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CHAPTER 74

AL-MUDDASIR

(Prophet Mohammed – with the Cloak)

(56 VERSES)

VERSES 1 - 56

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Muddasir (74):

Sura Al-Muddasir (56 verses) was revealed in Makkah.¹

Abu Ja'far^{-asws} (5th Imam-asws) regarding the Words of the Exalted: ***And do not confer favours hoping to be reciprocated with abundance [74:6]***: 'Do not give the gift seeking more than it'.² Allah^{-azwj} Rebukes a great experienced sheikh from the villages of Arabia, Thus Allah^{-azwj} Mighty and Majestic Revealed: ***Leave Me and the one I Created as Al-Waheed [74:11]*** - up to His^{-azwj} Words: ***ever-increasing Punishment [74:17]***.³

Rasool Allah^{-saww} in reply to a jew said: 'The nineteen – It is Saqar, ***It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30]***.⁴

Abu Abdullah^{-asws} (6th Imam) said, in the interpretation of the Verses: ***What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]***. He^{-asws} said: 'It Means, 'We were not the ones who followed the Imams^{-asws}, those for whom Allah^{-azwj} Blessed and Exalted Said regarding them^{-asws}: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11]***. But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost ones^{-asws}'.⁵

¹ تفسير القمي، ج 2، ص: 393

² Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 147

³ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 148

⁴ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 2 H 20

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 19

Abu Ja'far^{-asws} (5th Imam) said regarding Words of Mighty and Majestic: ***Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]***. He^{-asws} said: 'They are Shias of People^{-asws} of the Household'.⁶

Abu Ja'far^{-asws} narrates that Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! His^{-azwj} Words, Mighty and Majestic: ***Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39] In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42]*** – and the criminals are the deniers of your^{-asws} Wilayah.

They shall say, 'We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45] – The companions of the right would say to them, 'This isn't what brought you (into Saqar), ***What brought you into Saqar (Inferno)? [74:42]***, O wretched ones?' They would say, '***And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]***'. They (companions of the right) would say to them, 'This is which brought you into Saqar, O wretched ones!' And the day of Religion, is the Day of the Covenant, when they rejected and belied your^{-asws} Wilayah, and transgressed upon you^{-asws} and were arrogant'.⁷

And (5th Imam^{-asws}) said: His^{-azwj} Words: ***And we used to belie the Day of Religion [74:46]***. He^{-asws} said: 'The Day of religion is the day of emergence of Al-Qaim^{-asws}.

And His^{-azwj} Words: ***So what is the matter with them, turning away from the Tazkira? [74:49]*** – meaning by the Tazkira and the Sign is Amir Al-Momineen^{-asws}.

And His^{-azwj} Words: ***As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]***. He^{-asws} said: 'meaning as if they are wild donkeys fleeing from the lion when they see it, and like that are the Murjiites, when they hear the merits of Progeny^{-asws} of Muhammad^{-saww}, they flee from the truth.

Then Allah^{-azwj} the Exalted Said: '***But, every person from them wants to be Given pages spread out [74:52]***. He^{-asws} said: 'Every man from the adversaries wants that a Book be Revealed unto him from the sky.

Then Allah^{-azwj} the Exalted Said: '***Never! But, they are not fearing the Hereafter [74:53]***. He^{-asws} said: 'It is the government of Al-Qaim^{-asws} (they are not fearing).

The Allah^{-azwj} the Exalted, after Making them recognise that the 'Tazkira', it is the Wilayah of Ali^{-asws}, Said: ***Never! It is a Tazkira [74:54] So the one who desires it, would pay heed [74:55] And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]***. He^{-asws} said: 'So the piety is this place is the Prophet^{-saww}, and the Forgiveness is Amir Al-Momineen^{-asws}'.⁸

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 23

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 24

⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 41

MERITS

ابن بابويه: بإسناده، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «من قرأ في الفريضة سورة المدثر كان حقاً على الله عز و جل أن يجعله مع محمد (صلى الله عليه و آله) في درجته، و لا يدركه في الحياة الدنيا شقاء أبداً إن شاء الله تعالى».

Ibn Babuway, by his chain, from Muhammad Bin Muslim, who has narrated:

‘Abu Ja’far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: ‘The one who recites Surah Al-Muddasir would have a right upon Allah^{-azwj} that He^{-azwj} should Make him to be with Muhammad^{-saww} in his^{-saww} Level, and will not be regarded as a wretched one in the life of this world, ever, if Allah^{-azwj} the Exalted so Desires it to be’.⁹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه و آله) و بعدد من كذب به عشر مرات،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter, would be Given the Recompense of the number of the ones who ratified Muhammad^{-saww}, and the number of the ones who belied him^{-saww}, ten times over.

و من أدام في قراءتها و سأل الله في آخرها حفظ القرآن، لم يموت حتى يشرح الله قلبه و يحفظه».

And one who habitually recites in and asks Allah^{-azwj} as his Recompense, to memorise the Quran, will never die until Allah^{-azwj} Expands his heart, and he would memorise it’.¹⁰

و قال الصادق (عليه السلام): «من أدام في قراءتها، و سأل الله في آخرها حفظه، لم يموت حتى يحفظه، و لو سأله أكثر من ذلك قضاه الله تعالى له».

Al-Sadiq^{-asws} said: ‘One who habitually recites it, and asks Allah^{-azwj} for his Recompense to be its (Quran’s) memorisation, will not die until he memorises it. And were he to ask for more than that, Allah^{-azwj} would Fulfill it for him’.¹¹

VERSE 1

يَا أَيُّهَا الْمُدَّثِّرُ {1}

O you Al-Muddasir! (the covered one) [74:1]

فقال: يا خديجة إني لاجد برداً، فدفثرت عليه فنام فنودي: " يا أيها المدثر " الآية، فقام وجعل إصبعه في اذنه وقال: الله أكبر، الله أكبر فكان كل موجود يسمعه يوافقه.

⁹ (ثواب الأعمال: 120).

¹⁰ Tafseer Al Burhan – H 11180

¹¹ (خواص القرآن: 12 «مخطوط»)

He^{-saww} said: 'O Khadeeja^{-asws}! I^{-saww} feel cold'. She^{-as} covered upon him^{-saww} and he^{-saww} slept. Then there was a Call: **O you Al-Muddasir! (the covered one) [74:1]** – the Verse. He^{-saww} stood up and placed his^{-saww} fingers in his^{-saww} ears and said: 'Allah^{-azwj} is the Greatest!' Allah^{-azwj} is the Greatest!' Everything present which heard him^{-saww}, responded in agreement with him^{-saww}. (an extract).¹²

منتخب البصائر سعد عن ابن أبي الخطاب عن محمد بن سنان عن عمار بن مسروق عن المنحل بن جميل عن جابر بن يزيد عن أبي جعفر ع في قول الله عز وجل يا أيها المدثر فمأذزر يعني بذلك محمداً ص و قيامه في الرجعة يُنذر فيها

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Masrouq, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**, meaning by that Muhammad^{-saww} and his^{-saww} rising during the Raj'at warning during it.

و قوله إنما لإحدى الكثر نذيراً يعني محمداً ص نذيراً للبشر في الرجعة

And His^{-azwj} Words: **Surely it is the great one [74:35] A warning [74:36]** – 'Meaning Muhammad^{-saww}, **Warning for the humans [74:36]** - during the Return (Al-Raj'at)'.
و في قوله إنما أرسلناك كافة للناس في الرجعة.

And in His^{-azwj} Words: **And We did not Send you except to all of the people [34:28]** – 'During the Raj'at'.¹³

منتخب البصائر بهذا الإسناد عن أبي جعفر ع أن أمير المؤمنين صلوات الله عليه كان يقول إن المدثر هو كائن عند الرجعة

(The book) 'Muntakhab Al Basaair' – By this chain,

'From Abu Ja'far^{-asws}: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had said: '**Al-Muddasir! (the covered one) [74:1]**, he^{-saww} would coming into being during the Raj'at'.

فقال له رجل يا أمير المؤمنين أحياء قبل القيامة ثم موت

A man said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Would there be life before the Qiyamah, then death?'
قال فقال له عند ذلك نعم والله لكفرة من الكفر بعد الرجعة أشد من كفرات قبلها.

He (the narrator) said, 'He^{-asws} said to him during that: 'Yes, by Allah^{-azwj}! The infidelity from the Kufr after the Raj'at is severer from infidelities before it'.¹⁴

¹² Bihar Al-Anwaar – V 18, The book of our Prophet-saww, P 3 Ch 1 H 30

¹³ Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi^{ajtf}, Ch 29 H 10

خص، منتخب البصائر سعد بن أبي الخَطَّاب عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْكَحَلِ بْنِ جَمِيلٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَوْتَةٌ إِنَّهُ مَنْ قُتِلَ نُشِرَ حَتَّى يَمُوتَ وَ مَنْ مَاتَ نُشِرَ حَتَّى يُقْتَلَ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} having said: 'There isn't any Momin except for him would be a killing and a death. Surely the one who is killed would be Resurrected until he dies, and the ones who dies would be Resurrected until he is killed!'

ثُمَّ تَلَوْتُ عَلَى أَبِي جَعْفَرٍ ع هَذِهِ الْآيَةُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فَقَالَ وَ مَنْشُورَةٌ [مَنْشُورَةٌ] قُلْتُ قَوْلُكَ وَ مَنْشُورَةٌ [مَنْشُورَةٌ] مَا هُوَ فَقَالَ هَكَذَا أَنْزَلَ [نَزَلَ] بِهَا جِبْرِئِيلُ عَلَى مُحَمَّدٍ ص كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ مَنْشُورَةٌ [مَنْشُورَةٌ]

Then I recited this Verse to Abu Ja'far^{-asws}, '**Every self shall taste the death [3:185]**'. He^{-asws} said: 'And would be Raised'. I said, 'Your^{-asws} words: 'And would be Raised', what is it?' He^{-asws} said: 'That is how Jibraeel^{-as} had descended with it unto Muhammad^{-saww}, **Every self shall taste the death and be Raised [3:185]**'.

ثُمَّ قَالَ مَا فِي هَذِهِ الْأُمَّةِ أَحَدٌ بَرٌّ وَ لَا فَاجِرٌ إِلَّا وَ يُنْشَرُ أَمَّا الْمُؤْمِنُونَ فَيُنْشَرُونَ إِلَى قُرَّةِ أَعْيُنِهِمْ وَ أَمَّا الْفَجَّارُ فَيُنْشَرُونَ إِلَى حَزَنِ اللَّهِ إِيَّاهُمْ

Then he^{-asws} said: 'There is no one in this community, neither righteous nor immoral except he would be Raised. As for the Momineen, they would be Raised to the delight of their eyes, and as for the immoral ones, they would be Raised to Allah^{-azwj} having Disgraced them.

