, so I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, the differing among the Shias in this Doctrine causes me pain'. He<sup>-asws</sup> said: 'O Jabir, shall I<sup>-asws</sup> not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاخِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاخِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ ع قُلْتُ إِذَا شِئْتَ

He<sup>-asws</sup> said: 'But, you do not differ if they differ, O Jabir. The one who fights against the Master<sup>-asws</sup> of the Era (Imam<sup>-asws</sup> of his time) is like the one who has fought against Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> days. O Jabir, listen attentively'. I said, 'As you<sup>-asws</sup> like'.

<sup>66</sup> تفسير القتي 2: 327.

<sup>67</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi<sup>ajtf</sup>, Ch 29 H 57 a

قَالَ اسْمَعْ وَ عَ وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ( عليه السلام ) حَظَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ ذَلِكَ حِينَ فَرَغَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيفِهِ

He<sup>-asws</sup> said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-Al-Momineen<sup>-asws</sup> preached to the People at Al-Medina, seven days after the passing away of Rasool-Allah<sup>-saww</sup>, and that was when he<sup>-asws</sup> was free from collecting the Quran and compiling it.

فَقَالَ أَلَا وَ إِنِّي فَيْكُمْ أَهْلِهَا النَّاسُ كَهَارُونَ فِي آلِ فِرْعَوْنَ وَ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ وَ كَسْفِينَةِ نُوحٍ فِي قَوْمِ نُوحٍ إِنِّي النَّبَأُ الْعَظِيمُ وَ الصِّدِّيقُ الْأَكْبَرُ

He<sup>-asws</sup> said: 'Indeed! And I<sup>-asws</sup> am among you, O you people, like Haroun<sup>-as</sup> was among the people of the Pharaoh<sup>-la</sup>, and like the Door of Hitta in the Children of Israel, and like the Ark of Noah<sup>-as</sup> in the people of Noah<sup>-as</sup>. I<sup>-asws</sup> am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar),

وَ عَنْ قَلِيلٍ سَتَعْلَمُونَ مَا تُوعَدُونَ وَ هَلْ هِيَ إِلَّا كَلْعَقَةِ الْآكِلِ وَ مَذَقَةِ الشَّارِبِ وَ حَقَقَةِ الْوَسْطَانِ ثُمَّ تُلْزِمُهُمُ الْمَعْرَاضُ خِزْيًا فِي الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

And after a little while you will come to know what had been Promised to you. And is this anything else but for a morsel of food, and a sip of drink, light sleep? Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah<sup>-azwj</sup> is not Heedless of what they are doing.

فَمَا جَزَاءُ مَنْ تَنَكَّبَ مَحَبَّتَهُ وَ أَنْكَرَ حُجَّتَهُ وَ خَالَفَ هُدَاةَهُ وَ خَادَّ عَنْ نُورِهِ وَ افْتَحَمَ فِي ظُلْمِهِ وَ اسْتَبَدَلَ بِالمَاءِ السَّرَابَ وَ بِالنَّعِيمِ الْعَذَابَ وَ بِالْفَوْزِ الشَّقَاءَ وَ بِالسَّرِّاءِ الضَّرَاءَ وَ بِالسَّعَةِ الضَّنَاءَ

So, what is the Recompense for the one who turned away from His<sup>-azwj</sup> Divine Authority, and denied His<sup>-azwj</sup> Divine Authority, and opposed His<sup>-azwj</sup> Guides<sup>-asws</sup>, and turned away from His<sup>-azwj</sup> Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship?

إِلَّا جَزَاءُ اقْتِرَافِهِ وَ سُوءُ خِلَافِهِ فَلْيُوقِنُوا بِالْوَعْدِ عَلَى حَقِيقَتِهِ وَ لِيَسْتَقِيمُوا بِمَا يُوعَدُونَ يَوْمَ تَأْتِي الصَّيْحَةُ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ إِنَّا نَخْنُ نُحْيِي وَ نُمِيتُ وَ إِنَّا الْمَصِيرُ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا . إِلَى آخِرِ السُّورَةِ .

