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CHAPTER 67

AL-MULK

(The Kingdom)

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Mulk (67):

Sura Al-Mulk (30 verses) was revealed in Makkah.¹

In the interpretation of: ***Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1]*** 'Abu Ja'far^{-asws} said: 'My^{-asws} Lord^{-azwj}, Blessed and Exalted was neither Distinct from His^{-azwj} Kingdom before He^{-azwj} Built it, nor will there be a distinction from Him^{-azwj} after its non-existence. He^{-azwj} had never ceased to be living without a life and a kingdom and a Powerful King before He^{-azwj} Built anything, and was a Compelling King after His^{-azwj} Building the universe. For Him^{-azwj} is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface'.²

'Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***seven skies as layers [67:5]***, he^{-asws} said: 'One on top of the other'.³

'A Man asked Abdullah^{-asws}, 'For which thing (reason) thing did Allah^{-azwj} Send (with) the Prophets^{-as} and the Rasools^{-as} to the people?'

He^{-asws} said: 'In case there would happen to be an argument for the people against Allah^{-azwj}, after the Rasools^{-as}, and lest in case they should be saying, 'There neither came to us a giver of glad tidings nor a warner', and for they^{-as} to become an argument of Allah^{-azwj} upon them.

Have you not heard the Words of Allah^{-azwj} Mighty and Majestic, Telling about the Keepers of Hell and their argumentation against the people of the Hell, of the Prophets^{-as} and the Rasools^{-as}? ***Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8] They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]'***.⁴

'Abu Ja'far^{-asws}, in a Hadeeth in which are mentioned the people of the Fire: 'So they would be saying, 'Our Lord^{-azwj} has Punished us, but was not Unjust to us about anything'. So Malik

¹ تفسير القمي، ج 2، ص: 378

² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 3

³ Tafseer Noor Al Saqalayn – CH 71 H 17

⁴ (علل الشرائع: 4 / 120)

(Keeper of the Fire) will be saying: '**Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]** - i.e., distant (prospect of Forgiveness) for the inmates of the Blazing Fire (Al-Saeer)'.⁵

'Al-Reza^{-asws} (8th Imam) was asked about Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30]**. He^{-asws} said: 'Your waters are your doors, i.e., the Imams^{-asws}, and the Imams^{-asws} are Doors of Allah^{-azwj} between Him^{-azwj} and His^{-azwj} creatures, **so who can come to you with flowing water?' [67:30]** – meaning, with knowledge of the Imams^{-asws}'.⁶

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

'Abu Abdullah^{-asws} has said: 'The one who recites: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk) in the Prescribed (Salats) before he sleeps, he would never cease to be in the Protection of Allah^{-azwj} until the morning, and be in His^{-azwj} Protection on the Day of Judgement until he enters the Paradise'.⁷

في جَمْعِ الْبَيِّنَاتِ أَبِي بَنِي كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: وَمَنْ قَرَأَ أَلَمْ تَنْزِيلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَكَأَنَّمَا أَخْبَا لَيْلَةَ الْقَدْرِ.

In Majma Al Bayan – Abay Bin Ka'ab (reporting),

'From the Prophet^{-saww} having said: 'And one who recites: **Alif Lam Meem [32:1] (The Revelation [32:2])** (Surah Sajdah), and: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk), so it is as if he has stayed awake during the Night of Pre-determination (لَيْلَةُ الْقَدْرِ)'.⁸

وَرَوَى لَيْثُ بْنُ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَنَامُ حَتَّى يَقْرَأَ أَلَمْ تَنْزِيلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

And it is reported by Lays Bin Abu Al Zubayr, from Jabir who said,

'It was such that Rasool-Allah^{-saww} would not sleep until he^{-saww} had recited: **Alif Lam Meem [32:1] (The Revelation [32:2])** (Surah Sajdah), and: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk)'.⁹

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعاً، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة

⁵ (الاختصاص: 364).

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 1

⁷ (ثواب الأعمال: 119).

⁸ H 3 – تفسير نور الثقلين، ج 4، ص: 222

⁹ H 4 – تفسير نور الثقلين، ج 4، ص: 222

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

‘Abu Ja’far^{-asws} has said: ‘Surah Al-Mulk, it is the Preventer. It Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah.

سورة الملك، [و] من قرأها في ليلته فقد أكثر وأطاب ولم يكتب من الغافلين،

And one who recites it during his night, so he has done much, and acceptable, and would not be Written as being from the heedless ones.

وإني لأركع بما بعد العشاء الآخرة وأنا جالس، وإن والدي (عليه السلام) كان يقرؤها في يومه و ليلته.

And I^{-asws} was performing *Ruku* with it after the Al-Isha (Salat) the last, and I^{-asws} was seated, and that my^{-asws} father^{-asws} used to recite it during his^{-asws} day and his^{-asws} night.

و من قرأها، إذا دخل عليه في قبره ناكروا و تكبر من قبل رجله قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة

And the one who recites it, when there enter upon him Naakir and Nakeer (two questioning Angels in the grave) from the side of his feet, his feet would say to the two of them, ‘There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night.

فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أوعاني في كل يوم و ليلة سورة الملك،

So, if they come to him from his middle side, it would say to the two of them, ‘There is no way for the two of you towards me, for this is the servant sheltered Surah Al-Mulk inside me, every day and night.

و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And if they come to him from the side of his tongue, it would say to the two of them, ‘There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk by me every day and night’.¹⁰

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و هي المنجية من عذاب القبر، أعطي من الأجر كمن أحيا ليلة القدر،

And from Khawas Al-Quran —

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Surah (Al-Mulk), it would be a Rescuer from the Punishment of the grave, and he would be Given the Recompense as if he stayed awake during the Night of Pre-determination (ليلة القدر).

¹⁰ (الكافي 2: 463 / 26).

و من حفظها كانت أنيسه في قبره، تدفع عنه كل نازلة تم به في قبره من العذاب، و تحرسه إلى يوم بعثه، و تشفع له عند ربها و تقربه حتى يدخل الجنة آمناً من وحشته و وحدته في قبره».

And one who memorises it, it would be his companion in the grave, repelling from him every Punishment which descends upon him in his grave, and it would Guard him up to the Day of his Resurrection, and intercede for him in the Presence of its Lord^{-azwj}, and be nearby him until he enters the Paradise safely from its Horrors, and loneliness in his grave'.¹¹

و قال رسول الله (صلى الله عليه و آله): «من حفظها كانت له أنسا في قبره، و تشفع له عند الله يوم القيامة حتى يدخل الجنة آمناً،

And the Rasool-Allah^{-saww} said: 'One who memorises it, it would be a companion for him in his grave, and intercede for him in the Presence of Allah^{-azwj} on the Day of Judgement until he enters the Paradise safely.

و من قرأها و أهداها إلى إخوانه أسرعت إليهم كالبرق الخاطف، و خفت عنهم ما هم فيه، و آنستهم في قبورهم».

And one who recites it, and gifts it to his brothers, it would rush to them like a streak of lightning, and Protect them from whatever they are in, and be a companion for them in their graves'.¹²

و قال الصادق (عليه السلام): «من قرأها على ميت خفف الله عنه ما هو فيه،

And Al-Sadiq^{-asws} said; 'The one who recites it (Surah Al-Mulk) upon a dead body, Allah^{-azwj} would Protect him from whatever he is in.

و إذا قرئت و أهديت إلى الموتى أسرعت إليهم كالبرق الخاطف بإذن الله تعالى».

And if it is recited and gifted to the dead, it would rush to them like the streak of lightning, by the Permission of Allah^{-azwj}'.¹³

ثواب الأعمال بالإِسْنَادِ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فِي الْمَكْتُوبَةِ قَبْلَ أَنْ يَنَامَ لَمْ يَزَلْ فِي أَمَانٍ اللَّهِ حَتَّى يُصْبِحَ وَ فِي أَمَانِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who reads Surah Al Mulk in the Prescribed (Salat) before he sleeps, will not cease to be in security of Allah^{-azwj} until morning, and in His^{-azwj} security on the Day of Qiyamah until he enters the Paradise''.¹⁴

¹¹ (خواص القرآن)

¹² Tafseer Al Burhan – H 10906

¹³ (خواص القرآن: 11 «مخطوط»)

¹⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 87 H 1

VERSE 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {1}

Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ أَبِي جَعْفَرٍ (عليه السلام) إِنَّ رَبِّي تَبَارَكَ وَتَعَالَى لَا كَانَ خَلَوْاً مِنَ الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ مِنْهُ خَلَوْاً بَعْدَ ذَهَابِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Ja’far-asws said: ‘My-asws Lord-azwj, Blessed and Exalted was neither Distinct from His-azwj Kingdom before He-azwj Built it, nor will there be a distinction from Him-azwj after its non-existence.

لَمْ يَزَلْ حَيًّا بِلَا حَيَاةٍ وَ مَلِكًا قَادِرًا قَبْلَ أَنْ يُنْشَأَ شَيْئًا وَ مَلِكًا جَبَّارًا بَعْدَ إِنْشَائِهِ لَلْكَوْنِ فَلَيْسَ لِكُونِهِ كَيْفٌ وَ لَا لَهُ أَيْنٌ وَ لَا لَهُ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُشَبِّهُهُ وَ لَا يَهْرُمُ لِطَوْلِ الْبَقَاءِ وَ لَا يَضَعُ لِسَيْءٍ بَلْ يَضَعُ الْأَشْيَاءَ كُلُّهَا لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى .

He-azwj had never ceased to be living without a life and a kingdom and a Powerful King before He-azwj Built anything, and was a Compelling King after His-azwj Building the universe. For Him-azwj is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface’.¹⁵

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) اسْتَنْهَضَ النَّاسَ فِي حَرْبٍ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسَ قَامَ خَطِيبًا فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَقَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةً بَأَن يَخْلُقَ مِنَ الْأَشْيَاءِ وَ بَأَن تَبْتَ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah-asws that Amir Al-Momineen-asws mobilised the people regarding battling against Mawiya for the second time. So when the people assembled, he-asws stood to address, and he-asws said: ‘The Praise is for Allah-azwj the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He-azwj Created what was Determined distinct from the things, and the things are distinct from Him-azwj.

فَلَيْسَتْ لَهُ صِفَةٌ تُنَالُ وَ لَا حَدٌّ تُضْرَبُ لَهُ فِيهِ الْأَمْثَالُ كُلُّ دُونَ صِفَاتِهِ تَحْبِيرُ اللَّغَاتِ وَ ضَلَّ هُنَاكَ تَصَارِيفُ الصِّفَاتِ وَ حَازَ فِي مَلَكُوتِهِ عَمِيقَاتٍ مَذَاهِبِ التَّفْكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوحِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ خَالَ دُونَ غَيْبِهِ الْمَكْنُونِ حُجُبٌ مِنَ الْعُيُوبِ تَاهَتْ فِي أَدْنَى أَذَانِهَا طَائِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ

So, there isn’t an attribute for Him-azwj you can attain Him-azwj with, nor a limit wherein you can strike examples for Him-azwj. All are below His-azwj Attributes by the composition of the

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah-azwj) CH 6 H 3

languages, and over there strayed the declensions (deteriorations) of the attributes, with regards to His^{-azwj} Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His^{-azwj} Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

فَتَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بَعْدُ الْهَيْمَمِ وَلَا يَنَالُهُ غَوْصُ الْفُطَنِ وَ تَعَالَى الَّذِي لَيْسَ لَهُ وَقْتُ مَعْدُودٍ وَلَا أَجَلٌ مَمْدُودٌ وَلَا نَعَتْ تَحْدُودٌ سُبْحَانَ الَّذِي لَيْسَ لَهُ أَوَّلٌ مُبْتَدَأٌ وَلَا غَايَةٌ مُنْتَهَى وَلَا آخِرٌ يُقْفَى سُبْحَانَهُ هُوَ كَمَا وَصَفَ نَفْسَهُ وَالْوَاضِعُونَ لَا يَبْلُغُونَ نَعْتَهُ

Blessed is Allah^{-azwj} Who, neither can the far reaching motivations reach Him^{-azwj}, nor can the astute profundities attain Him^{-azwj}. And Exalted is the One Who, there is neither a numbered time for Him^{-azwj} nor an extended term, nor a limit to Attributes. Glorious is He^{-azwj} Who, there is no first beginning for Him^{-azwj} nor an end-point to a termination, nor an end to annihilation. Glorious is He^{-azwj}. He^{-azwj} is just as He^{-azwj} Described Himself^{-azwj} as, and the describers are not reaching His^{-azwj} description".¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ كَانَ فِي مَسْجِدِ الْمَدِينَةِ رَجُلٌ يَتَكَلَّمُ فِي الْقَدَرِ وَالنَّاسِ يُجْتَمِعُونَ قَالَ فَقُلْتُ يَا هَذَا أَسْأَلُكَ قَالَ سَلْ قُلْتُ يَكُونُ فِي مُلْكِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَا لَا يُرِيدُ قَالَ فَاطْرُقْ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا هَذَا لَيْنٌ قُلْتُ إِنَّهُ يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ إِنَّهُ لَمَقْهُورٌ وَلَيْنٌ قُلْتُ لَا يَكُونُ فِي مُلْكِهِ إِلَّا مَا يُرِيدُ أَقْرَبْتُ لَكَ بِالْمَعَاصِي

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Ismail Bin Jabir who said,

‘There was a man in a Masjid of Al-Medina who was speaking regarding the Pre-determination, and the people were gathering. So I said, ‘O you! I (would like to) question you’. He said, ‘Ask’. I said, ‘Can there happen to be in the Kingdom of Allah^{-azwj} Blessed and High what He^{-azwj} does not want?’ So he lowered his head for a long while, then raised his head towards me, so he said to me, ‘O you! If I were to say that there does happen to be in His^{-azwj} Kingdom what He^{-azwj} does not want, so He^{-azwj} would be defeated, and if I were to say that there cannot happen to be in His^{-azwj} Kingdom except what He^{-azwj} wants, I would be acknowledging to you with the disobedience (freedom to commit sins)’.

قَالَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سَأَلْتُ هَذَا الْقَدْرِيَّ فَكَانَ مِنْ جَوَابِهِ كَذَا وَ كَذَا فَقَالَ لِنَفْسِهِ نَظَرَ أَمَا لَوْ قَالَ غَيْرَ مَا قَالَ هَلْكَ .

He (the narrator) said, ‘I said to Abu Abdullah^{-asws}, ‘I asked the Qadiriyya, so it was from his answers, such and such’. So he^{-asws} said: ‘He watched out for himself. But, had he said other than what he said, he would be destroyed’.¹⁷

VERSE 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ {2}

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 1 (Extract)

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 7

Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]

Life and death

محمد بن يعقوب: بإسناده عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الحياة و الموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان، لم يدخل في شيء إلا و قد خرجت منه الحياة».

Muhammad Bin Yaqoub, by his chain from Fazalat, from Musa Bin Bakr, from Zurara, who has narrated the following:

‘Abu Ja’far^{-asws} has said: ‘The life and the death are two creations of Allah^{-azwj}. So if the death comes, it enters into the human being. It never enters into anything except that the life has departed from it’.¹⁸

ابن محبوب عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْغَضَبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja’far Al-Howl, from Salaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja’far^{-asws} said: ‘Allah^{-azwj} Created the Paradise before He^{-azwj} Created the Fire, and Created the obedience before He^{-azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the Noor (light) before the darkness’.¹⁹

في اعتقادات الامامية للصدوق (ره) قيل لعلى بن الحسين عليهما السلام: ما الموت ؟ قال: الموت للمؤمن كنز ثياب وسخة قملة وفك قيود وأغلال ثقيلة، و الاستبدال بافخر الثياب وأطيبها روائح. واطأ المراكب وأنس المنازل،

In Itiqadaat Al-Imamiya of Al-Sadouq –

‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘What is the death?’ He^{-asws} said: ‘The death for the Momin is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses.

وللكافر كخلع ثياب فاخرة والنقل عن منازل أنيسة والاستبدال بأوسخ الثياب وأخشنها، وأوحش المنازل وأعظم العذاب.

¹⁸ (الكافي 3: 259 / 34).

¹⁹ Al Kafi – H 14564

And for the Kafir, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and the mighty Punishment'.²⁰

وقيل لمحمد بن علي الباقر عليه السلام: ما الموت؟ قال: هو النوم الذي يأتيكم في كل ليلة، إلا أنه طويل مدته لا ينتبه منه إلى يوم القيامة.

And it was said to Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, 'What is the death?' He^{-asws} said: 'It is a sleep which comes to you during every night, except that it is extended in its length, unnoticed, up to the Day of Judgement'.²¹

The deeds

وعن أنس بن مالك قال: اثنى قوم على رجل عند رسول الله صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله: كيف عقله؟ قالوا: يارسول الله نخبرك عن اجتهاده في العبادة واصناف الخير و تسألنا عن عقله؟

And from Anas Bin Malik who said:

'A group praised a man in the presence of Rasool-Allah^{-saww}, so Rasool-Allah^{-saww} said: 'How is his intellect?' They said, 'O Rasool-Allah^{-saww}, we are informing you^{-saww} of his struggle in the worship and the types of good (deeds) and you^{-saww} are asking about his intellect?'

فقال: ان الاحق يصيب بحمقه اعظم من فجور الفاجر، وانما يرتفع العباد غدا في الدرجات وينالون الزلفى من ربه على قدر عقولهم.

So he^{-saww} said: 'The fool injures by his foolishness more than the immorality of the immoral. But rather, the servants would be raised higher in their levels tomorrow and achieve nearness to their Lord^{-azwj} in accordance with their intellect'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرُ عَمَلًا وَ لَكِنْ أَصَوَّبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحُسْنَةُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **in order to Try you, which of you is best in deeds [67:2]**. He^{-asws} said **'It does not Mean the abundance of deeds,** but the correctness of your deeds, and rather the correctness is the fear of Allah^{-azwj} and the truthful intention, and the good deeds'.

ثُمَّ قَالَ الْإِبْرَاهِيمُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

²⁰ Tafseer Noor Al Saqalayn - CH 67 H 10

²¹ Tafseer Noor Al Saqalayn – CH 67 H 11

²² Tafseer Noor Al Saqalayn – CH 67 H 21

Then he^{-asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{-azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ فَإِنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَغْنِي عَلَى نِيَّتِهِ .

Then he^{-asws} recited the Words of the Mighty and Majestic: **[17:84] Say: 'Everyone acts according to his own disposition** – Meaning, upon his intention'.²³

VERSES 3 - 5

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ
مِن فُطُورٍ {3}

Who Created the seven skies as layers. You will not see in the Creation by the Beneficent any disparity. Then return the sight, can you see any flaw? [67:3]

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4}

Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۚ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ
{5}

And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the satans, and We have Prepared for them Punishment of the Blazing Fire [67:5]

The layered skies

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: سبع سماوات طباقا يقول: بعضها فوق بعض.