أَلَمْ تَسْمَعْ أَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذَى دُونَ الْعَذَابِ الْأَكْبَرِ وَ قَوْلُهُ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ يُعْنِي بِذَلِكَ مُحَمَّداً ص قِيَامَهُ فِي الرَّجْعَةِ يُنْذِرُ فِيهَا

Have you not heard Allah^{-azwj} the Exalted Saying: **And We will Make them taste from the smallest Punishment besides the biggest, [32:21]**. And His^{-azwj} Words: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**? It means Muhammad^{-saww} by that, his^{-saww} rising during the Raj'at, warning during it.

وَ قَوْلُهُ إِنَّمَا لِإِحْدَى الْكُتُبِ نَذِيرٌ لِلْبَشَرِ يُعْنِي مُحَمَّداً ص نَذِيرٌ لِلْبَشَرِ فِي الرَّجْعَةِ

And His^{-azwj} Words: **Surely, it is the great one [74:35] A warning to the humans [74:36]** – meaning Muhammad^{-saww} is a warning to the humans during the Raj'at'.

وَ قَوْلُهُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ قَالَ يُظْهِرُهُ اللَّهُ عَزَّ وَ جَلَّ فِي الرَّجْعَةِ

And His^{-azwj} Words: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**, he^{-asws} said: 'Allah^{-azwj} would Make it prevail during the Raj'at.

وَ قَوْلُهُ حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَاباً ذَا عَذَابٍ شَدِيدٍ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا رَجَعَ فِي الرَّجْعَةِ

And His^{-azwj} Words: **Until when We Open upon them a Door of severe Punishment, [23:77]**, it is Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, when he^{-asws} returns during the Raj'at'.

قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قَالَ هُوَ أَنَا إِذَا خَرَجْتُ أَنَا وَ شِيعَتِي وَ خَرَجَ عُثْمَانُ بْنُ عَفَّانَ وَ شِيعَتُهُ وَ نَقُتْلُ بَنِي أُمَيَّةَ فَعِنْدَهَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ.

Jabir said, 'Abu Ja'far^{-asws} said: 'Amir Al-Momineen^{-asws} said regarding Words of Mighty and Majestic: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**: 'Here I^{-asws} am that one. When I^{-asws} my^{-asws} Shias emerge and Usman Bin Affan and his loyalists (emerge), we shall kill the clan of Umayyya. During it those who had committed Kufr would ardently wish if they could have been submitters''¹⁵.

VERSES 2 & 3

قُمْ فَأَنْذِرْ {2}

Arise, so warn (others) [74:2]

وَرَبِّكَ فَكَبِّرْ {3}

And your Lord, so exclaim His Greatness [74:3]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ: «يعني بذلك محمدا (صلى الله عليه و آله) و قيامه في الرجعة ينذر فيها.

And from him, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Mankhal Bin Jameel, from Jabir Bin Yazeed, who has said:

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **O you Al Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**: 'It Means by that, Muhammad^{-saww}, and his^{-saww} rising during the Return (Al-Raj'at) and his^{-saww} warning during it'.

قوله: إِنَّمَا لَأَخَذَى الْكُفْرَ نَذِيرًا يعني محمدا (صلى الله عليه و آله) نذيرا لِلْبَشَرِ فِي الرجعة» [و في قوله: (إنا أرسلناك كافة للناس) في الرجعة].

His^{-azwj} Words: **Surely it is the great one [74:35] - Meaning Muhammad^{-saww}, Warning to the humans [74:36] - during the Return (Al-Raj'at)''¹⁶.**

و بهذا الاسناد، عن أبي جعفر (عليه السلام): «أن أمير المؤمنين (عليه السلام) كان يقول: إن المدثر هو كائن عند الرجعة،

And by this chain,

¹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi^{ajtf}, Ch 29 H 55

¹⁶ (مختصر بصائر الدرجات: 26).

'From Abu Ja'far^{-asws} it is reported that 'Amir-al-Momineen^{-asws} used to say that: 'Al-Muddasir, he^{-saww} will be coming during the Return (Al-Raj'at)'.

فقال له رجل: يا أمير المؤمنين، أحياء قبل يوم القيامة ثم أموات؟

So, a man said to him^{-asws}, 'O Amir-Al-Momineen^{-asws}! Being revived before the Day of Judgement, then dead?'

قال: فقال له عند ذلك: نعم و الله لكفرة من الكفر بعد الرجعة أشد من الكفريات قبلها».

He^{-asws} said to him at that: 'Yes. By Allah^{-azwj}! A Kufr from Kufr(s) committed after the Return (Al-Raj'at) would be more severe than the Kufr(s) committed before it'.¹⁷

VERSES 4 & 5

وَتَيَابِكَ فَطَهِّرْ {4}

And your garments, so purify [74:4]

وَالرُّجْزَ فَاهْجُرْ {5}

And the uncleanness, so avoid [74:5]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ تَيَابِكَ فَطَهِّرْ قَالَ فَشَمِرٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **And your garments, so purify [74:4]**. He^{-asws} said: 'Roll-up (i.e., Do not let them drag on the ground)'.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَبِيْبَةَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيَّوَانَ وَ اشْتَرَى ثَلَاثَةَ أَثْوَابٍ بِدِينَارٍ الْقَمِيصَ إِلَى فَوْقِ الْكَعْبِ وَ الْإِزَارَ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءَ مِنْ بَيْنِ يَدَيْهِ إِلَى ثَدْيَيْهِ وَ مِنْ خَلْفِهِ إِلَى الْبَيْتِيهِ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} was among you all, and he^{-asws} went over to the Clan of Deywan and bought three garments with one Dinar – the shirt

¹⁷ (مختصر بصائر الدرجات: 26)

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 1

which was up to above the heel, and the trouser up to the half of the leg, and the cloak from his^{-asws} front was up to his chest, and from behind him^{-asws} was up to his^{-asws} lower back.

ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللِّبَاسُ الَّذِي يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَلْبَسُوهُ

Then he^{-asws} raised his^{-asws} hands towards the sky, and he^{-asws} did not cease to Praise Allah^{-azwj} what He^{-azwj} has Clothed him^{-asws} with until he^{-asws} entered his^{-asws} house. Then he^{-asws} said: 'This is the dress which is befitting for the Muslims that they should be wearing it'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (وَلَكِنْ لَا يَقْدِرُونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَلَوْ فَعَلْنَاهُ لَقَالُوا مَجْنُونٌ وَ لَقَالُوا مُرَاءٍ وَ اللَّهُ تَعَالَى يَقُولُ وَ ثِيَابَكَ فَطَهِّرْ

Abu Abdullah^{-asws} said: 'But we^{-asws} are not able to wear it today, and were we^{-asws} to do it, they would say, 'Insane', and they would say, 'Show-off', and Allah^{-azwj} the Exalted is Saying: **And your garments, so purify [74:4]**'.

قَالَ وَ ثِيَابَكَ ارْفَعْهَا وَ لَا تَجْرِهَا وَ إِذَا قَامَ قَائِمُنَا كَانَ هَذَا اللَّبَاسُ .

He^{-asws} said: 'And your clothes, raise these and do not let it flow (upon the ground), and when our^{-asws} Qaim^{-asws} rises, this would be the clothing'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْيَمَامَةِ كَانَ مَعَ أَبِي الْحَسَنِ (عليه السلام) أَيَّامَ حُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عليه السلام) إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ثِيَابَكَ فَطَهِّرْ وَ كَانَتْ ثِيَابُهُ طَاهِرَةً وَ إِنَّمَا أَمَرَهُ بِالتَّسْمِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Usman,

(It has been narrated) from a man from the people of Al-Yamama who was with Abu Al-Hassan^{-asws} (7th Imam^{-asws}) was imprisoned at Baghdad, said, 'Abu Al-Hassan^{-asws} said to me: 'Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww}: **And your garments, so purify [74:4]** and his^{-saww} garment was already clean, and rather he^{-saww} was Commanded with the rolling-up'.²⁰

و عنه: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: نظر أبو عبد الله (عليه السلام) إلى رجل قد لبس قميصا يصيب الأرض، فقال: «ما هذا الثوب بطاهر».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ay, from Muhammad Bin Muslim who said:

'Abu Abdullah^{-asws} looked at a man who had worn his shirt (Gown) which was touching the ground, so he^{-asws} said: 'This is not the clean cloth'.²¹

¹⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 2

²⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 4

²¹ (الكافي 6: 11 / 457)

VERSES 6 & 7

وَلَا تَمْنُنْ تَسْتَكْبِرُ {6}

And do not confer favours hoping to be reciprocated with abundance [74:6]

وَلِرَبِّكَ فَاصْبِرْ {7}

And for your Lord, be patient [74:7]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام)، قال: قال في قوله تعالى: وَلَا تَمْنُنْ تَسْتَكْبِرُ، قال: «لا تستكثر ما عملت من خير الله».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Ibn Al-Qadah, who has reported the following:

'Abu Abdullah^{-asws} having said regarding the Words of the Exalted: ***And do not confer favours hoping to be reciprocated with abundance [74:6]***, said: 'Do not (hope) for reciprocation (for the people) from the good deeds what you do for Allah^{-azwj}'.²²

VERSES 8 - 10

فَإِذَا نُفِرَ فِي النَّاقُورِ {8}

So when it is resonated in the organ (When trumpet will be sounded) [74:8]

فَذَلِكَ يَوْمٌ عَسِيرٌ {9}

That day, it will be such a harsh day [74:9]

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10}

Upon the Kafirs, it would not be easy [74:10]

و في حديث آخر عنه (عليه السلام)، قال: «إذا نقر في أذن القائم (عليه السلام) أذن له في القيام».

And in another Hadeeth from him (6th Imam^{-asws}) having said: 'When it resonates in the ears of Al-Qaim^{-asws}, it would be the Permission for him^{-asws} for the Rising'.²³

²² (الكافي 2: 362 / 1).

²³ (تأويل الآيات 2: 732 / 2).