Indeed! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the Scream, with the Truth. ***A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42] Surely, We Cause to live and We Cause to die, and to Us if the destination [50:43] A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]***".<sup>68</sup>

<sup>68</sup> Al Kafi – V 8 H 14452

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

Bustan Al-Waizeen –

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

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

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

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

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

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

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

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

The stars would light up, and the earth would be even from the intensity of the tremors, and they would be dying, the Angels of the seven skies, and the Veils, and the pavilions, and the rows, and the Glorifying ones, and the bearers of the Throne and the Chair, and the

inhabitants of the pavilions of the Glory and the Proximity. And there would remain Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and the Angel of death.

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

So the Compeller, Majestic is His<sup>-azwj</sup> Majesty would be Saying: "O Angel of death! Who remains?", and He<sup>-azwj</sup> would be more Knowing. The Angel of death would say, 'My Chief and My Master! There remains Israfeel<sup>-as</sup>, and there remains Jibraeel<sup>-as</sup>, and there remains Mikaeel<sup>-as</sup>, and there remains Your<sup>-azwj</sup> weak servant, the Angel of death, and he is submissive, humble, servile. His soul has gone due to the Magnificence of what he has seen from the terrors'.

فيقول الجبار تبارك و تعالى: انطلق إلى جبرئيل فاقبض روحه

So the Compeller Blessed and Exalted would Say: "Go to Jibraeel<sup>-as</sup> and capture his<sup>-as</sup> soul!"

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

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

فعند ذلك ييكي جبرئيل (عليه السلام)، و يقول متضرعا إلى الله تعالى: يا الله، هون علي سكرات الموت، فيضمه ملك الموت ضمة بقبض فيها روحه، فيخر جبرئيل (عليه السلام) منها ميتا صريعا.

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

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

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

فيقول الجبار جل جلاله: انطلق إلى ميكائيل فاقبض روحه

So the Compeller, Majestic is His<sup>-azwj</sup> Majesty would Say: “Go to Mikaeel<sup>-as</sup> and capture his<sup>-as</sup> soul!”

فينطلق ملك الموت إلى ميكائيل، كما أمره الله تعالى، فيجده ينظر إلى الماء يكيه على السحاب، فيقول له: ما أغفلك يا مسكين عما يراد بك، ما بقي لبني آدم رزق ولا للأنعام ولا للوحوش ولا للهوام، قد مات أهل السماوات وأهل الأرض وأهل الحجب والسرادات وحملة العرش والكروبيون والمسيحون، وقد أمرني ربي بقبض روحك.

So the Angel of death would go to Mikaeel<sup>-as</sup>, just as Allah<sup>-azwj</sup> the Exalted would have Commanded him, and he would find him<sup>-as</sup> looking at the water pouring upon the clouds. He would say to him<sup>-as</sup>: ‘How heedless you<sup>-as</sup> are, O Mikaeel<sup>-as</sup>, from what is intended with you<sup>-as</sup>. There does not remain any sustenance for the Children of Adam<sup>-as</sup>, nor for the cattle, nor for the beasts, nor for the insects. They have (all) died, the inhabitants of the skies, and the inhabitants of the earth, and the inhabitants of the Veils, and the pavilions, and bearers of the Throne, and the Chair, and the pavilions of the Glory, and the ones of Proximity, and the ones in rows, and the Glorifying ones. And my Lord<sup>-azwj</sup> has Commanded me with the capture of your<sup>-as</sup> soul’.

فبعد ذلك يبكي ميكائيل ويتضرع إلى الله تعالى ويسأله أن يهون عليه سكرات الموت، فيحتضنه ملك الموت، ويضمه ضمة يقبض فيها روحه، فيخر صريعا ميتا لا روح فيه.