And in a report of Abu Al-Jaroud who said:

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

'Abu Ja'far^{-asws} regarding His^{-azwj} Words: **seven skies as layers [67:5]**, he^{-asws} said: 'One on top of the other'.²⁴

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza^{-asws}, 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And by the sky with the orbital pathways [51:7]**'. He^{-asws} said: 'Linked to the earth' – and clasped his^{-asws} fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَلٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَلٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

I said, 'How can it become linked to the earth, and Allah^{-azwj} is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]**?' So he^{-asws} said: 'Glory be to Allah^{-azwj}! Isn't Allah^{-azwj} Saying: **without any pillars that you can see?**' I said, 'Yes'. So he^{-asws} said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة،

I said, 'May I be sacrificed for you^{-asws}, how is that?' He^{-asws} extended his^{-asws} left hand and placed his^{-asws} right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Allah is the One Who Created the skies as layers, and from the earth similar to these. The Command descends between these [65:12]**.

²⁴ Tafseer Noor Al Saqalayn – CH 71 H 17

فأما صاحب الأمر فرسول الله (صلى الله عليه وآله)، و الوصي بعد رسول الله (صلى الله عليه وآله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات والأرضين».

So, as for the Master of the Command, so it is Rasool-Allah^{-saww} and the successor^{-asws} after Rasool-Allah^{-saww}, standing upon the surface of the earth. But rather, the Command Descends upon him^{-asws} from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.²⁵

قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، وإن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he^{-asws} said: 'There is nothing underneath us except for one earth, and six of these are above us'.²⁵

Pelting the satans^{-la}

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البرنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال: «كان إبليس (لعنة الله) يخترق السماوات السبع، فلما ولد عيسى (عليه السلام)، حجب عن ثلاث سماوات، وكان يخترق أربع سماوات، فلما ولد رسول الله (صلى الله عليه وآله)، حجب عن السبع كلها، ورمى الشياطين بالنجوم،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al-Sadiq^{-asws} having said: 'Iblees^{-la} used to penetrate the seven skies. So when (Prophet) Isa^{-as} was sent (to the earth), he^{-la} was Blocked from three skies, and he^{-la} used to penetrate four skies. So when Rasool-Allah^{-saww} was descended, he^{-la} was Blocked from all seven, and the devils were Pelted with the (shooting) stars'.²⁶

VERSES 6 - 9

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبُئْسَ الْمَصِيرُ {6}

And for those who Commit Kufr with their Lord is Punishment of Hell, and evil is the destination [67:6]

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ {7}

When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7]

²⁵ تفسير القمي 2: 328

²⁶ (Extract) الأمالي: 1 / 235

تَكَادُ تَمِيزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8}

Almost bursting from the fury. Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8]

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه سأله رجل فقال: لأي شيء بعث الله الأنبياء و الرسل إلى الناس؟

Ibn Babuwayh said, 'Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

'A Man asked Abdullah-asws, 'For which thing (reason) thing did Allah-azwj Send (with) the Prophets-as and the Rasools-as to the people?'

فقال: «لئلا يكون للناس على الله حجة بعد الرسل، و لئلا يقولوا: ما جاءنا من بشير و لا نذير، و لتكون حجة الله عليهم،

So he-asws said: 'In case there would happen to be an argument for the people against Allah-azwj, after the Rasools-as, and in case they should be saying, 'There neither came to us a giver of glad tidings nor a warner', and for they-as to become an argument of Allah-azwj upon them.

ألا تسمع قول الله عز و جل، يقول حكاية عن خزنة جهنم و احتجاجهم على أهل النار بالأنبياء و الرسل: أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ؟».

Have you not heard the Words of Allah-azwj Mighty and Majestic, Telling about the Keepers of Hell and their argumentation against the people of the Hell, of the Prophets-as and the Rasools-as? **Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8] They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]**.²⁷

في كتاب الإحتجاج للطبرسي (ره) بإسناده إلى الإمام مُحَمَّد بن عَلِي الباقر عَلَيْهِمَا السَّلَام عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ خُطْبَةُ الْغَدِيرِ وَ فِيهَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ أَنْ ذَكَرَ عَلِيًّا وَ أَوْلَادَهُ عَلَيْهِمُ السَّلَام: أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لَهُنَّ شَهيقاً وَ هِيَ تَفُورُ، وَ هَذَا زَيْفٌ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا.

In the book Al Ihtijaj of Al Tabarsy –

²⁷ (علل الشرائع: 4 / 120)

‘By his chain going up to the Imam Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from the Prophet^{-saww}, there is a lengthy Hadeeth and in it is a sermon of Al-Ghadeer, and in it he^{-saww} said after having mentioned Ali^{-asws} and his^{-asws} children: ‘Indeed! Surely, their^{-asws} enemies are those: **they will hear its inhalation and it would be boiling up, [67:7]**, and for it is an exhalation. Every time a community enters it, it would curse its counterpart’.²⁸

VERSES 10 & 11

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10}

And they shall say, ‘If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire’ [67:10]

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ {11}

Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث يذكر فيه أهل النار: «فيقولون: إن عذبنا ربنا، لم يكن ظلمنا شيئا» قال - فيقول مالك: فاعترفوا بذنبهم فسحقاً لأصحاب السعير أي بعداً لأصحاب السعير».

The book – Sifat Al-Jannat Wa Al-Naar – from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju’fy, who has said:

‘Abu Ja’far^{-asws}, in a Hadeeth in which are mentioned the people of the Fire: ‘So they would be saying, ‘Our Lord^{-azwj} has Punished us, but was not Unjust to us about anything’. So Malik (Keeper of the Fire) will be saying: **‘Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]** - i.e., distant (prospect of Forgiveness) for the inmates of the Blazing Fire (Al-Saeer)’.²⁹

VERSES 12 - 14

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12}

Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]

يُونُسُ عَنْ سِنَانِ بْنِ طَرِيفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَخَافَ اللَّهَ تَبَارَكَ وَ تَعَالَى خَوْفًا كَأَنَّهُ مُشْرِفٌ عَلَى النَّارِ وَ يَرْجُوهُ رَجَاءً كَأَنَّهُ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ ظَنِّ عَبْدِهِ إِذَا خَيْرًا فَخَيْرًا وَ إِذَا شَرًّا فَشَرًّا.

²⁸ H 16 – تفسير نور الثقلين، ج5، ص: 381

²⁹ (الاختصاص: 364).

Yunus, from Sinan Bin Tareyf who said:

I heard Abu Abdullah^{-asws} saying: 'It is befitting for 'الْمُؤْمِنِ' (the Believer) that he should fear Allah^{-azwj} with such a fear as if he is overlooking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise'. Then said: 'Allah^{-azwj} is with the expectation of His^{-azwj} servant. If he expects good, so it will be good, and if he expects evil, so it will be evil'.³⁰

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! Fear Allah^{-azwj} as if you can see Him^{-azwj} (through the eyes of Qalb)³¹ and if you are not seeing Him^{-azwj}, but He^{-saww} (surely) Sees you. So, if you were to think that He^{-azwj} cannot see you, then you would have (certainly) disbelieved; but if you believe that He^{-azwj} sees you and you disobey Him^{-azwj}, so you would have Made Him^{-azwj} to be from the most insignificant of the onlookers upon you'.³²

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13}

And whether you are secretive with your words or are loud with it, He is Knowing with the contents of the chests [67:13]

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

Indeed! He Knows the ones He Created, and He is the Knower of the subtleties, the Aware [67:14]

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام) - في حديث - قال: فقولك: اللطيف الخبير فسر [لي] كما فسر الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أنني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

'In a Hadeeth – I asked from Abu Al-Hassan^{-asws} 'So your^{-asws} words: **'the Knower of the subtleties, the Aware [67:14]'**, explain it to me just as you^{-asws} explained 'the One', for I

³⁰ Al-Kafi, Volume 8, Hadith 14910

³¹ Visions cannot see Him^{-azwj} - there are Ahadith you have two eyes in the face and two eyes in the Qalb. One can never see Him^{-azwj} through the facial eyes.

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

would like to know in detail the difference between His^{-azwj} Subtlety and the subtlety of His^{-azwj} creatures, and I would love it if you^{-asws} could explain that for me?’

فقال: «يا فتح، إنما قلنا اللطيف، وللخلق اللطيف، ولعلمه بالشيء اللطيف، أو لا ترى - وفقك الله و ثبتك - إلى أثر صنعه في النبات اللطيف وغير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرجس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان- لصغره- الذكر من الأنثى، و الحدث المولود من القديم،

So he^{-asws} said: ‘O Fatah! But rather, we say ‘The Subtle’, for the creation which is subtle, and for His^{-azwj} Knowledge of subtle things. Or, do you not see – and may Allah^{-azwj} Help you and Make you steadfast – the effects of His^{-azwj} Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اعتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المفاوز و القفار، و فهم بعضها عن بعض منطقها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها،

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them.

ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناها بلا علاج و لا أداة و لا آلة، و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء». ³³

Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, having Created it without any instruments or machinery. And for every made thing is the One who Made it, and Allah^{-azwj} is the Creator, the Subtle Who Created and Made (everything) from nothing’.³³

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن يعقوب الكليني، قال: حدثنا علي بن محمد، عن محمد بن عيسى، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «إنما سمي الله بالعلم لغير علم حادث علم به الأشياء، و استعان به على حفظ ما يستقبل من أمره، و الرواية فيما يخلق [من خلقه] و بعينه ما مضى مما أفنى

Ibn Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad Umran Al-Daqaq narrated to us, from Muhammad Ibn Yaqoub Al-Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Al-Husayn bin Khalid, who has narrated the following:

³³ (التوحيد: 1 / 186)

'Abu Al-Hassan Al-Reza^{-asws} having said: 'But rather, we say Allah^{-azwj} is the Knower, it is not the Knowledge after Him^{-azwj} having Created the things, and Uses it to Preserve what will be transpiring from His^{-azwj} Commands, and the reporting of what He^{-azwj} Created from His^{-azwj} creation, and what has passed from the perished.

من خلقه مما لو لم يحضره ذلك العلم و يعنه كان جاهلا ضعيفا، كما أنا رأينا علماء الخلق إنما سموا بالعلم لعلم حادث إذ كانوا قبله جهلة، و ربما فارقهم العلم بالأشياء، فصاروا إلى الجهل،

One Who Created it, if He^{-azwj} did not have that Knowledge, it would mean ignorance and weakness, just as we see that the knowledgeable ones of the creatures who have been called the learned ones, it is due to their acquired knowledge, which they were ignorant of before, and the knowledge of these things would separate from them, so they would end up becoming ignorant again.

و إنما سمي الله عالما لأنه لا يجهل شيئا، و قد جمع الخالق و المخلوق [اسم العلم] و اختلف المعنى على ما رأيت.

And rather, Allah^{-azwj} has been Named as the Knower because He^{-azwj} is not ignorant of anything. And so the Creator and the created are both named as knower, surely there is a difference in the meaning as you can see.³⁴

VERSES 15 - 21

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ {15}

He is the One Who Made the earth smooth for you, therefore walk in its paths and eat from its sustenance, and for with Him lies reviving it again [67:15]

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16}

Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion (commotion/shaking)? [67:16]

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ {17}

Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know it is My Warning [67:17]

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18}

And those from before them had belied, so how was My Punishment? [67:18]

³⁴ (التوحيد: 2 / 188)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ
{19}

Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He Sees all things [67:19]

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ {20}

Or who is the one who will be an army for you, helping you from besides the Beneficent? Surely, the Kafirs are only in deception [67:20]

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ {21}

Or who is the one will sustain you if He were to Withhold His Sustenance? But, they persist in insolence and reluctance [67:21]

وَقَالَ تَعَالَى - أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ. أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ -
وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ فِي النَّاسِ أَمَانَانِ رَسُولُ اللَّهِ ص وَالْإِسْتِغْفَارُ فَرَفَعَ مِنْهُمْ أَمَانًا وَهُوَ رَسُولُ اللَّهِ وَ بَقِيَ عَلَيْهِمْ أَمَانٌ وَهُوَ الْإِسْتِغْفَارُ.

In (the book) Irshad Al Quloob of Al Daylami –

‘(Re): **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16] Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]**’: ‘And Amir Al-Momineen-asws said: ‘There were to securities regarding the people – (The physical presence of) Rasool-Allah-saww and the seeking of the Forgiveness. Then one security was Raised from them, and it is Rasool-Allah-saww, and there remained upon them one security, and it is seeking of the Forgiveness’.

وَقَالَ رَسُولُ اللَّهِ ص وَلَوْ أَنَّهُمْ حِينَ تَزُولُ عَنْهُمْ النِّعَمُ وَتَحُلُّ بِحِمِّ النِّعَمِ فَرَعُوا إِلَى اللَّهِ تَوْبَةً بَوَلَّهِ مِنْ تُفُوسِهِمْ وَ صِدْقٍ مِنْ نِيَّاتِهِمْ وَ خَالِصٍ مِنْ طَوْيَاتِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَ لَأَصْلَحَ لَهُمْ كُلُّ قَاسِدٍ.

And Rasool-Allah-saww said: ‘And if they, when the Bounties declined from them and the affliction was released to them, panicked to Allah-azwj repenting from their own selves and sincerity from their intentions, and sincerity of their repentance, every runaway thing would have been returned to them, and every spoilt matter would have been corrected for them’.

وَقَالَ النَّبِيُّ إِنَّ اللَّهَ تَعَالَى خَلَقَ مَلَكًا يَنْزِلُ فِي كُلِّ لَيْلَةٍ يُنَادِي يَا أَبْنَاءَ الْعِشْرِينَ جِدُوا وَ اجْتَهِدُوا وَ يَا أَبْنَاءَ الثَّلَاثِينَ لَا تَغْرَبْكُمُ الْحَيَاةُ الدُّنْيَا* وَ يَا أَبْنَاءَ الْأَرْبَعِينَ مَاذَا أَعَدَدْتُمْ لِلِقَاءِ رَبِّكُمْ

And the Prophet-saww said: ‘Allah-azwj the Exalted Created an Angel who descends during every night calling out: ‘O ones of twenty (years old)! Strive and struggle’. And: ‘O ones of

thirty (years old)! Do not let the life of the world deceive you'. And: 'O ones of forty (years old)! What is that you have prepared for meeting your Lord^{-azwj}'

و يَا أَبْنَاءَ الْحُمْسِينَ أَتَاكُمْ النَّذِيرُ وَ يَا أَبْنَاءَ السِّتِينَ زُرْغَ أَنْ حَصَادُهُ وَ يَا أَبْنَاءَ السَّبْعِينَ نُودِيَ لَكُمْ فَأَجِيبُوا وَ يَا أَبْنَاءَ الثَّمَانِينَ أَتَيْتُكُمْ السَّاعَةُ وَ أَنْتُمْ غَافِلُونَ

And: 'O ones of fifty (years old)! The warner came to you'. And: 'O ones of sixty (years old)! Plant, so you can harvest'. And: 'O ones of seventy (years old)! You have been called out to, therefore answer'. And: 'O ones of eighty (years old)! The time has come to you and you are (still) heedless'.

ثُمَّ يَقُولُ لَوْ لَا عِبَادٌ رُغِّعَ وَ رَجَالٌ حُسِّعَ وَ صِبْيَانٌ رُضِعَ وَ أَنْعَامٌ رُغِّعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا.

Then he is saying: 'Had it not been for servants performing Ruku, and men being humble, and infants suckling and sleeping tenderly, the Punishment would have been poured upon you all with a pouring'.³⁵

مهج، مهج الدعوات وَجَدْتُ فِي حَدِيثٍ عَتِيقٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ بَشِيرِ بْنِ حَمَّادٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجُمَّالِ رَفَعَ رَجُلٌ مِنْ قُرَيْشِ الْمَدِينَةِ مِنْ بَنِي مَخْزُومٍ إِلَى أَبِي جَعْفَرٍ الْمَنْصُورِ وَ ذَلِكَ بَعْدَ قَتْلِهِ لِمُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ بَعَثَ مَوْلَاهُ الْمُعَلَّى بْنَ حُنَيْسٍ بِجَبَايَةِ الْأَمْوَالِ مِنْ شِيعَتِهِ وَ أَنَّهُ كَانَ يُمِدُّ بِهَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ

(The book) 'Mahj Al Dawaat' – I found in an ancient Hadeeth, 'It is narrated to us by Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa Bin Ubeyd, from bashir Bin Hammad, from Safwan Bin Mihran Al Jammal,

'A man from Qureysh of Al-Medina, being from the clan of Makhzum, was raised to Abu Ja'far Al-Mansour, and that was after his killing Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan. (It was alleged that) Ja'far^{-asws} Bin Muhammad^{-asws} had sent his^{-asws} friend Al-Moalla Bin Khuneys to collect the wealth from his^{-asws} Shias, and Muhammad Bin Abdullah had extended with it.

فَكَادَ الْمَنْصُورُ أَنْ يَأْكُلَ كَفَّهُ عَلَى جَعْفَرٍ غَيْظًا وَ كَتَبَ إِلَى عَمِّهِ دَاوُدَ وَ دَاوُدُ إِذْ ذَاكَ أَمِيرُ الْمَدِينَةِ أَنْ يُسِيرَ إِلَيْهِ جَعْفَرُ بْنُ مُحَمَّدٍ وَ لَا يُرَخِّصَ لَهُ فِي التَّلَوُّمِ وَ الْمَقَامِ

Al-Mansour almost ate his hand upon Ja'far^{-asws} out of rage, and he wrote to his uncle Dawood, and when that happened, Dawood was governor of Al-Medina, that he should make Ja'far^{-asws} Bin Muhammad^{-asws} travel to him, and do not allow for him^{-asws} in pausing and staying (resting).

فَبَعَثَ إِلَيْهِ دَاوُدُ بِكِتَابِ الْمَنْصُورِ وَ قَالَ اْعْمَلْ فِي الْمَسِيرِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فِي غَدٍ وَ لَا تَتَأَخَّرْ

Dawood sent someone to him^{-asws} with the letter of Al-Mansour and said, 'Prepare for the travelling to commander of the faithful in the morning, and do not delay'.