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا نُفِرَ فِي النَّاقُورِ قَالَ إِنَّ مِنَّا إِمَامًا مُظْفَرًا مُسْتَتَرًّا فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَظَهَرَ فَقَامَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***So when it is resonated in the organ [74:8]***. He^{-asws} said: 'From us^{-asws} there is an Imam^{-asws}, who is victorious, hidden (in Occultation). So when Allah^{-azwj}, Mighty is His^{-azwj} Mention, Intends to Manifest His^{-azwj} Command, would Imprint in his^{-asws} heart with an imprint, so he^{-asws} would appear, and stand by the Command of Allah^{-azwj} the Blessed and Exalted'.²⁴

و روى عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: فَإِذَا نُفِرَ فِي النَّاقُورِ، قال: الناقور هو النداء من السماء، ألا إن وليكم الله و فلان بن فلان القائم بالحق،

And it has been reported from Amro Bin Shimr, from Jabir Bin Yazeed, who has reported the following:

'Abu Ja'far^{-asws} having said: 'The Words of the Mighty and Majestic: ***So when it (trumpet) is resonated in the organ [74:8]***, he^{-asws} said: 'The organ – It is the Call from the sky: 'Indeed! Your Guardian is Allah^{-azwj} and so and so Al-Qaim^{-asws} is with the truth.

ينادي به جبرئيل في ثلاث ساعات من ذلك اليوم، فذلك يوم عسير على الكافرين غير يسير، يعني بالكافرين المرجئة الذين كفروا بنعمة الله و بولاية علي بن أبي الطالب (عليه السلام)».

Jibraeel^{-as} would Call out at three (different) times on that Day. ***Then that, on that Day, it would be a difficult Day [74:9]*** - Meaning by the Kafirs, the Murjiites, those who committed Kufr with the Favour of Allah^{-azwj} and Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}.²⁵

ابن بابويه، قال: حدثني أبي و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم، عن الفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن تفسير جابر؟ فقال: «لا تحدث به السفلة فيذيعوه، أما تقرأ في كتاب الله عز و جل: فَإِذَا نُفِرَ فِي النَّاقُورِ إِنَّ مِنَّا إِمَامًا مُسْتَتَرًّا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكتة، فظهر و أمر بأمر الله عز و جل».

Ibn Babuwayh said, 'It was narrated to me by my father, and Muhammad Bin Al-Hassan, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu AL-Khataab, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Al-Mufazzal Bin Umar who said:

'I asked Abu Abdullah^{-asws} about the interpretation of Jabir?' So, he^{-asws} said: 'Do not narrate it to the riff-raff for they would waste it. Have you not read in the Book of Allah^{-azwj} Mighty and Majestic: ***So when it is resonated in the organ [74:8]***? There is a hidden Imam^{-asws} from us^{-asws}. So, when Allah^{-azwj} Mighty and Majestic Intends to Manifest His^{-azwj} Command, it

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 30

²⁵ (تأويل الآيات 2: 732 / 3).

would resonate in his^{-asws} heart with a resonance, so he^{-asws} would makes his^{-asws} appearance and command with the Command of Allah^{-azwj} Mighty and Majestic'.²⁶

VERSES 11 - 25

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا {11}

Leave Me and the one I Created as Al-Waheed [74:11]

NB: Al-Waheed has mostly been translated as lonely, see.²⁷

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12}

And Made extensive wealth to be for him [74:12]

وَبَنِينَ شُهَدَاءَ {13}

And boys as witnesses [74:13]

NB: Most of the translators have not translated 74:13 correctly, e.g.,.²⁸

وَمَهَّدْتُ لَهُ تَمْهِيدًا {14}

And the way was paved for him [74:14]

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15}

Then he covets that I should Increase? [74:15]

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16}

Never! Surely, he was stubborn to Our Signs [74:16]

²⁶ (كمال الدين و تمام النعمة: 42 / 349).

²⁷ Shakir 74:11] Leave Me and him whom I created alone,

[Pickthal 74:11] Leave Me (to deal) with him whom I created lonely,

[Yusufali 74:11] Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-

²⁸ Shakir 74:13] And sons dwelling in his presence,

[Pickthal 74:13] And sons abiding in his presence

[Yusufali 74:13] And sons to be by his side!-

سَأَرْهُقُهُ صَعُودًا {17}

Soon I (Allah) will Overtake him with an ever-increasing Punishment [74:17]

إِنَّهُ فَكَّرَ وَقَدَّرَ {18}

He (Waheed) pondered and plotted [74:18]

فَقُتِلَ كَيْفَ قَدَّرَ {19}

So he (Waheed) would be killed, how (much) he plotted! [74:19]

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ {20}

Then, he (Waheed) would be killed, how (much) he plotted! [74:20]

ثُمَّ نَظَرَ {21}

Then he (Waheed) looked [74:21]

ثُمَّ عَبَسَ وَبَسَرَ {22}

Then he (Waheed) frowned and scowled [74:22]

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23}

Then he (Waheed) turned back and was arrogant [74:23]

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24}

Then he (Waheed) said, 'This is only an effect of sorcery [74:24]

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ {25}

Surely (Waheed said) these are only words of the human' [74:25]

أَبُو الْعَبَّاسِ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا، قَالَ: الْوَحِيدُ: وَلَدُ الزَّيْنَا، وَهُوَ زُفَرٌ،

Tafseer Al Qummi – Abu Al Abbas, from Yahya Bin Zakariyya, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Leave Me and the one I Created as Al-Waheed [74:11]**, said: 'Al-Waheed is one of adulterous birth, and he is Zufer (Umar).

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا قَالَ: أَجَلًا إِلَى مُدَّةٍ

And Made extensive wealth to be for him [74:12] - said: '(For) an extended term up to a certain time'.

وَبَيَّنَ شُهُودًا قَالَ: أَصْحَابُهُ الَّذِينَ شَهِدُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يُورَثُ

And boys as witnesses [74:13] - His companions who bore witness that Rasool-Allah^{-saww} did not bequeath (left behind the estate of Fadak as an inheritance).

وَمَهَّدْتُ لَهُ تَمْهِيدًا مُلْكُهُ الَّذِي مَلَكَ مَهَّدْتُ لَهُ

And the way was paved for him [74:14] - His reign that he possessed – was paved for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا قَالَ: لَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَاحِدًا، عَانِدًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِيهَا

Then he covets that I should Increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{-asws} said: 'Opposed to the Wilayah of Amir Al-Momineen^{-asws}, and he was insolent to Rasool-Allah^{-saww}.

سَأَرْهِفُهُ صُعُودًا إِنَّهُ فَكَّرَ وَقَدَّرَ فَكَّرَ فِيمَا أُمِرَ بِهِ مِنَ الْوَلَايَةِ، وَقَدَّرَ أَنْ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ لَا يُسَلِّمَ لِأَمِيرِ الْمُؤْمِنِينَ (ع) الْبَيْعَةَ الَّتِي بَايَعَهُ بِهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

Soon I will Overtake him with an ever-increasing Punishment [74:17] He pondered and plotted [74:18]. He pondered regarding what he had been ordered with, from (accepting) the Wilayah, and he plotted that when Rasool-Allah^{-saww} passes away, that he will not be submitting the allegiance to Amir Al-Momineen^{-asws} which he had pledged with during the era of the Rasool-Allah^{-saww}.

فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ قَالَ: عَذَابٌ بَعْدَ عَذَابٍ يُعَذِّبُهُ الْقَائِمُ عَلَيْهِ السَّلَامُ،

So he would be killed, how (much) he plotted! [74:19] Then, he would be killed, how (much) he plotted! [74:20]. Punishment after punishment. Al-Qaim^{-asws} would punish him.

ثُمَّ نَظَرَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَ عَبَسَ وَ بَسَرَ بِمَا أُمِرَ بِهِ ثُمَّ أَذْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ قَالَ زُفَرٌ: إِنَّ النَّبِيَّ سَحَرَ النَّاسَ لِعَلِيٍّ، إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ .. أَيُّ لَيْسَ هُوَ وَحْيٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Then he looked [74:21] - at Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, **Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23] Then he said, 'This is only an effect of sorcery [74:24]**. He^{-asws} said: 'Zafar (Umar) said, 'The Prophet^{-saww} has cast a

spell on the people with Ali^{-asws}, ***Surely these are only words of the human' [74:25]*** - i.e., not a Revelation from Allah^{-azwj} Mighty and Majestic.

سَأُصْلِيهِ سَقَرَ إِلَى آخِرِ الْآيَةِ نَزَلَتْ فِيهِ.

I will Make him arrive to Saqar (Inferno) [74:26] — up to the last Verse, was Revealed regarding him (Umar)''.

عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّ الْوَحِيدَ وَلَدَ الزَّنا،.

From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}: 'The 'Waheed' is a child of adultery (bastard)'.

قَالَ زُرَّارَةُ دُكِرَ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَحَدِ بَنِي هَاشِمٍ أَنَّهُ قَالَ فِي حُطْبَتِهِ: أَنَا ابْنُ الْوَحِيدِ. فَقَالَ: وَيْلَهُ! لَوْ عَلِمَ مَا الْوَحِيدُ مَا فَخَرَ بِهَا. فَقُلْنَا لَهُ: وَمَا هُوَ؟ قَالَ: مَنْ لَا يُعْرَفُ لَهُ أَبٌ.

Zurara said, 'It was mentioned to Abu Ja'far^{-asws} about one of the Clan of Hashim^{-as} having said in his sermon, 'I am a son of Al-Waheed'. He^{-asws} said: 'Woe be unto him! If he knew what Al-Waheed is, he would not pride with it'. We said to him^{-asws}, 'And what is it?' He^{-asws} said: 'One for whom is father is not known''.²⁹

Meaning of 'Al-Waheed'

طبرسي: روى العياشي بإسناده، عن زرارة، و حمران، و محمد بن مسلم، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن الوحيد ولد الزنا».

Al-Tabarsy has reported from Al-Ayyashi from his chain, from Zurara and Humran, and Muhammad Bin Muslim, who has narrated the following:

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: '*Al-Waheed* is one of adulterous birth'.

قال زرارة: ذكر لأبي عبد الله (عليه السلام) عن أحد بني هاشم، أنه قال في بعض خطبة: أنا الوليد الوحيد، فقال: «ويله! لو علم ما الوحيد ما فخر بها». فقُلْنَا لَهُ: وَمَا هُوَ؟ قَالَ: «من لا يعرف له أب».