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

فيقول الجبار عز وجل: من بقي يا ملك الموت؟ وهو أعلم، فيقول: مولاي وسيدي، أنت أعلم بمن بقي، بقي إسرائيل وعبدك الضعيف ملك الموت،

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

فيقول الجبار تبارك وتعالى: انطلق إلى إسرائيل فاقبض روحه،

So, the Compeller, Blessed and Exalted would Say: “Go to Israfeel<sup>-as</sup> and capture his soul!”

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

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

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

So Israfeel<sup>as</sup> would be saying: 'Glorious is the One Who Compels the servants with the death! Glorious is the One Who is Individual with the remaining!' Then he<sup>as</sup> would be saying: 'My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. The Angel of death would embrace him<sup>as</sup> with an embrace, and capture his<sup>as</sup> soul during it, and he<sup>as</sup> would fall down dead immediately.

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

Then the Compeller, Majestic is His<sup>azwj</sup> Majesty would be Saying: "Who remains, O Angel of death?", and He<sup>azwj</sup> would be more Knowing. He would say, 'You<sup>azwj</sup> are more Knowing, O my Chief and my Master, with the one who remains. There remains Your<sup>azwj</sup> weak servant, the Angel of death'.

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

Then the Compeller would be Saying: "By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! I<sup>azwj</sup> shall Make you taste what I<sup>azwj</sup> Made taste My<sup>azwj</sup> servants! Go between the Paradise and the Fire and die!"

فينطلق بين الجنة و النار فيصبح صيحة، فلو لا أن الله تبارك و تعالى أمات الخلائق لماتوا عن آخرهم من شدة صيحة ملك الموت، فيموت،

So, he would go to between the Paradise and the Fire, and he would shriek out with such a shriek that, if Allah<sup>azwj</sup> Blessed and Exalted not Killed the creatures, they would have died from their last one, from the intensity of the shriek of the Angel of death. Thus, he would be dying.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

So, when Israfeel<sup>-as</sup> calls out among the images, the souls would come out from the pits of the images, and these would scatter between the sky and the earth as if these were the bees coming out from every hole, and nothing else would be coming out from that pit.

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

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

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

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



ثم تنشق الأرض من قبل رؤوسهم، فإذا هم قيام ينظرون إلى أهوال القيامة و طوامها، و إسرافيل (عليه السلام) ينادي بهذا النداء، لا يقطع الصوت و يمد مداه، و الخلائق يتبعون صوته، و النيران تسوق الخلائق إلى أرض المحشر.

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

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

So, when they come out from their graves, there would come out with every human being, his deeds which he had done in the house of the world, because the deeds of every human being would accompany him in his grave. Therefore, if the servant was obedient to his Lord<sup>-azwj</sup> and had done righteous deeds, these would comfort him in the world, and would be comforting him when he comes out from his grave on the Day of his Resurrection, comforting him from the horrors and from the distress of the Day of Judgment.

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

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

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

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

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

So, when the servant looks at these, he would see these are intensely dark. He would not pass by a horror, nor a fire, nor by anything from the worries of the Day of Judgment, except

his evil deeds would say to him, 'O enemy of Allah<sup>-azwj</sup>! This, all of it, is for you, and you are the one intended by it!'.<sup>69</sup>

## APPENDIX: FOR VERSE 50:24

### ***Both (of you), throw into Hell every stubborn Kafir! [50:24]***

وورد في هذا التأويل خبر حسن وهو: ما روي بحذف الاسانيد عن عبد الله ابن مسعود أنه قال: دخلت على رسول الله صلى الله عليه وآله وسلم، وقلت: يا رسول الله أرني الحق أنظر إليه عيانا. فقال: يا ابن مسعود لِمَ المخدع، فانظر ماذا ترى؟

And an excellent Hadeeth has been referred to regarding this explanation, and it is what is reported by the deleted chain from Abdullah Ibn Masoud having said,

'I came to Rasool-Allah<sup>-saww</sup>, so I greeted, and I said, 'O Rasool-Allah<sup>-saww</sup>! Show me the Truth I can look at by sight'. He<sup>-saww</sup> said: 'O Ibn Masoud! In the chamber, go and look, what is that you see?'