³⁵ إرشاد القلوب إلى الصواب (للديلمي)، ج1، ص: 32

قَالَ صَفْوَانُ وَ كُنْتُ بِالْمَدِينَةِ يَوْمَئِذٍ فَأَنْفَذَ إِلَيَّ جَعْفَرٌ ع فَصِرْتُ إِلَيْهِ فَقَالَ لِي تَعَهَّدْ رَاحِلَتَنَا فَإِنَّا غَادُونَ فِي عَدِّ إِنْ شَاءَ اللَّهُ إِلَى الْعِرَاقِ وَ نَحْضُ مِنْ وَفْتِهِ وَ أَنَا مَعَهُ إِلَى مَسْجِدِ النَّبِيِّ ص وَ كَانَ ذَلِكَ بَيْنَ الْأَوَّلَى وَ الْعَصْرِ

Safwan said, 'And I was at Al-Medina on that day, and Ja'far^{-asws} sent for me, so I went to him^{-asws}. He^{-asws} said to me: 'Prepare our riding animal, for in the morning we shall be going to Al-Iraq, if Allah^{-azwj} so Desires', and he^{-asws} got up immediately to go to the Masjid of the Prophet^{-saww} and I was with him^{-asws}, and that was between the beginning (of the day) and Al-Asr.

فَرَكَعَ فِيهِ رَكَعَاتٍ ثُمَّ رَفَعَ يَدَيْهِ فَحَفِظْتُ يَوْمَئِذٍ مِنْ دُعَائِهِ يَا مَنْ لَيْسَ لَهُ ابْتِدَاءُ الدُّعَاءِ

He^{-asws} prayed two Cycles Salat in it, then raised his^{-asws} hands. I memorised from his^{-asws} supplication on that day: 'O One^{-azwj} for Whom there is no beginning' – the supplication.

قَالَ صَفْوَانُ سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع بِأَنْ يُعِيدَ الدُّعَاءَ عَلَيَّ فَأَعَادَهُ وَ كَتَبْتُهُ فَلَمَّا أَصْبَحَ أَبُو عَبْدِ اللَّهِ ع رَحَلْتُ لَهُ النَّاقَةَ وَ سَارَ مُتَوَجِّهًا إِلَى الْعِرَاقِ حَتَّى قَدِمَ مَدِينَةَ أَبِي جَعْفَرٍ وَ أَقْبَلَ حَتَّى اسْتَأْذَنَ فَأَذِنَ لَهُ

Safwan said, 'I asked Abu Abdullah^{-asws} to repeat the supplication to me. He^{-asws} repeated it, and I wrote it. When it was morning for Abu Abdullah^{-asws}, I equipped the camel for him^{-asws}, and he^{-asws} travelled heading to Al-Iraq until he^{-asws} arrived at the city of Abu Ja'far (Al-Mansour), and I came until I sought permission. He permitted for him^{-asws}'.

قَالَ صَفْوَانُ فَأَخْبَرَنِي بَعْضُ مَنْ شَهِدَ عَنْ أَبِي جَعْفَرٍ قَالَ فَلَمَّا رَأَاهُ أَبُو جَعْفَرٍ قَرَّبَهُ وَ أَدْنَاهُ ثُمَّ أَسْنَدَ قِصَّةَ الرَّافِعِ عَلَى أَبِي عَبْدِ اللَّهِ ع يَقُولُ فِي قِصَّتِهِ إِنَّ مُعَلَّى بْنَ حُنَيْسٍ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ يَجِيءُ لَهُ الْأَمْوَالُ

Safwan said, 'Someone who had attended Abu Ja'far informed me. He said, 'When Abu Ja'far saw him^{-asws}, welcomed him^{-asws} and drew him^{-asws} near. Then he attributed a story which had been raised against Abu Abdullah^{-asws}, saying in his (alleged) story that Moalla Bin Khuneys, friend of Ja'far^{-asws} Bin Muhammad^{-asws}, was collecting the wealth for him^{-asws}.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَعَاذَ اللَّهِ مِنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ تَخْلِفُ عَلَى بَرَاءَتِكَ مِنْ ذَلِكَ قَالَ نَعَمْ أَخْلِفُ بِاللَّهِ أَنَّهُ مَا كَانَ مِنْ ذَلِكَ شَيْءٌ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Forbid from that, O commander of the faithful!' He said to him^{-asws}, 'Will you^{-asws} oath upon your^{-asws} innocence from that?' He^{-asws} said: 'Yes, I^{-asws} swear by Allah^{-azwj} that nothing from that has happened'.

قَالَ أَبُو جَعْفَرٍ لَا بَانَ تَخْلِفُ بِالطَّلَاقِ وَ الْعَتَاقِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا تَرْضَى يَمِينِي بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Abu Ja'far said, 'No, but you^{-asws} shall swear with the divorcing (your^{-asws} wives and the liberating (of your^{-asws} slaves)!' Abu Abdullah^{-asws} said: 'Are you not pleased with an oath by Allah^{-azwj}, there is no god except He^{-azwj}?'

قَالَ أَبُو جَعْفَرٍ فَلَا تَفْقَهُ عَلَيَّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيْنَ يَذْهَبُ بِالْفَقْهِ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ دَعْ عَنْكَ هَذَا فَإِنِّي أَجْمَعُ السَّاعَةَ بَيْنَكَ وَ بَيْنَ الرَّجُلِ الَّذِي رَفَعَ عَنْكَ حَتَّى يُوَاجِهَكَ

Abu Ja'far said, 'There is no understanding for me'. Abu Abdullah^{-asws} said: 'So where will he go with the understanding from me^{-asws}, O commander of the faithful?' He said, 'Leave this from you^{-asws}! I shall gather now between you^{-asws} and the man who raised (the issue) about you^{-asws} until he faces you^{-asws}'.

فَأْتَوْا بِالرَّجُلِ وَ سَأَلُوهُ بِحَضْرَةِ جَعْفَرٍ فَقَالَ نَعَمْ هَذَا صَحِيحٌ وَ هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ وَ الَّذِي قُلْتُ فِيهِ كَمَا قُلْتُ

They came with the man and asked him in the presence of Ja'far^{-asws}. He said, 'Yes, this is correct, and this is Ja'far^{-asws} Bin Muhammad^{-asws}, and the one I said regarding him^{-asws} what I had said'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَخْلِفُ أَيُّهَا الرَّجُلُ أَنَّ هَذَا الَّذِي رَفَعْتَهُ صَحِيحٌ قَالَ نَعَمْ ثُمَّ ابْتَدَأَ الرَّجُلُ بِالْيَمِينِ فَقَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبُ الْعَالِبُ الْحَقُّ الْيَوْمُ

Abu Abdullah^{-asws} said: 'Will you swear, O you man, that this (issue) which you have raised, is correct?' He said, 'Yes'. Then the man began with the oath. He said, 'By Allah^{-azwj} Who, there is no god except He^{-azwj}, the Demander, the Overcomer, the Living, the Eternal!'

فَقَالَ لَهُ جَعْفَرٌ ع لَا تَعْجَلْ فِي يَمِينِكَ فَإِنِّي أَنَا أَسْتَحْلِفُ قَالِ الْمَنْصُورُ وَ مَا أَنْكَرْتَ مِنْ هَذِهِ الْيَمِينِ قَالَ إِنَّ اللَّهَ تَعَالَى حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا أَتَى عَلَيْهِ أَنْ يُعَاجِلَهُ بِالْعُقُوبَةِ لِمَدَحِهِ لَهُ وَ لَكِنْ قُلْ يَا أَيُّهَا الرَّجُلُ أَتَبَرُّ إِلَى اللَّهِ مِنْ حَوْلِهِ وَ قُوَّتِهِ وَ أَجَأُ إِلَى حَوْلِي وَ قُوَّتِي إِنِّي لَصَادِقٌ بَرٌّ فِيمَا أَقُولُ

Ja'far^{-asws} said to him: 'Do not be hasty in your oath, for I^{-asws} shall take the oath!' Al-Mansour said, 'And what you^{-asws} denying from this oath?' He^{-asws} said: 'Allah^{-azwj} Exalted is Living, Benevolent, Modest from His^{-azwj} servant when he praises upon Him^{-azwj}, and He^{-azwj} would Postpone the Punishment due to his praising Him^{-azwj}. But say, O man, 'I hereby disavow to Allah^{-azwj} from His^{-azwj} Mighty and His^{-azwj} Strength and seek shelter to my own mighty and my own strength. I am sincere, righteous in what I am saying'.

فَقَالَ الْمَنْصُورُ لِلْفَرَسِيِّ اخْلِفْ بِمَا اسْتَحْلَفَكَ بِهِ أَبُو عَبْدِ اللَّهِ فَحَلَفَ الرَّجُلُ بِهَذِهِ الْيَمِينِ فَلَمْ يَسْتَتِمِ الْكَلَامَ حَتَّى أَجَدَمَ وَ خَرَّ مَيِّتاً

Al-Mansour said to the Qureyshi, 'Swear with what Abu Abdullah^{-asws} is taking your oath with'. The man swore with the oath, but he had not completed the speech until he became leprous and fell down dead.

فَرَأَى أَبَا جَعْفَرٍ ذَلِكَ وَ ارْتَعَدَتْ فَرَائِصُهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سِرُّ مِنْ عَدٍ إِلَى حَرَمِ جَدِّكَ إِنَّ اخْتَرْتَ ذَلِكَ وَ إِنْ اخْتَرْتَ الْمَقَامَ عِنْدَنَا لَمْ نَأَلْ فِي إِكْرَامِكَ وَ بِرِّكَ قَوْلَ اللَّهِ لَا قِبْلَتَ لَكَ عَلَىكَ قَوْلُ أَحَدٍ بَعْدَهَا أَبَدًا.