Zurara said, 'I mentioned to Abu Abdullah^{-asws} about one of the Clan of Hashim^{-as}, had said (proudly) in one of his sermons, 'Al-Waleed is *Al-Waheed*'. So he^{-asws} said: 'Woe be upon him! Had he known what *Al-Waheed* is, he would not pride over it'. So we said to him^{-asws}, 'And what is he?' He^{-asws} said: 'One whose father is not known''.³⁰

Al-Waheed is Umar

و قال علي بن إبراهيم: حدثنا أبو العباس، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عمه عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا، قال: «الوحيد ولد الزنا و هو زفر»،

²⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 24

³⁰ (مجمع البيان 9: 584).

And Ali Bin Ibrahim said, 'It was narrated to us by Abu Al-Abbas, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer, who has narrated the following:

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **Leave Me and the one I Created as Al-Waheed [74:11]**, said: 'Al-Waheed is one of adulterous birth, and he is Zafar (Umar).

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا قَالَ: «أَجَلًا مَمْدُودًا إِلَى مَدَّةٍ»،

And Made extensive wealth to be for him [74:12] - said: '(For) an extended term up to a certain time'.

وَبَيَّنَ شُهُودًا، قَالَ: «أَصْحَابِهِ الَّذِينَ شَهِدُوا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُوْرَثُ

And boys as witnesses [74:13] - His companions who bore witness that Rasool-Allah^{-saww} did not bequeath (left behind the estate of Fadak as an inheritance).

وَمَهَّدْتُ لَهُ تَمْهِيدًا مُلْكُهُ الَّذِي مَلَكَهُ: مَهْدَتُهُ لَهُ»:

And the way was paved for him [74:14] - His reign that he possessed – was paved for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا، قَالَ: «لَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، جَاحِدًا عَانِدًا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) [فِيهَا]

Then he covets that I should Increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{-asws} said: 'Opposed to the Wilayah of Amir-Al-Momineen^{-asws}, and he was insolent to Rasool-Allah^{-saww}.

سَأَزِيدُهُ صُعُودًا إِنَّهُ فَكَّرَ وَقَدَّرَ [فَكَرَ] فِيمَا أَمَرَ بِهِ مِنَ الْوَلَايَةِ، وَ قَدَرَ إِنْ مَضَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ لَا يَسْلَمَ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) الْبَيْعَةَ الَّتِي بَايَعَهُ بِهَا عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)»

Soon I will Overtake him with an ever-increasing Punishment [74:17] He pondered and plotted [74:18]. He pondered regarding what he had been ordered with, from (accepting) the Wilayah, and he plotted that when Rasool-Allah^{-saww} passes away, that he will not be submitting the allegiance to Amir-al-Momineen^{-asws} which he had pledged with during the era of the Rasool-Allah^{-saww}.

فُقْتُلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ قَالَ: «عَذَابٌ بَعْدَ عَذَابٍ، يَعَذِّبُهُ الْقَائِمُ (عَلَيْهِ السَّلَامُ)

So he would be killed, how (much) he plotted! [74:19] Then, he would be killed, how (much) he plotted! [74:20]. Punishment after punishment. Al-Qaim^{-asws} would punish him.

ثُمَّ نَظَرَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَعَبَسَ وَ بَسَرَ مِمَّا أَمَرَ بِهِ ثُمَّ أَذْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ» قَالَ: «إِنْ زُفِرَ قَالَ: إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَحَرَ النَّاسَ بَعْلِي إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ أَيُّ لَيْسَ بِوَحْيٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Then he looked [74:21] - at Rasool-Allah^{-saww} and Amir-Al-Momineen^{-asws}, **Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23] Then he said, 'This is only an effect of sorcery [74:24]**. He^{-asws} said: 'Zafar (Umar) said, 'The Prophet^{-saww} has cast a

spell on the people with Ali^{-asws}, ***Surely these are only words of the human' [74:25]*** - i.e., not a Revelation from Allah^{-azwj} Mighty and Majestic.

سَأُصْلِيهِ سَقَرَ إِلَى آخِرِ الْآيَةِ، فِيهِ نَزَلَتْ».

I will Make him arrive to Saqar (Inferno) [74:26] — up to the last Verse, was Revealed regarding him (Umar)³¹.

Background report – Al-Waheed is Al-Waleed Bin Al-Mugheira

علي بن إبراهيم: إنها نزلت في الوليد بن المغيرة، وكان شيخا كبيرا مجربا من دهاة العرب، وكان من المستهزئين برسول الله (صلى الله عليه وآله)،

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah^{-saww}.

وكان رسول الله (صلى الله عليه وآله) يقعد في الحجرة و يقرأ القرآن، فاجتمعت قريش إلى الوليد بن المغيرة فقالوا: يا أبا عبد شمس، ما هذا الذي يقول محمد، أشعر هو أم كهانة أم خطب؟ فقال: دعوني أسمع كلامه.

And Rasool-Allah^{-saww} was seated in the Chamber and reciting the Quran, and the Quraysh gathered around Al-Waleed Bin Al-Mugheira and they said, 'O Abu Abd Al-Shams! What is this which Muhammad^{-saww} is saying? Is this poetry, or prophecies or sermons?' He said, 'Call me to listen to his^{-saww} speech'.

فدنا من رسول الله (صلى الله عليه وآله)، فقال: يا محمد، أنشدني من شعرك. قال: «ما هو شعر، ولكن كلام الله الذي ارتضاه لملائكته وأنبياؤه و رسله». فقال: اتل علي منه شيئا.

He went with a delegation to Rasool-Allah^{-saww}, and he said, 'O Muhammad^{-saww}! Sing to me with your^{-saww} poetry'. He^{-saww} said: 'This is not poetry, but it is the Speech of Allah^{-azwj} which He^{-azwj} has Chosen for His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}'. He said, 'Recite to me something from it'.

فقرأ عليه رسول الله (صلى الله عليه وآله) حم السجدة، فلما بلغ قوله: فَإِنْ أَعْرَضُوا يَا مُحَمَّد، يعني قريشا فقلْ أَنذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَ ثَمُودَ فاقشعر الوليد، وقامت كل شعرة على رأسه و لحيته، و مر إلى بيته، و لم يرجع إلى قريش من ذلك.

So Rasool-Allah^{-saww} recited: ***Ha Meem [41:1]***. So when he^{-saww} reached His^{-azwj} Words: ***But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]***, Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Quraysh from that (day)'.
فمشوا إلى أبي جهل، فقالوا: يا أبا الحكم، إن أبا عبد شمس صبا إلى دين محمد، أما تراه لم يرجع إلينا؟ فغدا أبو جهل إلى الوليد، فقال [له]: يا عم، نكست رؤوسنا و فضحتنا، و أشتت بنا عدونا، و صبوت إلى دين محمد!

³¹ (تفسير القتي 2: 394).

So they went to Abu Jahl^{-la} and said, 'O Abu Al-Hakam! Abu Abd Al-Shams has aspired to the Religion of Muhammad^{-saww}. Have you not seen that he never returned to us?' The next day Abu Jahl^{-la} went to Al-Waleed and said to him, 'O uncle, you have lowered our heads and exposed us, our enemies are gloating over us, and you have aspired to the Religion of Muhammad^{-saww}!'

فقال: ما صبوت إلى دينه، و لكني سمعت [منه] كلاماً صعباً تقشعر من الجلود. فقال له أبو جهل: أخطب هو؟ قال: لا، إن الخطب كلام متصل، و هذا كلام منثور، و لا يشبه بعضه بعضاً. قال: فشعر هو؟

So he said, 'I have not aspired to his^{-saww} Religion, but I heard from him^{-saww} such difficult speech which shivered the skin'. Abu Jahl^{-la} said to him, 'He^{-saww} was preaching?' He said, 'No. A sermon is a continuous speech, this was a prose speech, and there is no resemblance to each other'. He said, 'It was poetry?'

قال: لا، أما إني قد سمعت أشعار العرب بسيطة و مديدها و رملها و رجزها و ما هو بشعر، قال: فما هو؟ قال: دعني أفكر فيه.

He said, 'No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited'. He said, 'So what was it?' He said, 'Leave me. I want to ponder over it'.

فلما كان من الغد قالوا له: يا أبا عبد شمس، ما تقول فيما قلنا؟ قال: قولوا هو سحر، فإنه آخذ بقلوب الناس.

So when it was the next day, he^{-la} said to him, 'O Abu Abd Al-Shams. What do you say regarding what we spoke about?' He said, 'Say (to everyone) it is sorcery, for it grabs the hearts of the people'.

فأنزل الله عز و جل على رسوله في ذلك ذُرِّي وَ مَنْ خَلَقْتُ وَحِيداً وَ إِنَّمَا سَمِي وَحِيداً لَأَنَّهُ قَالَ لقريش: إني أتوحد بكسوة البيت سنة، و عليكم بمعامتكم سنة. و كان له مال كثير و حدائق، و كان له عشر بنين بمكة، و كان له عشرة عبيد، عند كل عبد ألف دينار يتجر بها، و ملك القنطار في ذلك الزمان، و يقال: إن القنطار جلد ثور مملوء ذهباً،

So Allah^{-azwj} Mighty and Majestic Revealed upon His^{-azwj} Rasool^{-saww} regarding that: **Leave Me and the one I Created as Al-Waheed [74:11]**, and he was Named 'Waheeda' because he said to the Quraysh, 'I alone have more clothes in the house for a whole year than the whole of your group has in a year'. And he had a lot of wealth and gardens. And he had ten sons in Makkah, and he had ten office bearers, in the possession of each of them were a thousand Dinars to trade with, and he was the king of Al-Qantar (enormous wealth) of that time. (Al-Qantar' is an ox-skin filled with gold).

فأنزل الله عز و جل ذُرِّي وَ مَنْ خَلَقْتُ وَحِيداً إِلَى قَوْلِهِ تَعَالَى: صَعُوداً.

Thus Allah^{-azwj} Mighty and Majestic Revealed: **Leave Me and the one I Created as Al-Waheed [74:11]** - up to His^{-azwj} Words: **ever-increasing Punishment [74:17]**.³²

³² (تفسير القمي 2: 393)

Al-Waheed is Iblees^{-la}

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): رواه الرجال، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز وجل: **وَمَنْ خَلَقْتُ وَحِيدًا**، [قال]: «يعني بهذه الآية إبليس اللعين، خلقه وحيداً من غير أب ولا أم،

Sharaf Al-Deen Najafy said,

‘It has come in the Tafseer of the People^{-asws} of the Household – The man reported from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja’far^{-asws} regarding the Words of the Mighty and Majestic: **Leave Me and the one I Created as Al-Waheed [74:11]**, he^{-asws} said: ‘The Meaning of this verse is the Accursed Iblees^{-la} who was Created alone, without a father or mother’.