قال: فدخلت فإذا علي بن أبي طالب عليه السلام راكعا وساجدا وهو يخشع في ركوعه وسجوده وهو يقول " اللهم بحق محمد نبيك إلا ما غفرت للمذنبين من شيعتي "

He said, 'So I entered, and there was Ali Bin Abu Talib<sup>-asws</sup>, performing Ruku and Sajdah, and he<sup>-asws</sup> was fearful during his<sup>-asws</sup> Ruku and his<sup>-asws</sup> Sajdah, and he<sup>-asws</sup> was saying: 'O Allah<sup>-azwj</sup>! By the right of Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> Prophet<sup>-saww</sup>! (Do anything) but Forgive the sinners from my<sup>-asws</sup> Shias!'

فخرجت لآخر رسول الله صلى الله عليه وآله بذلك فوجدته راكعا وساجدا وهو يخشع في ركوعه وسجوده ويقول " اللهم بحق علي وليك إلا ما غفرت للمذنبين من أمتي ".

So I came out to inform Rasool-Allah<sup>-saww</sup> of that, and I found him<sup>-saww</sup> performing Ruku and Sajdah, and he<sup>-saww</sup> was fearful during his<sup>-saww</sup> Ruku and his<sup>-saww</sup> Sajdah, and he<sup>-saww</sup> was saying: 'O Allah<sup>-azwj</sup>! By the right of Your<sup>-azwj</sup> Guardian! (Do anything), but Forgive the sinners from my<sup>-saww</sup> community!'

فأخذني الهلع، فأوجز صلى الله عليه وآله في صلاته وقال: يا ابن مسعود أكفر بعد إيمان؟ فقلت: لا وعيشك يا رسول الله، غير أنني نظرت إلى علي وهو يسأل الله تعالى بجاهك، ونظرت إليك وأنت تسأل الله تعالى بجاهه، فلا أعلم أيكما أوجه عند الله تعالى من الآخر؟

So the panic seized me, and he<sup>-saww</sup> wrapped up his<sup>-saww</sup> Salat and said: 'O Ibn Masoud! Are you committing Kufr after Eman?' I said, 'No, by your<sup>-saww</sup> life, O Rasool-Allah<sup>-saww</sup>! It is only that I looked at Ali<sup>-asws</sup> and he<sup>-asws</sup> was asking Allah<sup>-azwj</sup> the Exalted by your<sup>-saww</sup> honour, and I looked at you<sup>-saww</sup> and you<sup>-saww</sup> were asking Allah<sup>-azwj</sup> the Exalted by his<sup>-asws</sup> honour. So I do not know which of you<sup>-asws</sup> two is more honourable than the other in the Presence of Allah<sup>-azwj</sup> the Exalted?'

البرهان في تفسير القرآن، ج4، ص: 733<sup>69</sup>

فقال: يا بن مسعود إن الله خلقتني وعلياً والحسن والحسين عليهم السلام من نور قدسه، فلما أراد أن ينشئ الصنعة فتق نوري وخلق منه السماوات والأرض، وأنا والله أجل من السماوات والأرض

So he<sup>-saww</sup> said: 'O Ibn Masoud! Allah<sup>-azwj</sup> Created me<sup>-saww</sup> and Created Ali<sup>-asws</sup>, and Al Hassan<sup>-asws</sup>, and Al Husayn<sup>-asws</sup> from the Light of His<sup>-azwj</sup> Holiness. So when He<sup>-azwj</sup> Intended to Produce the Workmanship, He<sup>-azwj</sup> Split my<sup>-saww</sup> Light and Created the skies and the earth from it, and I<sup>-asws</sup>, By Allah<sup>-azwj</sup>, am more Exalted than the skies and the earth'.