Abu Ja'far was horrified and his limbs tremble. He said, 'O Abu Abdullah^{-asws}! Travel in the morning to the sanctuary (Harrum) for your^{-asws} grandfather^{-saww}, if you^{-asws} chose that, and if you^{-asws} choose the staying with us, I will not be deficient in your^{-asws} honouring and being righteous with you^{-asws}. By Allah^{-azwj}! I will not accept the word of anyone against you^{-asws} after it, ever!'³⁶

³⁶ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 6 H 41

VERSE 22

أَفَمَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

Is one who walks (along with his face bent down) prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]

على بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي عليه السلام قال: قلت " أفمن يمشى مكبا على وجهه أهدي أمن يمشى سويا على صراط مستقيم " قال، ان الله ضرب مثل من حاد عن ولاية على كمثل من يمشى على وجهه لا يهتدى لامره وجعل من تبعه سويا على صراط مستقيم، و الصراط المستقيم امير المؤمنين عليه السلام.

Ali Bin Muhammad, from one of our companions, from Ibn Mahboob, from Muhammad Bin Al-Fazayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th. Imam^{-asws}) – I asked him^{-asws} about: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**. He^{-asws} said: 'Allah^{-azwj} has Struck an example of the one who is away from the Wilayah of Ali^{-asws} to be like the one who walks upon his face, not being guided in his affairs and Made the one who follows him^{-asws} to be upon the Straight Path. And: **the Straight Path [67:22]** is Amir Al-Momineen^{-asws}'.³⁷

محمد بن العباس: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية و هو ينظر إلى الناس أ فَمَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ: «يعني و الله عليا و الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

The (narrator) says: 'Abu Ja'far^{-asws} recited this Verse and he^{-asws} was looking at the people: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**, and said: 'By Allah^{-azwj}! It Means Ali^{-asws} and the Imams^{-asws}'.³⁸

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَكَبِّئٌ عَلَى فَنَظَرَ إِلَى النَّاسِ وَ تَحَنَّنَ عَلَى بَابِ نَبِيِّ شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَ لَا يَدِينُونَ دِينًا

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far^{-asws}, he^{-asws} was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he^{-asws} said: 'O Fazeyl, this is how they used to perform Tawaaf during the era of ignorance, not understanding the truth, nor having a Religion.

يَا فَضِيلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْحُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ

³⁷ Tafseer Noor Al Saqalayn CH 1 – H 100

³⁸ (تأويل الآيات 2: 702 / 2).

O Fazeyl! Look at them falling down upon their faces (doing Sajdah). May Allah^{-azwj} Curse these ridiculed creatures falling down upon their faces’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ يَعْنِي وَاللَّهُ عَلِيًّا (عليه السلام) وَالْأَوْصِيَاءَ (عليهم السلام)

Then he^{-asws} recited this Verse: ***Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22].*** By Allah^{-azwj}, it means Ali^{-asws}, and the successors^{-asws}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فَضِيلُ لَمْ يَتَسَمَّ بِهَذَا الْإِسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ النَّاسِ هَذَا أَمَّا وَاللَّهُ يَا فَضِيلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرُكُمْ وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَلَا يَقْبَلُ إِلَّا مِنْكُمْ وَإِنَّكُمْ لِأَهْلُ هَذِهِ الْآيَةِ إِنْ تَحْتَبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَتُدْخِلَكُمْ مُدْخَلًا كَرِيمًا يَا فَضِيلُ أَمَا مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتُكْفُوا الْجَنَّةَ ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ أَنْتُمْ وَاللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

O Fazeyl! It is Amir-al- Momineen^{-asws}. No one has been named with this name apart from Ali^{-asws}, except for the impostor, a liar up to the Day of Judgement. But this, by Allah^{-azwj} O Fazeyl, there is no Hajj apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance (of deeds) except from you (Shias)”.³⁹

VERSES 23 - 27

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {23}

Say: ‘He is the One Who Caused you to grow, and Made for you the hearing, and the sight, and the heart – little it is what you are thanking for’ [67:23]

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24}

Say: ‘He is the One Who Multiplied you in the earth, and to Him you would be gathered’ [67:24]

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25}

And they say (to Rasool Allah^{-saww}): When will this promise (come to be) if you are so truthful? [67:25]

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {26}

Say: ‘But rather, the knowledge is with Allah, and rather I am a plain warner’ [67:26]

³⁹ Al Kafi – V 8 H 14882 (Extract)

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ {27}

So, when they shall see him nigh (approaching), the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling/appealing for!' [67:27]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ إِسمَاعِيلَ بْنِ سَهْلٍ عَنِ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ أَبِي السَّفَاتِيجِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al Qasim Bin Urwa, from Abu Al Saffatij, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].**

قَالَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ الَّذِينَ عَمِلُوا مَا عَمِلُوا يَرَوْنَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي أَغْطِ الْأَمَاكِنِ هُمْ فَيَسِيءُ وُجُوهُهُمْ وَ يُقَالُ لَهُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ الَّذِي انْتَحَلْتُمْ اسْمَهُ أَي سَمِيتُمْ أَنْفُسَكُمْ بِأَمِيرِ الْمُؤْمِنِينَ».

He^{-asws} said: 'This was Revealed regarding Amir Al-Momineen^{-asws} and his^{-asws} contemporaries, those who did what they did. They will be seeing Amir Al-Momineen^{-asws} in places which would be enviable to them, despair being in their faces, **and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]** - those who used to be called by it (amir al-momineen), having had impersonated his^{-asws} name i.e., naming yourselves as 'Amir Al-Momineen'.⁴⁰

أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ قَوْلِيهِ فِي (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) - في حديث طويل - يذكر فيه أبا بكر و عمر و حالهما يوم القيامة: «و يريان عليا (عليه السلام)، فيقال لهما: فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ يعني بإمرة المؤمنين».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayi in Kaamil Al-Ziyaraat, said, 'It has been narrated to me by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'sam, from Hamaad Bin Usman, who has narrated the following:

'Abu Abdullah^{-asws} – in a lengthy Hadeeth – in which he^{-asws} mentioned Abu Bakr and Umar and what their state would be on the Day of Judgement: 'And the two of them would be seeing Ali^{-asws}, and it would be said to them both: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]** –Meaning, as 'Amir Al-Momineen'.⁴¹

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 68

⁴¹ (كامل الزيارات: 11 / 332)

محمد بن العباس: عن حسن بن محمد، عن محمد بن علي الكنائي، عن حسين بن وهب الأسدي، عن عبيس بن هاشم، عن داود بن سرحان، قال: سألت جعفر بن محمد (عليه السلام) عن قوله عز و جل: فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ،

Muhammad Bin Al-Abbas, from Hassan Bin Muhammad, from Muhammad Bin Ali Al-kanany, from Husayn Bin Wahab Al-Asady, from Ubays Bin hashim, from Dawood Bin Sarhaan who said:

‘I asked Ja’far^{-asws} Bin Muhammad^{-asws} about the Words of the Mighty and Majestic: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27].***

قال: «ذلك علي (عليه السلام)، إذا رأوا منزلته و مكانه من الله تعالى أكلوا أكفهم على ما فرطوا في ولايته».

He^{-asws} said: ‘That is Ali^{-asws}. When they see his^{-asws} status and place from Allah^{-azwj}, they would eat (bite) their own hands over what they neglected regarding his^{-asws} Wilayah’.⁴²

و عنه، قال: حدثنا حميد بن زياد، عن الحسن بن محمد، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ثم قال: «أ تدري ما رأوا؟»

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

Abu Ja’far^{-asws} said, ‘He^{-asws} recited this Verse: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27].*** Then he^{-asws} said: ‘Do you know what they will see?’

رأوا و الله عليا (عليه السلام) مع رسول الله (صلى الله عليه و آله) و قربه [منه] و قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ: أي تتسمون بأمرير المؤمنين (عليه السلام).

By Allah^{-azwj}! They will see Ali^{-asws} with Rasool-Allah^{-saww}, and his^{-asws} proximity to him^{-saww}: ***and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27],*** i.e., you were (liked to be) called as ‘Amir Al-Momineen’.

يا فضيل، لا يتسمى بها أحد غير أمير المؤمنين (عليه السلام) إلا مفتر كذاب إلى يوم الناس هذا».

O Fazeyl! No one can call himself by it apart from Amir Al-Momineen^{-asws} except for a lying imposter, up to the Day of the people, this (title of Amir Al-Momineen)’.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَبْرِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَاقِّقَ كَمَا نُوِّحَ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

⁴² (تأويل الآيات 2: 704 / 4).

⁴³ (تأويل الآيات 2: 705 / 7).

I was in the presence of Abu Abdullah^{-asws} one day, so he^{-asws} said to me: 'When it will be the Day of Judgement and Allah^{-azwj} Blessed and Exalted Gathers the creatures, Noah^{-as} would be the first one to be called. It will be said to him^{-as}: 'Did you^{-as} preach?' So he^{-as} will say: 'Yes'. It will be said to him^{-as}: 'Who will testify for you^{-as}?' So he^{-as} will say: 'Muhammad Bin Abdullah^{-saww}'.