و قوله: **وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا** يعني هذه الدولة إلى يوم الوقت المعلوم، يوم يقوم القائم (عليه السلام)

And His^{-azwj} Words: **And Made extensive wealth to be for him [74:12]** - Means this government up to the Day of known time, the day of the rising of Al-Qaim^{-asws}.

و بَيِّنْ شُهُوداً وَ مَهْدُتْ لَهُ تَمْهِيداً ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا غَنِيْدًا يقول: معاندا للأئمة، يدعو إلى غير سبيلها، و يصد الناس عنها و هي آيات الله».

And boys as witnesses [74:13] And the way was paved for him [74:14] Then he covets that I should Increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{-azwj} is Saying: “He^{-la} (no. 2) disobeyed the Imams^{-asws}, called to other than their^{-asws} ways, and repelled the people from it, and they^{-asws} are the Signs of Allah^{-azwj}”³³.

The Signs of Allah^{-azwj}

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

He (the narrator) said, ‘And I heard him (Abu Ja’far^{-asws}) saying: ‘They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{-asws}, all of them^{-asws}’³⁴.

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

And Ali Bin Ibrahim said,

‘The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: ‘There is no ‘Sign’ of Allah^{-azwj} greater than I^{-asws}!’³⁵

³³ (تأويل الآيات 2: 734 / 5).

³⁴ (Extract) تفسير القمي 1: 199.

³⁵ تفسير القمي 1: 309.

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

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

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!³⁶

VERSES 26 - 30

سَأُصْلِيهِ سَقَرَ {26}

I (Allah) will Make him arrive to Saqar [74:26]

وَمَا أَدْرَاكَ مَا سَقَرُ {27}

And what will make you realize what is Saqar? [74:27]

لَا تُبْقِي وَلَا تَذَرُ {28}

It neither lets remain nor spares (anyone) [74:28]

لَوَاحَةٌ لِلْبَشَرِ {29}

Scorching for the person [74:29]

عَلَيْهَا تِسْعَةَ عَشَرَ {30}

Upon it are nineteen (appointed angels of Punishment) [74:30]

Seven levels of Hell

و فِي رَوَايَةٍ أَبِي الْجَارُود عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفُوفُهُمْ عَلَى الصِّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَغَنِي وَاللَّهِ أَغْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

And in a report of Abu Al Jaroud,

(Extract) الكافي 1: 161 / 3³⁶

'From Abu Ja'far^{-asws} (having said) regarding His^{-azwj} Words: **'And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**, so it has reached me^{-asws}, and Allah^{-azwj} is more Knowing, that Allah^{-azwj} Made it (Hell) to be of seven levels –

أَعْلَاهَا الْجَحِيمُ، يَفُومُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُغَلَى أَدْمِغَتُهُمْ فِيهَا كَغَلَى الْقُدُورِ بِمَا فِيهَا،

Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَالثَّانِيَةُ «لَطَى نَزَاعَةً لِلشَّوَى تَدْعُوا مَنْ أَذْبَرَ وَ تَوَلَّى وَ جَمَعَ فَأُوْعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18]**.

وَالثَّالِثَةُ «سَقَرُ لَا يُبْقِي وَ لَا تَذَرُ لَوَاحَةً لِّلْبَشَرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30]**.

وَالرَّابِعَةُ الْخُطْمَةُ وَ مِنْهَا تَنْوَرُ «شَرُّرٌ كَالْفَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلُ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كُلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al-Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]**. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَالْخَامِسَةُ الْهَآوِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَغَانَهُمْ جَعَلَ لَهُمْ آيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَعْجِلُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقًى» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدُهُ بَدَّلَ جِلْدًا غَيْرَهُ

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah^{-azwj}: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَالسَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةِ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةِ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةِ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةِ لَوْحٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَّاتٌ مِنْ نَارٍ، وَ عَقَّارِبٌ مِنْ نَارٍ، وَ جَوَامِعُ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَغْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَغْلَالًا وَ سَعِيرًا»

And the sixth, it is Al-Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, In every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah^{-azwj} is Saying: ***Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4].***

وَالسَّابِعَةُ جَهَنَّمُ وَفِيهَا الْفُلْقُ، وَهُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سَعْرًا، وَهُوَ أَشَدُّ النَّارِ عَذَابًا، وَأَمَّا صَعُودُ فَجَبَلٍ مِنْ صُفْرِ مِنْ نَارٍ وَسَطًا جَهَنَّمَ، وَأَمَّا أَنَامًا فَهُوَ وَادٍ مِنْ صُفْرِ مَذَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is ***Al-Falaq [113:1]***, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment”.³⁷

VERSE 31

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ
الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۖ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ {31}

And have not Made the wardens of the Fire, except the Angels, and We have not Made their number except as a Fitna for those who commit Kufr, and for those Given the Book to be certain, and to increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt;

And for those in whose hearts there is a sickness and the Kafirs to be saying, ‘What is that which Allah Intends with these examples?’

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. And none knows the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضل عن أبي الحسن الماضي (عليه السلام) قال سألت عن قول الله عز وجل
لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ قَالَ يَسْتَيَقِنُونَ أَنَّ اللَّهَ وَرَسُولَهُ وَوَصِيَّهُ حَقٌّ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and for those Given the Book to be certain [74:31]**'. He^{-asws} said: 'That they would become convinced that Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and his^{-saww} successor^{-asws} are true'.

قُلْتُ وَ يَزِدُّ الدِّينَ آمَنُوا إِيمَانًا قَالَ وَ يَزِدُّهُمْ بِوَلَايَةِ الْوَصِيِّ إِيمَانًا

I said, '**and increase the Eman of those who believe**'. He^{-asws} said: 'And they would be increased in Eman of the Wilayah of the successor^{-asws}'.

قُلْتُ وَ لَا يَزِيدُ الدِّينَ أَوْثَرُ الْكِتَابِ وَ الْمُؤْمِنُونَ قَالَ بِوَلَايَةِ عَلِيٍّ (عليه السلام) قُلْتُ مَا هَذَا الْإِزْتِيَابُ قَالَ يَغْنِي بِذَلِكَ أَهْلُ الْكِتَابِ وَ الْمُؤْمِنِينَ الَّذِينَ ذَكَرَ اللَّهُ فَقَالَ وَ لَا يَزِيدُهُمْ فِي الْوَلَايَةِ

I said, '**and (although) those Given the Book and Momineen do not doubt**'. He^{-asws} said: 'In the Wilayah of Ali^{-asws}'. I said, 'What is this doubt?' He^{-asws} said: 'It Means by that the People of the Book and the Momineen whom Allah^{-azwj} Mentioned, and He^{-azwj} Said: "And they shall not be doubting regarding the Wilayah"'.
قلت: وَ مَا هِيَ إِلَّا ذِكْرِي لِلْبَشَرِ؟ قَالَ: «نعم، ولاية علي (عليه السلام)».

I said, '**and it is not, except a Zikr for the humans [74:31]**?' He^{-asws} said: 'Yes, Wilayah of Ali^{-asws}' 38

قال أبو عبد الله (عليه السلام): قال: «قوله تعالى: قوله تعالى: وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً، قال: «فالنار هو القائم (عليه السلام) الذي أنار ضوؤه و خروجه لأهل المشرق و المغرب، و الملائكة هم الذين يملكون علم آل محمد (صلى الله عليه و آله)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{-asws}. He (the narrator) said: '(What about) His Words: **And have not Made the wardens of the Fire, except the Angels [74:31]**?' He^{-asws} said: 'So the Fire, it is Al-Qaim^{-asws} whose illumination and his^{-asws} coming out would be a fire for the people of the east and the west; and the Angels, they are those who learnt the Knowledge of the Progeny^{-asws} of Muhammad^{-saww}'.

و قوله تعالى: وَ مَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا، قال: «يعني المرجئة».

And for His^{-azwj} Words: **and We have not Made their number except as a Fitna for those who commit Kufr** – he^{-asws} said: 'It means the Murjiites'.

و قوله تعالى: لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ، قال: «هم الشيعة، و هم أهل الكتاب، و هم الذين أوتوا الكتاب و الحكم و النبوة».

And the Words of the Exalted: **and for those Given the Book to be certain [74:31]**, he^{-asws} said: 'They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophet-hood'.

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

و قوله تعالى: وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَ لَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ «أي لا يشك الشيعة، في شيء من أمر القائم (عليه السلام) وَ لَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

And the Words of the Exalted: **and increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt** - i.e. the Shias do not doubt in anything from the Matter of Al-Qaim^{-asws}, **And for those in whose hearts there is a sickness, and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'**

فقال الله عز و جل لهم: كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَاَلْمُؤْمِنُ يَسْلَمُ وَ الْكَافِرُ يَشْكُ.

So Allah^{-azwj} Mighty and Majestic Said to them. **Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to** - So the Momin submits, and the Kafir doubts.

و قوله تعالى: وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ فَجَنُودُ رَبِّكَ هُمُ الشَّيْعَةُ وَ هُمُ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ».

And the Words of the Exalted: **And none know the armies of your Lord except Him** - So the armies of your Lord^{-azwj}, they are the Shias, and they are the witnesses of Allah^{-azwj} in the earth.³⁹

VERSES 32 - 37

كَأَلَّا وَالْقَمَرَ {32}

Never! (I Swear) by the moon, [74:32]

وَاللَّيْلِ إِذَا أَدْبَرَ {33}

And the night when it turns back, [74:33]

وَالصُّبْحِ إِذَا أَسْفَرَ {34}

And the morning when it shines! [74:34]

إِنَّهَا لِأَحَدَى الْكُبَرِ {35}

It is one of the greatest signs [74:35]

نَذِيرًا لِلْبَشَرِ {36}

A warning to the humans [74:36]

تأويل الآيات 2: 734 / 6³⁹

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37}

For one of you who desires can either send forward or delay [74:37]

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألتُهُ عن قول الله عزَّ و جلَّ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Surely it is the great one [74:35]**. He^{-asws}: 'The Wilayah'.