وفتق نور علي وخلق منه العرش والكرسي، وعلي والله أجل من العرش والكرسي

And He<sup>-azwj</sup> Split the Light of Ali<sup>-asws</sup> and Created the Throne and the Chair from it, and Ali<sup>-azwj</sup>, by Allah<sup>-azwj</sup>, is more Exalted than the Throne and the Chair.

وفتق نور الحسن وخلق منه الحور العين والملائكة، والحسن والله أجل من الحور العين والملائكة.

And He<sup>-azwj</sup> Split the Light of Al Hassan<sup>-asws</sup>, and Created the Maiden Houries and the Angels from it, and Al Hassan<sup>-asws</sup>, by Allah<sup>-azwj</sup>, is more Exalted than the Maiden Houries and the Angels.

وفتق نور الحسين وخلق منه اللوح والقلم، والحسين والله أجل من اللوح والقلم،

And He<sup>-azwj</sup> Split the Light of Al Husayn<sup>-asws</sup> and Created the Tablet and the Pen, and Al Husayn<sup>-asws</sup>, by Allah<sup>-azwj</sup>, is more Exalted than the Tablet and the Pen.

فعند ذلك أظلمت المشارق والمغارب. فضجت الملائكة ونادت: إلهنا وسيدنا بحق الاشباح التي خلقتها إلا ما فرجت عنا هذه الظلمة.

So, during that, the east and the west became dark, and the Angels raised a clamour and called out: 'Our God<sup>-azwj</sup>, and our Master<sup>-azwj</sup>! By the right of the resemblances which You<sup>-azwj</sup> Created, Do (anything) but Cleave asunder this darkness from us!'

فعند ذلك تكلم الله بكلمة أخرى، فخلق منها روحاً، فاحتمل النور الروح، فخلق منه الزهراء فاطمة فأقامها أمام العرش، فأزهرت المشارق والمغارب، فلأجل ذلك سميت الزهراء.

So, during that, Allah<sup>-azwj</sup> Spoke with another Word, and He<sup>-azwj</sup> Created a Spirit from it. So the Spirit bore the Light, and He<sup>-azwj</sup> Created Al Zahra Fatima<sup>-asws</sup>, and Made her<sup>-asws</sup> stand in front of the Throne. Thus, the east and the west blossomed (with illumination). Therefore, due to that, she<sup>-asws</sup> has been named as Al Zahra<sup>-asws</sup>.

يا بن مسعود إذا كان يوم القيامة يقول الله عزوجل لي ولعلي: أدخلوا الجنة من أحبكمما وألقيا في النار من أبغضكمما. والدليل على ذلك قوله تعالى (ألقيا في جهنم كل كفار عنيد).

O Ibn Masoud! When it would be the Day of Judgment, Allah<sup>-azwj</sup> Mighty and Majestic would be Saying to me<sup>-saww</sup> and to Ali<sup>-asws</sup>: "Both of you<sup>-asws</sup>, enter the Paradise one who loved you<sup>-asws</sup> both, and throw into the Fire one who hated you<sup>-asws</sup> both!" And the evidence upon that are the Words of the Exalted: '**Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.

فقلت: يا رسول الله من الكفار العنيد؟ قال: الكفار من كفر بنبوتي، والعنيد من عاند علي بن أبي طالب.

So, I said, 'O Rasool-Allah<sup>-saww</sup>! Who is the stubborn Kafir?' He<sup>-saww</sup> said: 'One who disbelieves in my<sup>-saww</sup> Prophet-hood, and the stubborn is the one who is stubbornly inimical to Ali Bin Abu Talib<sup>-asws</sup>'.<sup>70</sup>

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<sup>70</sup> Taweel Al Ayaat Al Zahira – H 7