قَالَ فَيُخْرِجُ نُوحٌ (عليه السلام) فَيَنْحَطِّي النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَهُوَ عَلَى كَثِيبِ الْمِسْكِ وَمَعَهُ عَلِيٌّ (عليه السلام) وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

He^{-asws} said: 'So Noah^{-as} would go out and pass over the people until he^{-as} would come to Muhammad^{-saww}, and he^{-saww} would be clothed in the musk, and with him^{-saww} would be Ali^{-asws}, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***So when they shall see him nigh, the faces of those who committed Kufr will despair [67:27].***

فَيَقُولُ نُوحٌ لِمُحَمَّدٍ (صلى الله عليه وآله) يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَأَلَنِي هَلْ بَلَغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ (صلى الله عليه وآله)

Then Noah^{-as} will say to Muhammad^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Blessed and Exalted Questioned me^{-as} Saying: "Did you^{-as} preach?" I^{-as} said: 'Yes'. So He^{-azwj} Said: "Who will testify for you^{-as}?" So I^{-as} said: 'Muhammad^{-saww}'.

فَيَقُولُ يَا جَعْفَرُ يَا حَمْزَةُ اذْهَبَا وَ اشْهَدَا لَهُ أَنَّهُ قَدْ بَلَغَ

So he^{-saww} will say: 'O Ja'far^{-as}, O Hamza^{-as}, go and testify for him^{-as} that he^{-as} did preach'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَجَعَفَرُ وَ حَمْزَةُ هُمَا الشَّاهِدَانِ لِلْأَنْبِيَاءِ (عليهم السلام) يَمَّا بَلَغُوا

Abu Abdullah^{-asws} said: 'Thus Ja'far^{-as} and Hamza^{-as} are the two witnesses for the Prophets^{-as} of what they^{-as} had preached'.

فَقُلْتُ جَعِلْتُ فِدَاكَ فَعَلَيْ (عليه السلام) أَيْنَ هُوَ فَقَالَ هُوَ أَعْظَمُ مَنْزِلَةً مِنْ ذَلِكَ.

So I said, 'May I be sacrificed for you^{-asws}, so where will Ali^{-asws} be?' He^{-asws} said: 'He^{-asws} is of a status greater than that'.⁴⁴

و عن أبي جعفر (عليه السلام): «فلما رأوا مكان علي (عليه السلام) من النبي (صلى الله عليه و آله) سيئت وجوه الذين كفروا يعني الذين كذبوا بفضله».

And from Abu Ja'far^{-asws} (having said): 'So when they see the position of Ali^{-asws} from the Prophet^{-saww}, ***the faces of those who committed Kufr*** – meaning denied his^{-asws} merits, ***will despair [67:27]***'.⁴⁵

⁴⁴ Al Kafi – V 8 H 14840

⁴⁵ مجمع البيان 10: 494.

VERSE 28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللّٰهُ وَمَنْ مَعِیْ أَوْ رَحِمَنَا فَمَنْ یُّجِیْرُ الْكَافِرِیْنَ مِنْ عَذَابِ أَلِیْمٍ {28}

Say: 'Have you considered if Allah were to destroy me and the ones with me, or Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28] (as it is its difficult to understand the 67:28 as it was altered by the Quran compilers)

The altered Verse

شرف الدین النجفی: عن علی بن أسباط، عن علی بن أبی حمزة، عن أبی بصیر، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللّٰهُ وَمَنْ مَعِیْ أَوْ رَحِمَنَا فَمَنْ یُّجِیْرُ الْكَافِرِیْنَ مِنْ عَذَابِ أَلِیْمٍ،

Sharaf Al-Deen Al-Najafy, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **Say: 'Have you considered if Allah were to destroy me and the ones with me, or Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28].**

قال (عليه السلام): «هذه الآية مما غيروا و حرفوا، ما كان الله ليهلك محمدا (صلى الله عليه و آله) و لا من كان معه من المؤمنين، و هو خير ولد آدم (عليه السلام)،

He^{-asws} said: 'This Verse is from what they have changed and altered. Allah^{-azwj} was not going to Destroy Muhammad^{-saww}, nor the ones who were with him^{-saww} from the Momineen, and he^{-saww} was the best of the Children of Adam^{-as}.

و لكن قال عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللّٰهُ جَمِیْعًا و رَحِمَنَا فَمَنْ یُّجِیْرُ الْكَافِرِیْنَ مِنْ عَذَابِ أَلِیْمٍ».

But, Allah^{-azwj} Mighty and Majestic Said: **Say: 'Have you considered if Allah were to destroy all of you together, and Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28]**.⁴⁶

VERSE 29

قُلْ هُوَ الرَّحْمٰنُ اَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنٰۤءُ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِي ضَلٰلٍ مُّبِیْنٍ {29}

Say: 'He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying' [67:29]

⁴⁶ (تأویل الآيات 2: 707 / 10).

The altered Verse

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ
فَسَتَّعَلِّمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ الْمُكْذِبِينَ حَيْثُ أَنْبَأْتُكُمْ رَسُولَهُ رَبِّي فِي وَلَايَةِ عَلِيٍّ (عليه السلام) وَ الْأَيْمَةِ (عليهم السلام) مَنْ بَعْدِهِ مَنْ
هُوَ فِي ضَلَالٍ مُبِينٍ كَذَا أَنْزَلْتُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Soon you shall come to know who is in clear straying, O group of beliers, where I informed you of the Message of my Lord regarding Wilayah of Ali and the Imams after him, who is in clear straying** [67:29]. Such is how it was Revealed”⁴⁷

VERSE 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

Say: ‘Have you considered if your water were to (sink into the ground) become sunken, so who can come to you with flowing water?’ [67:30]

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم بن معاوية بن وهب
البيجلي، و أبي قتادة علي بن محمد بن حفص، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، قال: قلت: ما تأويل قول الله عز و
جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ؟

And from him, said, ‘My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muha Bin Al-Qasim Bin Muawiyah Bin Wahab Al-Bajaly, and Abu Qatada Ali Bin Muhammad Bin Hafs, who has narrated the following:

‘Ali son of Ja’far^{-asws}, from his brother Musa^{-asws} Bin Ja’far^{-asws}, said, ‘I said, ‘What is the explanation of the Words of Allah^{-azwj} Mighty and Majestic: **Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30].**

فقال: «إذا فقدتم إمامكم فلم تروه فما ذا تصنعون؟».

So he^{-asws} said: ‘When you lose your Imam^{-asws}, and you do not see him^{-asws} (anymore), so what is it what you would be doing?’⁴⁸

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن القاسم بن العلاء، قال: حدثنا إسماعيل بن علي الفزاري، عن محمد بن
جهور، عن فضالة بن أيوب، قال: سئل الرضا (عليه السلام) عن قول الله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Ali Bin Ibrahim, from Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Al-Qasim Bin Al-A’la, from Ismail Bin Ali Al-Fazary, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub said:

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 45

⁴⁸ كمال الدين و تمام النعمة: 3/360.

'I asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

فقال (عليه السلام): «ماؤكم أبوابكم، أي الأئمة (عليهم السلام)، و الأئمة أبواب الله بينه و بين خلقه فمن يأتيكم بماء معين يعني يعلم الإمام».

So he^{-asws} said: 'Your water, is 'Your doors'. i.e., the Imams^{-asws}, and the Imams^{-asws} are the Doors of Allah^{-azwj} between Him^{-azwj} and His^{-azwj} creatures: **so who can come to you with flowing water?' [67:30]** - Meaning (come to you) with the Knowledge of the Imam^{-asws}.⁴⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya Al Bajaly,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].** He^{-asws} said: 'When your Imam^{-asws} is absent from you all, so who would come to you with a new Imam^{-asws}?'⁵⁰

وباسناده إلى أبي بصير عن أبي جعفر عليه السلام في قول الله عزوجل: " قل ارايتم ان اصبح ماؤكم غورا فمن يأتيكم بماء معين " فقال: هذه نزلت في الامام القائم يقول: ان اصبح امامكم غائبا عنكم لا تدرون اين هو ؟ فمن يأتيكم بامام ظاهر يأتيكم باخبار السماوات والارض وحلال الله وحرامه،

And by his chain going up to Abu Baseer, who has narrated:

'Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30],** so he^{-asws} said: 'It was Revealed regarding Al-Qaim^{-asws}. He^{-azwj} is Saying; "When your Imam^{-asws} recedes and is hidden from you all, you will not be knowing where he^{-asws} is? So there comes to you the apparent Imam^{-asws}, bringing to you the news of the skies and the earth, and Permissibles of Allah^{-azwj} and His^{-azwj} Prohibitions".

ثم قال عليه السلام: والله ما جاء تأويل هذه الآية ولا بد ان يجيء تأويلها.

Then he^{-asws} said: 'By Allah^{-azwj}! The interpretation of this Verse has not come yet, and it is inevitable that its interpretation should come'.⁵¹

ابن بابويه، قال: أخبرنا محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا محمد بن الحسين بن حفص الخنعمي الكوفي، قال: حدثنا عباد بن يعقوب، قال: حدثنا علي بن هاشم، عن محمد بن عبد الله، عن أبي عبيدة بن محمد بن عمار، عن أبيه، عن جده عمار، قال: كنت مع رسول الله (صلى الله عليه وآله) في بعض غزواته، و قتل علي (عليه السلام) أصحاب الألوثة و فرق جمعهم، و قتل عمرو بن عبد الله الجمحي، و قتل شيبه بن نافع، أتيت رسول الله (صلى الله عليه وآله) فقلت له: يا رسول الله، إن عليا قد جاهد في الله حق جهاده.

⁴⁹ (تفسير القمي 2: 379).