إِنَّمَا لِإِخْدَى الْكُفْرِ قَالَ الْوَلَايَةُ فُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَلَايَتِنَا أُخِّرَ عَنْ سَقَرٍ وَ مَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرٍ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ وَ اللَّهُ شَهِدُنَا

I said, '**For one of you who desires go ahead or stay behind [74:37]**'. He^{-asws} said: 'The one who goes forward to our^{-asws} Wilayah would remain away from 'Saqr' (inferno of Hell), but the one who remains behind from us^{-asws}, would go towards the Saqr, **Except companions of the right hand [74:39]**'. He^{-asws} said: 'They, by Allah^{-azwj}, are our^{-asws} Shias'.⁴⁰

[الثعلبي] روى أبو حمزة الثمالي، عن أبي جعفر الباقر قال: نحن وشيعتنا أصحاب اليمين.

Al Sa'alby – Abu Hamza Al Sumaly reported,

Abu Ja'far Al Baqir^{-asws} has said: 'We^{-asws} and our^{-asws} Shias are the companions of the right hand'.⁴¹

VERSES 38 & 39

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38}

Every soul would be held for what it earns [74:38]

إِلَّا أَصْحَابَ الْيَمِينِ {39}

Except companions of the right hand [74:39]

هَذَا الْإِسْنَادُ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ بْنُ أَبِي الطَّيِّبِ بْنِ شُعَيْبٍ حَدَّثَنَا عَنْ أَحْمَدَ بْنِ أَبِي الْقَاسِمِ الْفَرَشِيِّ عَنْ عِيْسَى بْنِ مِهْرَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عَنَبَسَةَ الْعَابِدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: كُنَّا جُلُوسًا مَعَهُ فَتَلَا رَجُلٌ هَذِهِ آيَةٌ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ فَقَالَ رَجُلٌ وَ مَنْ أَصْحَابُ الْيَمِينِ؟ قَالَ ع شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

⁴¹ Hadeeth No. 345 – (Non-Shiah Source)

And by this chain, said, 'It was narrated to us by Abu Al Husayn Bin Abu Al Tayyib Bin Shuayb, from Ahmad Bin Abu Al Qasim Al Qurshy, from Isa Bin Mihran, from Ismail Bin Amayya, from Anbasa Al Aabid, from Jabir Bin Abdullah,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'We were seated with him^{-asws} and a man recited this Verse: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. So a (another) man said, 'And who are the people of the right hand?' He^{-asws} said: 'The Shias of Ali^{-asws} Bin Abu Talib^{-asws}'.⁴²

عنه، عن أبي يوسف يعقوب بن يزيد، عن نوح المضروب، عن أبي شيبه، عن عنبسة العابد، عن أبي جعفر عليه السلام في قول الله عز وجل "كل نفس بما كسبت رهينة إلا أصحاب اليمين" قال: هم شيعتنا أهل البيت.

From him, from Abu Yusuf Yaqoub Bin Yazeed, from Nuh Al Mazroub, from Abu Shayba, from Anbasat Al Aabid,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{-asws} said: 'They are our^{-asws} Shias, of the People^{-asws} of the Household'.⁴³

وَعَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَقْصُرْ نَفْسَكَ عَمَّا يَصْرُفُهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَاسْعَ فِي فَكَايَهِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ .

And from him, raising it, said,

'Abu Abdullah^{-asws} said: 'And from him, raising it, said, 'Abu Abdullah^{-asws} said: 'Limit yourself (soul) from what harms it before it departs from you and strive in its liberation just as you strive in seeking your livelihood, for your soul is pledged with your deeds'.⁴⁴

VERSES 40 - 43

فِي جَنَّاتٍ يَتَسَاءَلُونَ {40}

In Gardens, they (residents of Paradise) would be asking [74:40]

عَنِ الْمُجْرِمِينَ {41}

From the criminals [74:41]

مَا سَلَكَكُمْ فِي سَقَرٍ {42}

What brought you into Saqar (Inferno)? [74:42]

⁴² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 57

⁴³ Al Mahaasin - V 1 Bk 4 - H 139

⁴⁴ Al Kafi V 2 - The Book Of Belief and Disbelief CH 202 H 8

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43}

They shall say, 'We were not from the Musalleen [74:43]

NB. Most Muslims (Amma) have translated 74:43 as: we were not from the praying one.⁴⁵

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضل عن أبي الحسن الماضي (عليه السلام) قال سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنْ لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **They shall say, 'We were not from the Musalleen [74:43]**'. He^{-asws} said: '(They would be saying), 'We did not (have) the Wilayah of the successor^{-asws} of Muhammad^{-saww} and the successors^{-asws} from after him^{-asws}, nor did we send *Salawat* upon them^{-asws}'.⁴⁶

علي بن محمد عن سهل بن زياد عن إسماعيل بن مهران عن الحسن القمي عن إدريس بن عبد الله عن أبي عبد الله (عليه السلام) قال سألتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنِّي هَذَا لَمْ نَكُ مِنْ أَتْبَاعِ الْأَئِمَّةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

'From Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the interpretation of this Verse: **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**, he^{-asws} said: 'It Means, 'We were not the ones who followed the Imams^{-asws}, those for whom Allah^{-azwj} Blessed and Exalted Said regarding them^{-asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**.

أَمْ مَا تَرَى النَّاسَ يُسَمُّونَ الَّذِي يَلِيَ السَّابِقَ فِي الْخَلْبَةِ مُصَلِّيً فَذَلِكَ الَّذِي عَنِّي حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ .

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost one^{-asws}.⁴⁷

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و جل في جَنَاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ و المجرمون هم المنكرون لولايتك

⁴⁵ [Shakir 74:43] They shall say: We were not of those who prayed;

[Pickthal 74:43] They will answer: We were not of those who prayed

[Yusufali 74:43] They will say: "We were not of those who prayed;

⁴⁶ (الكافي 1/360) - Extract

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! The Words of the Mighty and Majestic: ***In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42].*** And the criminals, they are the deniers of your^{-asws} Wilayah'.⁴⁸

[الكليني] علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي حمزة، عن عقيل الخزاعي: أن أمير المؤمنين (عليه السلام) كان إذا حضر الحرب يوصي للمسلمين بكلمات فيقول: تعاهدوا الصلاة وحافظوا عليها واستكثروا منها وتقربوا فانها كانت على المؤمنين كتابا موقوتا.

Al Kulayni – Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khazai'e that,

'Amir Al-Momineen^{-asws}, whenever the battle presented itself, used to advise the Muslims with certain words, so he^{-asws} was saying: 'Commit to the Salat (Prayer), and protect over it, and frequent from it, and be closer (to Allah^{-azwj}), as it ***was always a timed Ordinance for the Momineen [4:103]?***'.

وقد علم ذلك الكفار حين سئلوا ما سلككم في سقر؟ قالوا: لم نك من المصلين. وقد عرف حقها من طرقها وأكرم بها من المؤمنين الذين لا يشغلهم عنها زين متاع ولا قرّة عين من مال ولا ولد، يقول الله عزوجل: * (رجال لا تلهيهم تجرة ولا بيع عن ذكر الله وإقام الصلاة) *

And the Kafirs knew that, when they would be asked, ***What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43].*** They had recognised its right from neglecting it, and the Momineen are being adorned by it, who were never too busy from it from the adornments of the enjoyment, nor whatever delighted the eyes from the wealth, nor the sons'. Allah^{-azwj} Mighty and Majestic is Saying: ***Men whom neither merchandise nor selling diverts from Mentioning Allah and establishing the Salat [24:37].***

وكان رسول الله (صلى الله عليه وآله) منصبا لنفسه بعد البشرى له بالجنة من ربه، فقال عزوجل: * (وأمر أهلك بالصلاة واصطبر عليها) * فكان يأمر بها أهله ويصبر عليها نفسه.

And Rasool-Allah^{-saww} had attributed it to himself^{-saww} after the good news to him^{-saww} with the Paradise from his^{-saww} Lord^{-azwj}. So Allah^{-azwj} Mighty and Majestic Said: ***And order your family with the Salat, and be constant upon it [20:132]'***. He^{-saww} used to order by it to his^{-saww} family members, and was constant upon it himself^{-saww}.⁴⁹

VERSES 44 - 47

وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ {44}

⁴⁸ (Extract) (تأويل الآيات 2: 738 / 9).

⁴⁹ Tafseer Abu Hamza Al Sumaly – H 68

And we did not used to feed the poor [74:44]

وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ {45}

And we used to indulge in vanities along with the indulgers in vanities [74:45]

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ {46}

And we used to belie the Day of Religion [74:46]

حَتَّى أَتَانَا الْيَقِينُ {47}

Until the certainty came to us (now) [74:47]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): يا علي، قوله عز وجل وَ لَمْ نَكُ نَطْعُمُ الْمُسْكِينِ وَ كُنَّا نَحُوضُ مَعَ الْخَائِضِينَ فيقول لهم أصحاب اليمين: ليس من هذا أوتيتهم، فما الذي سلككم في سقر يا أشقياء؟

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! The Words of the Mighty and Majestic: ***And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45]***. So the companions of the right hand (Shias) would be saying to them, 'It isn't this which brought you here. So: ***What brought you into Saqar (Inferno)? [74:42]***, O wretched ones?'

قالوا: كنا نكذب بيوم الدين حتى أتانا اليقين. فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولايتك، و عتوا عليك و استكبروا».

They would be saying, '***And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]***'. So they (Shias) would be saying to them, '(Now) this is that which brought you into Saqar, O wretched ones!' And the Day of Religion is the day of the Covenant when they rejected and belied your^{-asws} Wilayah, and revolted against you^{-asws} and were arrogant'⁵⁰.

قال أبو عبد الله (عليه السلام): قال: «قوله تعالى وَ كُنَّا نَكْذِبُ يَوْمَ الدِّينِ، قال: «بيوم خروج القائم (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

⁵⁰ (Extract) (تأويل الآيات 2: 738 / 9).