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 14

⁵¹ Tafseer Noor Al Saqalayn – CH 67 H 41

Ibn Babuwayh said, 'Muhammad Bin Abdullah Bin Al-Matlab Al-Shaybani narrated to us, from Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy Al-kufy, from Abaad Bin Yaqoub, from Ali Bin Hisham, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Amaar, from his father, from his grandfather Amaar who said:

'I was with Rasool-Allah^{-saww} in one of his^{-asws} military expeditions, and Ali^{-asws} killed brigadiers and the groups of them, and killed Amro Bin Abdullah Al-Jamhy, and killed Shaybat Bin Naf'a. I came up to Rasool-Allah^{-saww}, so I said to him^{-saww}, 'O Rasool-Allah^{-saww}! Ali^{-asws} has done Jihad for the Sake of Allah^{-azwj}, a rightful Jihad'.

فقال: «لأنه مني و أنا منه، و إنه وارث علمي، و قاضي ديني، و منجز وعدي، و الخليفة من بعدي، و لولاه لم يعرف المؤمن المحض بعدي، حربه حربي، و حربي حرب الله، و سلمه سلمتي، و سلمني سلم الله،

So he^{-saww} said: 'Because he^{-asws} is from me^{-saww}, and I^{-saww} am from him^{-asws}, and he^{-asws} is the inheritor of my^{-saww} knowledge, and the fulfiller of my^{-saww} debts, and completer of my^{-saww} promises, and is the Caliph from after me^{-saww}. And were it not for him^{-asws}, the pure Momin would not have been recognised after me^{-saww}. His^{-asws} war is my^{-saww} war, and my^{-saww} was is the War of Allah^{-azwj}, and his^{-asws} peace is my^{-saww} peace, and my^{-saww} is peace is the Peace of Allah^{-azwj}.

ألا إنه أبو سبطي، و الأئمة من صلبه، يخرج الله تعالى الأئمة الراشدين من صلبه، و منهم مهدي هذه الأمة».

Indeed! He^{-asws} is the father of my^{-saww} grandsons^{-asws}, and the Imams^{-asws} are from his^{-asws} back. Allah^{-azwj} would Bring out the Righteous Imams^{-asws} from his^{-asws} lineage, and among them^{-asws} is the Mahdi^{-asws} of this community'.

فقلت: بأبي و أمي يا رسول الله، من هذه المهدي؟

So I said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}, who is this Al-Mahdi^{-asws}?'

قال: «يا عمار، إن الله تبارك و تعالى عهد إلي أنه يخرج من صلب الحسين أئمة تسعة، و التاسع من ولده يغيب عنهم، و ذلك قوله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

He^{-saww} said: 'O Amaar! Allah^{-azwj}, Blessed and Exalted has Given to me^{-saww} an Oath, that He^{-azwj} would Bring out from the lineage of Al-Husayn^{-asws}, nine Imams^{-asws}, and the ninth from his^{-asws} sons^{-asws} would be hidden from them (the people), and these are the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

تكون له غيبة طويلة، يرجع عنها قوم و يثبت عليها آخرون، فإذا كان في آخر الزمان يخرج فيمأ الدنيا قسطا و عدلا كما ملئت جورا و ظلما، و يقاتل على التأويل كما قاتلت على التنزيل، و هو سمي و أشبه الناس بي.

It would become a prolonged occultation for him^{-asws}. A people would turn back from it, and another would be steadfast upon it. So when it is the end of the times, he^{-asws} would come out and fill the world with equity and justice as it had been filled with inequity and injustice, and he^{-asws} would fight upon the explanation (of the Quran) just as I^{-saww} fought upon the

Revelation (of the Quran), and he has my^{-saww} name, and would be the most similar to me^{-saww} of the people.

يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و أصحابه، فإنه مع الحق و الحق معه.

O Amaar! There will be Fitna after me^{-saww}. So when it is like that, follow Ali^{-asws} and his^{-asws} companions, for he^{-asws} is with the truth and the truth is with him^{-asws}.

يا عمار، إنك ستقاتل بعدي مع علي صنفين: الناكثين و القاسطين، ثم تقتلك الفئة الباغية».

O Amaar! After me^{-saww}, you will be fighting against two types – the breakers (of the covenant) and the unjust, then you will be killed by the rebellious group.

قال: يا رسول الله، أليس ذلك على رضا الله و رضاك؟ قال: «نعم، على رضا الله و رضاي، و يكون آخر زادك من الدنيا شربة من لبن تشربه».

I said, 'O Rasool-Allah^{-saww}! Is that not upon the Pleasure of Allah^{-azwj} and your^{-saww} pleasure?' He^{-asws} said: 'Yes, upon the Pleasure of Allah^{-azwj} and my^{-saww} pleasure, and it would become the last of your provision from the world, a drink of milk which you will be drinking it'.

فلما كان يوم صفين خرج عمار بن ياسر إلى أمير المؤمنين (عليه السلام)، فقال له: يا أخا رسول الله، أ تأذن لي في القتال؟ فقال: «مهلا رحمك الله»

When it was the Day of Siffeen, Amaar Bin Yasser came out to Amir Al-Momineen^{-asws} and said to him^{-asws}, 'O brother^{-asws} of Rasool-Allah^{-saww}! Do you^{-asws} permit me for the fighting?' So he^{-asws} said: 'Shh! No. May Allah^{-azwj} have Mercy on you'.

فلما كان بعد ساعة أعاد عليه الكلام، فأجابه بمثله، فأعاد عليه ثالثا، فبكى أمير المؤمنين (عليه السلام)، فنظر إليه عمار، فقال: يا أمير المؤمنين، إنه اليوم الذي وصفه لي رسول الله (صلى الله عليه و آله)

Then, after some time, he repeated the speech to him^{-asws}, so he^{-asws} answered him similar to it. Then he repeated to him^{-asws} for a third time, so Amir Al-Momineen^{-asws} wept. Amaar looked at him^{-asws} and said, 'O Amir Al-Momineen^{-asws}, it is the Day which Rasool-Allah^{-saww} described to me'.

فنزّل أمير المؤمنين (عليه السلام) عن بغلته، و عانق عمارا و ودعه، ثم قال: «يا أبا اليقظان جزاك الله عن نبيك و عني خيرا، فنعم الأخ كنت، و نعم صاحب كنت».

Amir Al-Momineen^{-asws} descended from his^{-asws} mule, hugged Amaar and bid farewell to him, then said: 'O Abu Al-Yaqzan! Your Reward, from Allah^{-azwj} and from His^{-azwj} Prophet^{-saww}, and from me^{-asws} is good, for you were a good brother, and a good companion'.

ثم بكى (عليه السلام) و بكى عمار، ثم قال: و الله- يا أمير المؤمنين- ما اتبعتك إلا ببصيرة، فإني سمعت رسول الله (صلى الله عليه و آله) يقول يوم خيبر: «يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و حزيه، فإنه مع الحق و الحق معه، و ستقاتل بعدي الناكثين و القاسطين» فجزاك الله خيرا- يا أمير المؤمنين- عن الإسلام أفضل الجزاء، فلقد أديت و أبلغت و نصحت.

Then he^{-asws} wept, and Amaar wept, then said, 'O Amir-ul-Momineen^{-asws}, I do not follow you^{-asws} except with insight, for I heard Rasool-Allah^{-saww} saying to me on the Day of Khyber: 'O Amaar! There will take place strife after me^{-saww}. So when it is like that, follow Ali^{-asws} and his^{-asws} party, for he^{-asws} is with the truth and the truth is with him^{-asws}, and you will be fighting against the breakers (of the covenant) and the unjust, after me^{-saww}'. So, may Allah^{-azwj} Reward you good, O Amir-ul-Momineen, about Al-Islam, the best of the Rewards, for I have performed and have been preached to, and been advised'.

ثم ركب و ركب أمير المؤمنين (عليه السلام)، ثم برز إلى القتال، ثم دعا بشرية من ماء فقيل: ما معنا ماء. فقام إليه رجل من الأنصار و سقاه شربة من لبن فشربه، ثم قال: هكذا عهد إلى رسول الله (صلى الله عليه و آله) أن يكون آخر زادي من الدنيا شربة لبن، ثم حمل على القوم، فقتل ثمانية عشر نفساً، فخرج إليه رجلان من أهل الشام قطعناه، و قتل (رحمه الله)،

Then he mounted and Amir Al-Momineen^{-asws} mounted (the mule). Then he went out for the battle. Then he called for a drink of water, so it was said, 'We have no water with us'. So a man from the Helpers stood up and quenched him with a drink of milk, so he drank it, then said, 'This is what Rasool-Allah^{-saww} promised to me and it would be the last of my provision from the world, a drink of milk. Then he attacked the people (enemy), and he killed eighteen of them. Two men from the people of Syria came out to him, so they stabbed and killed him.

فلما كان في الليل طاف أمير المؤمنين (عليه السلام) في القتلى، فوجد عمارة ملقى بين القتلى، فجعل رأسه على فخذه، ثم بكى عليه و أنشأ يقول: ألا أيها الموت الذي ليس تاركى - أرحني فقد أفنيت كل خليل - أيا موت كم هذا التفرق عنوة فلست تبقي خلة لخليل - أراك بصيرا بالذين أحبهم - كأنك تمضي نحوهم بدليل

When it was night time, Amir Al-Momineen^{-asws} circled in the battlefield, and he^{-asws} found Amaar lying among the dead. So he^{-asws} placed his head upon his^{-asws} thigh, then wept over him, and recited a poem – Indeed, O death, you do not leave any – and you have perished all friends – Regardless of how death forcibly separates – so there does not remain a solitary one for a friend – I^{-asws} see you are looking at the ones I^{-asws} love – As if you have evidence against them'.⁵²

⁵² (كفاية الأثر: 120)