'(From) Abu Abdullah^{-asws}. He (the narrator) said: '(What about) the Words of the Exalted: **And we used to belie the Day of Religion [74:46]**. He^{-asws} said: '(Belied) the day of the rising of Al-Qaim^{-asws}'.⁵¹

VERSE 48

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48}

So the intercession of intercessors will not benefit them (Ashabul Shimal) [74:48]

There will be no intercession for the Kafirs & the Nasibis

وَبِهِ قَالَ: أَخْبَرَنَا أَبُو سَهْلٍ سَعِيدُ بْنُ أَبِي سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رُحْمَةَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ بْنِ رَاشِدٍ حَدَّثَنَا عِمْرَانُ بْنُ عَبْدِ الرَّحِيمِ الْبَاهِلِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ بَشِيرٍ حَدَّثَنَا يَعْقُوبُ بْنُ مُوسَى الْهَاشِمِيُّ وَكَانَ يَسْكُنُ إِمِينِيَّةَ عَنِ ابْنِ أَبِي وَادِنٍ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ:

And by him, said, 'It was informed to us by Abu Sahl Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Ruhmat, from Ahmad Bin Muhammad Bin Ahmad Bin Rashid, from Imran Bin Abdul Raheem Al Bahily, from Is'haq Bin Bishr, from Yaqoub Bin Musa Al Hashimy, and he had settled in Armenia, from Ibn Abu Wadin, from Ismail Bin Amayya, from Ikrama, from Ibn Abbas,

قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مَمَاتِي وَ يَسْكُنَ جَنَّةَ عَدْنٍ فَلْيَتَوَالَ عَلَيَّ مِنْ بَعْدِي وَ لِيَقْتَدِ بِأَهْلِ بَيْتِي فَإِنَّهُمْ عِزَّتِي خُلُفَاؤُا مِنْ طِينَتِي وَ زُرُقُوا فَهَمِي وَ عَلِمِي قَوْلِي لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ مِنْهُمْ صِلَتِي لَا أَنَاهُمْ اللَّهُ شَفَاعَتِي.

'Rasool-Allah^{-saww} said: 'The one whom it joys that he lives my^{-saww} life and dies my^{-saww} passing away, and settles in the Garden of Eden, so let him befriend Ali^{-asws} from after me^{-saww}, and let him be guided by the People^{-asws} of my^{-saww} Household, for they^{-asws} are my^{-saww} family, having been Created from my^{-saww} clay and have been Graced my^{-saww} understanding and my^{-saww} knowledge. So, woe be unto the beliers from my^{-saww} community of their^{-asws} merits, the ones from them cutting off my^{-saww} relationship. Allah^{-azwj} will not let them attain my^{-saww} intercession'.⁵²

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَازِنُ رَحِمَهُ اللَّهُ فِي شَوَّالٍ مِنْ شَهْرِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرَيْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدِيُّ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَزْرَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةِ لَيْلَةً خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةِ ثَمَانٍ وَ سَبْعِينَ وَ ثَلَاثُمِائَةٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ التَّحَوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَدِيقَةَ بْنِ مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master^{-asws} Amir Al Momineen Ali Bin Abu Talib^{-asws}, from Abu Abdullah Muhammad Bin Muhammad Bin Al

⁵¹ (Extract) (تأويل الآيات 2: 734 / 6)

⁵² Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 4 H 25

Husayn, well known as Ibn Al Bursy, from the noble, the ascetic Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim^{-asws}, from Abu Abdullah Al Husayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijjaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeifa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلَتْ فِدَاكَ إِنَّ لِي أَخَا لَا يُؤَيِّ مِنْ حَبِيْبِكُمْ وَ إِجْلَالِكُمْ وَ تَعْظِيْمِكُمْ غَيْرَ أَنَّهُ يَشْرَبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعَظِيْمٌ أَنْ يَكُونَ مُحِبُّنَا بِحَذِهِ الْحَالَةِ وَ لَكِنْ أَلَا أَنْتُمْ بِشَرٍّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

'I was in the presence of Abu Abdullah^{-asws} when a man came over to him^{-asws} and he said, 'May I be sacrificed for you^{-asws}! There is a brother of mine who is close to your^{-asws} love and your^{-asws} majesty and your^{-asws} reverence, apart from that, he drinks the wine'. So Al-Sadiq^{-asws} said: 'It is grievous (matter) that one who loves us^{-asws} would be in this state! But, shall I^{-asws} inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us^{-asws} is more evil than him.

وَ إِنَّ أَدْنَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ دَنِيٌّ لِيَسْتَفْعُ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبَحَارِ السَّبْعَ تَسْتَفْعُوا فِي نَاصِيَةِ مَا شَفَعُوا فِيهِ إِلَّا أَنَّ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَتَّبِلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونُ تَحِيْطًا لِحَطَايَاهُ حَتَّى يُلْقَى اللَّهُ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِنَّ شَيْعَتَنَا عَلَى السَّبِيلِ الْأَقْوَمِ

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He^{-azwj} would not Intercede regarding him. This one would not exit from the world until he repents or Allah^{-azwj} Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah^{-azwj} Mighty and Majestic and there would be no sin upon him. Our^{-asws} Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحَبُّ حَبِيبِ آلِ مُحَمَّدٍ وَ إِنَّ كَانَ مَوْفِقًا زَيْلًا [مُرْتَقًا دِيَالًا] وَ أَبْغَضُ بَغِيضِ آلِ مُحَمَّدٍ وَ إِنَّ كَانَ صَوَامًا قَوَامًا.

Then he^{-asws} said: 'My^{-asws} father^{-asws} was frequently saying: 'I^{-asws} love the one who loves the Progeny^{-asws} of Muhammad^{-saww} and even if his attitude was rubbish (annoying, troublesome) and I^{-asws} hate the one who hates the Progeny^{-asws} of Muhammad^{-saww}, and even if he was Fasting and standing (for *Salat*)'.⁵³

VERSES 49 - 51

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ {49}

So what is the matter with them, turning away from the Tazkira (remembrance)? [74:49]

⁵³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 3

NB: General Muslims (Amma) – do not mention Tazkira (remembrance)⁵⁴

كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ {50}

As if they were frightened donkeys [74:50]

فَرَّتْ مِنْ قَسْوَرَةٍ {51}

Fleeing from a lion (A single Lion- Imam Ali - the lion of Allah) [74:51]

أبو عبد الله (عليه السلام): قال: «قوله تعالى: فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ، قال: «يعني بالتذكرة ولاية أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

‘(From) Abu Abdullah^{-asws}. He (the narrator) said: ‘(What about) the Words of the Exalted: **So what is the matter with them, turning away from the Tazkira? [74:49]?**’ He^{-asws} said: ‘It means by the Tazkira, Wilayah of Amir Al-Momineen^{-asws}’.

و قوله تعالى: كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ، قال: « [يعني] كأَنَّهُمْ خُمُرٌ وحش فرت من الأسد حين رآته، وكذلك المرجحة إذا سمعت بفضيل آل محمد (عليهم السلام) نفرت عن الحق».

And the Words of the Exalted: **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]**. He^{-asws} said: ‘As if they were wild donkeys fleeing from the lion when they see it, and like that are the Murjiites when they hear the merits of the Progeny^{-asws} of Muhammad^{-saww}, they flee from the Truth’.⁵⁵

أَخْبَرَنَا الشَّيْخُ الْغَفِيُّ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحَسَنِ الْبَصْرِيُّ رَحِمَهُ اللَّهُ قَرَأَهُ عَلَيْهِ فِي صَفَرِ سَنَةِ عَشْرِ وَ خَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُثْبَةَ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْإِسْطَهْرِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْمُطَّلِبِ الشَّيْبَانِيُّ فِي شَعْبَانَ سَنَةِ سِتٍّ وَ ثَمَانِينَ وَ ثَلَاثِمِائَةٍ بِبَعْدَاذٍ فِي نَهْرِ الدَّجَاجِ فِي دَارِ الصِّدَّائِيِّ الْمُنْشِدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مَعْقِلٍ الْعَجْلِيُّ الْقَرْمَاسَانِيُّ [الْقَرْمَاسِي] بِشَهْرَزُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الصُّهْبَانِ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ عِكْرِمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was informed to us by the Sheykh, the chaste, Abu Al Baqa’a Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master Amir Al-Momineen Al^{-asws} i Bin Abu Talib^{-asws}, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and eighty six at Baghdad, at the river Dajjaj in the house of Al Saydawi Al Munshid, from Muhammad Bin Muhammad Bin Ma’qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrazour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab, from Ikrama, a slave of Abdullah Bin Abbas, from Abdullah Bin Abbas,

⁵⁴ [Shakir 74:49] What is then the matter with them, that they turn away from the admonition

[Pickthal 74:49] Why now turn they away from the Admonishment,

[Yusufali 74:49] Then what is the matter with them that they turn away from admonition?-

⁵⁵ (Extract) (تأويل الآيات 2: 734 / 6)

عَمَّ النَّسَاءُ أَنْ يَأْتِيَنَّ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ مَا كَشَفَ النَّسَاءُ دُبُوهُنَّ عَنْ مِثْلِهِ لَا وَ اللَّهِ مَا رَأَيْتُ قَارِسًا مُحْدِثًا يُوزَنُ بِهِ لَرَأَيْتُهُ يَوْمًا وَ نَحْنُ مَعَهُ بِصِفَيْنِ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءُ وَ كَانَ عَيْنَيْهِ سِرَاجًا سَلِيطٍ تَتَوَقَّدَانِ مِنْ تَحْتِهِمَا يَقِفُ عَلَى شِرْذِمَةٍ يَخْطُبُهُمْ حَتَّى انْتَهَى إِلَى نَقَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْلٌ لِمُعَاوِيَةَ (لَعَنَهُ اللَّهُ) تُدْعَى بِالْكُتَيْبَةِ الشَّهْبَاءِ عَشْرَةُ آلَافٍ دَارِعٍ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَافْشَعَرَ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَاَزَ بَعْضُهُمْ إِلَى بَعْضٍ

'The women were futile from coming with (a child) the like of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, they could not uncover their veil from the like of him^{-asws}. No, by Allah^{-azwj}! I did not see a horseman as modern riding with it. I saw him^{-asws} one day, and we were with him^{-asws} at Siffeen, and upon his^{-asws} head was a black turban, and it was as if his^{-asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{-asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{-azwj} Curse him) emerged, called Al Shaba'a battalion of ten thousand armed and ten thousand mixed. So the people were frightened to it due to what they saw and aligned with each other.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيمَا النَّحْمُ وَ الْخَنَعُ أَهْلُ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ لَوْ مَسَّتْهَا سُيُوفُ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَجَرَادٍ بِقِيَعَةٍ سَقَّتُهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ أَلَا فَاسْتَشْعِرُوا الْحَشِيَّةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ ادْرَعُوا الصَّبْرَ وَ غَضُّوا الْأَصْوَاتَ وَ قَلَّفُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَّةِ وَ انْظُرُوا الْخَزَرَ وَ اطْعُمُوا الشَّرَرَ وَ كَافِحُوا بِالْطُّيِّ

So Amir Al-Momineen^{-asws} said: 'Regarding what is the flipping and the dispersion? People of Al Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day. Indeed! Be aware of the fear of Allah^{-azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطِىِّ وَ التَّبَالَ بِالرِّمَاحِ وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْقَرِّ فَإِنَّهُ عَارٍ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ فَطَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيَةً سَجْحًا فَإِنَّكُمْ بَعَيْنُ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَخِي رَسُولِ اللَّهِ ص وَ عَلَيْكُمْ بِهَذَا السُّرَادِقِ الْأَذْمِ وَ الرِّوَاقِ الْمُظْلِمِ وَ اضْرِبُوا تَبَجَّهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كِسْرِهِ نَاقِشٌ حِصْنَيْهِ مُفْتَرِشٌ ذِرَاعَيْهِ قَدْ قَدَّمَ لِلْوُتْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And strike your swords with the pace, and the darting of the spears, and repeat the striking, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{-azwj} Mighty and Majestic and with the brother of Rasool-Allah^{-sawww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{-la} is lying down in in it corner, arguing in his^{-la} lap, with wide open arms, having had extended his^{-la} hand for the attacking and holding back the legs for the retreating.

فَصَمَدًا صَمَدًا حَتَّى يَنْجَلِي لَكُمْ عَمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيغَكُمْ أَعْمَالُكُمْ هَا أَنَا شَادٌّ فَشُدُّوا بِسْمِ اللَّهِ حَمَّ لَا يُنْصَرُونَ

Therefore, endure with an endurance until the pillars of the truth are clear upon you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never***

Deprive you for your deeds [47:35]. Here I^{-asws} am, fighting, and you should be fighting (as well) in the Name of Allah^{-azwj}, and they will not be victorious’.

ثُمَّ حَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ وَعَلَى ذُرِّيَّتِهِ الصَّلَاةُ وَالسَّلَامُ حَتَّى وَتَبَعْتُهُ حُوبِلَةً لَمْ تَبْلُغِ الْمِائَةَ فَارِسٍ فَأَجَالَهُمْ فِيهَا جَوْلَانِ الرَّحَى الْمُسْرَحَةَ يَنْقَالُهَا فَارْتَفَعَتْ عَجَاجَةٌ مَنَعَتْنِي النَّظَرَ ثُمَّ انْجَلَتْ فَأُتْبِثُ النَّظَرَ فَلَمْ نَرَ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فِيمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ وَلَوْ مُدِيرِينَ كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَةٍ

Then Amir Al-Momineen^{-asws}, may the *Salawat* and the greetings be upon him^{-asws} and his^{-asws} offspring, attacked, and the cavalry followed him^{-asws}, (their number) not reaching a hundred horsemen. So he^{-asws} trapped them with an encircling of a millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what was very quick from their turning away departing: **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51].**

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطَفُ وَ وَجْهُهُ كَشِفَّةِ الْقَمَرِ وَ هُوَ يَقُولُ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ.

And there was Amir Al Momineen^{-asws} having had returned, and his^{-asws} sword was dripping (with blood) and his^{-asws} face like the bright moon, and he^{-asws} was saying **then fight the imams of Kufr - surely their oaths (mean) nothing [9:12]**.⁵⁶

VERSES 52 & 53

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً {52}

But, every person from them wants to be Given pages spread out [74:52]

كَأَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ {53}

Never! But, they are not fearing the Hereafter [74:53]

أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ: ثُمَّ قَالَ اللَّهُ تَعَالَى: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً، قَالَ: «يُرِيدُ كُلُّ رَجُلٍ مِنَ الْمُخَالَفِينَ أَنْ يَنْزَلَ عَلَيْهِ كِتَابٌ مِنَ السَّمَاءِ».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

‘(From) Abu Abdullah^{-asws} having said: ‘Then Allah^{-azwj} the Exalted Said: **‘But, every person from them wants to be Given pages spread out [74:52].** He^{-asws} said: ‘Every man from the adversaries wants that a Book be Revealed unto him from the sky.

ثُمَّ قَالَ اللَّهُ تَعَالَى: كَأَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ، قَالَ: «هِيَ دَوْلَةُ الْقَائِمِ (عليه السلام)».

⁵⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 48

Then Allah^{-azwj} the Exalted Said: '**Never! But, they are not fearing the Hereafter [74:53]**. He^{-asws} said: 'It is the government of Al-Qaim^{-asws} (they are not fearing)'.⁵⁷

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً: «و ذلك أنهم قالوا: يا محمد، قد بلغنا أن الرجل من بني إسرائيل كان يذنب الذنب فيصبح و ذنبه مكتوب عند رأسه و كفرته،

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **But, every person from them wants to be Given pages spread out [74:52]**, said: 'And that is because they were saying, 'O Muhammad^{-saww}! It has reached us that the man from the Children of Israel used to commit the sin, so he would wake up in the morning, and his sin was written by his head, and its penalty'.

فنزل جبرئيل (عليه السلام) على النبي (صلى الله عليه و آله) و قال: يسألك قومك سنة بني إسرائيل في الذنوب، فإن شاءوا فعلنا ذلك بهم و أخذناهم بما كنا نأخذ به بني إسرائيل،

So, Jibraeel^{-as} descended unto the Prophet^{-saww} and said: 'Your^{-saww} people are asking you^{-saww} for a Sunnah of the Children of Israel regarding the sins. So if they so desire, we can do that with them, and we shall seize them due to what we used to seize Children of Israel with'.

فزعمو أن رسول الله (صلى الله عليه و آله) كره ذلك لقومه».

They are alleging that Rasool-Allah^{-saww} used to dislike that for his^{-saww} people''⁵⁸.

VERSES 54 - 56

كَلَّا إِنَّهُ تَذَكُّرٌ {54}

Never! It is a Tazkira [74:54]

فَمَنْ شَاءَ ذَكَرْهُ {55}

So, the one who desires it, would pay heed [74:55]

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ {56}

And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]

⁵⁷ (Extract) (تأويل الآيات 2: 734 / 6)

⁵⁸ تفسير القمي 2: 596.

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألتُهُ عن قول الله عزَّ و جلَّ
فَمَا لَهُمْ عَنِ التَّذْكِيرَةِ مُعْرِضِينَ؟ قال: «عن الولاية معرضين».

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***So what is the matter with them, turning away from the Tazkira?*** [74:49]. He^{-asws} said: 'Turning away from the Wilayah'.

قلت: كَلَّا إِنَّمَا تَذْكِرَةٌ؟ قال: «الولاية».

I said, '***Never! It is a Tazkira*** [74:54]?' He^{-asws} said: 'The Wilayah'.'⁵⁹

أبو عبد الله (عليه السلام) قال: ثم قال تعالى بعد أن عرفهم التذكرة هي الولاية: كَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ وَ مَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ
التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ، قال: «فالتقوى في هذا الموضع هو النبي (صلى الله عليه و آله)، و المغفرة أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{-asws} having said: 'The Allah^{-azwj} the Exalted, after Making them recognise that the 'Tazkira', it is the Wilayah of Ali^{-asws}, Said: ***Never! It is a Tazkira*** [74:54] ***So the one who desires it, would pay heed*** [74:55] ***And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness*** [74:56]. He^{-asws} said: 'So the piety in this place is the Prophet^{-saww}, and the Forgiveness is Amir-Al-Momineen^{-asws}'.⁶⁰

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن
علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ،
[قال]: «قال الله تبارك و تعالى: أنا أهل أن أتقى، و لا يشرك بي عبدي شيئا،

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***He is rightful to be feared and rightful for (Granting) the Forgiveness*** [74:56], he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Said: "I^{-azwj} am the rightful to be feared, and My^{-azwj} servant should not associate anything with Me^{-azwj}!

و أنا أهل إن لم يشرك بي عبدي شيئا أن أدخله الجنة،

And I^{-azwj} am the rightful that if My^{-azwj} servant does not associate anything with Me^{-azwj}, I^{-azwj} should Enter him into the Paradise!"

و قال (عليه السلام): إن الله تبارك و تعالى أقسم بعزته [و جلاله] أن لا يعذب أهل التوحيد بالنار أبداً».

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

⁶⁰ (تأويل الآيات 2: 734 / 6)

And he^{-asws} said: 'Surely Allah^{-azwj} Blessed and Exalted Swore by His^{-azwj} Mighty and His^{-azwj} Majesty that He^{-azwj} will not Punish the people of Al-Tawheed with the Fire, ever!'.⁶¹

Appendix: Spending:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام). في قوله عز و جل: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «العفو: الوسط».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{-asws} said: 'The surplus – the middle (neither too much nor too little)'.⁶²

عن عبد الرحمن، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَ كَانَتْ بَيْنَ ذَلِكَ قَوَاماً – قال: -: نزلت هذه بعد هذه، هي الوسط». تفسير العياشي

From Abdul Rahman who said, 'I asked Abu Abdullah^{-asws} about His^{-azwj} Words: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{-asws} said: '**And those, when they are spending are neither extravagant nor are they stingy, and they are And they who when they spend, are neither extravagant nor stingy, and they happen to be moderate between that [25:67].** He^{-asws} said: 'This was Revealed after this. It is the moderation''.⁶³

عن يوسف، عن أبي عبد الله، أو أبي جعفر (عليهما السلام)، في قوله تعالى: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «الكفاف».

From Yusuf, from Abu Abdullah^{-asws} or Abu Ja'far^{-asws} regarding the Words of the Exalted: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{-asws} said: 'The subsistence'.

و في رواية أبي بصير: «القصْد».

And in a report of Abu Baseer, '(He^{-asws} said): 'The moderate (amount)'.⁶⁴

و عنه، قال: و عن أبي جعفر الباقر (عليه السلام): «العفو: ما فضل عن قوت السنة».

And from him, who said, 'And from Abu Ja'far Al Baqir^{-asws} (having said): **'The surplus' [2:219] – is what is the excess from the provision of the year''**.⁶⁵

⁶¹ التوحيد: 6 / 19

⁶² الكافي 4: 52 / 3.

⁶³ 1: 106 / 315.

⁶⁴ تفسير العياشي 1: 316 / 106 و 317.

⁶⁵ مجمع البيان 2: 558.