

**TABLE OF CONTENTS**

CHAPTER 46 .....	2
AL-AHQAF .....	2
(35 VERSES) .....	2
MERITS.....	2
VERSES 1 - 4 .....	3
VERSES 5 - 8 .....	5
VERSE 9 .....	6
VERSE 10 .....	7
VERSES 11 - 13 .....	7
VERSES 14 & 15 .....	8
VERSES 16 - 18 .....	11
VERSES 19 & 20 .....	13
VERSE 21 .....	15
VERSES 22 - 28 .....	16
VERSES 29 - 32 .....	18
VERSE 33 .....	21

## CHAPTER 46

## AL-AHQAF

## (35 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ كل يوم أو كل جمعة سورة الأحقاف، لم يصبه الله بروعة في الحياة الدنيا، و أمنه من فزع يوم القيامة، إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abdullah Bin Abu Ya'four,

Abu Abdullah<sup>asws</sup> has said: 'The one who recites every day, or every Friday Surah *Al-Ahqaf*, Allah<sup>azwj</sup> would never Let him be hit by fright in the life of the world, and would Secure him from the panic on the Day of Judgement, if Allah<sup>azwj</sup> so desires it'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتبت له من الحسنات بعدد كل رجل مشيت على الأرض عشر مرات، و محي عنه عشر سيئات، و رفع له عشر درجات، و من كتبها و علقها عليه، أو على طفل، أو ما يرضع، أو سقاه ماءها، كان قويا في جسمه، سالما مما يصيب الأطفال من الحوادث كلها، قرير العين في مهده بإذن الله تعالى و منه عليه».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said; 'The one who recites this Chapter (46), there would be written for him ten times the Rewards of the number of men walking upon the earth, and remove ten sins from him, and raise him by ten levels. And the one who writes it and attaches it (Amulet) upon himself, or upon a child, or a breast-fed baby, or drinks its water, would be strong of body, a safety for the children from all the accidents which could affect them, and be a delight to the eyes in the cradle, by the Permission of Allah<sup>azwj</sup> the High'.<sup>2</sup>

و قال الصادق (عليه السلام): «من كتبها في صحيفة و غسلها بماء زمزم، و شربها كان عند الناس محبوبا، و كلمته مسموعة، و لا يسمع شيئا إلا وعاه، و تصلح لجميع الأغراض، تكتب و تمحي و تغسل بها الأمراض، يسكن بها المرض بإذن الله تعالى».

Al-Sadiq<sup>asws</sup> said: 'The one who writes it (46) in a parchment, and washes with the water of *Zam zam*, and drinks it, would be a beloved in the presence of the people, and would be a good listener, and will not hear anything excepts that he would retain it, and suitable for all purposes, written, and erased, and washing the disease with it would settle the disease, by the Permission of Allah<sup>azwj</sup>'.<sup>3</sup>

<sup>1</sup> ثواب الأعمال: 114

<sup>2</sup> (خواص القرآن)

<sup>3</sup> خواص القرآن: 51 «مخطوط»

## VERSES 1 - 4

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2} مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ الَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا مَعْزُومُونَ {3} قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۗ إِنَّنِي بِكُتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}

**[46:1] Ha Mim. [46:2] The Revelation of the Book is from Allah, the Mighty, the Wise. [46:3] We did not Create the skies and the earth and what is between them two except with the Truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of. [46:4] Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the skies? Bring me a Book before this or traces of the Knowledge, if you are truthful.**

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

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

(It is reported from) Al-Sadiq<sup>asws</sup> – a lengthy Hadeeth in which he<sup>asws</sup> is saying: 'And as for **[46:1] Ha Mim**, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.<sup>4</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن جميل بن صالح، عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام)، عن قوله تعالى: ائتوني بكتاب من قبل هذا أو أثارة من علم إن كنتم صادقين، قال: «عني بالكتاب التوراة والإنجيل، و أثارة من علم، فإنما عني بذلك علم أوصياء الأنبياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Saalih, from Abu Ubeyda who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of the High **Bring me a Book before this or traces of the Knowledge, if you are truthful**, he<sup>asws</sup> said: 'The Meaning of the Book, the Torah and the Evangel, and traces of the Knowledge, so what it Means by that is the Knowledge of the successors<sup>as</sup> of the Prophets<sup>as</sup>'.<sup>5</sup>

وعنه عن الحسن عمن رواه عن ابي عبيده قال سألت ابا جعفر عليه السلام عن قول الله ائتوني بكتاب من قبل هذا أو اثارة من علم انما عني بذلك علم الاوصياء والانبياء ان كنتم صادقين.

And from him, from Al-Hassan, from Abu Ubeyda who said:

'I asked Abu Ja'far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup>: **“[46:4] Bring me a book before this or traces of knowledge”**. He<sup>asws</sup> said: 'But it means by that the knowledge of the successors<sup>as</sup> and the Prophets<sup>as</sup> **“if you are truthful”**'.<sup>6</sup>

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 46 H 3

<sup>5</sup> الكافي 1: 72 /353

<sup>6</sup> Basaair Al Darajaat – P 10 CH 18 H 42

حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن رجل عن سليمان بن خالد قال قال أبو عبد الله عليه السلام ان في الجفر الذي يذكرونه لما يسئوهم لانهم لا يقولون الحق والحق فيه فليخرجوا قضايا على عليه السلام وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحف فاطمة فان فيه وصية فاطمة ومعه سلاح رسول الله صلى الله عليه وآله ان الله يقول أيتوني بكتاب من قبل هذا أو اثاره من علم ان كنتم صادقين.

It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Suleyman Bin Khalid who has said the following:

Abu Abdullah<sup>asws</sup> said: 'In *Al-Jafr*, which they are mentioning, what disappoints them is that they are not speaking the truth, and the truth is in it (*Al-Jafr*). Let them bring out the judgement of Ali<sup>asws</sup> and his<sup>asws</sup> obligations if they were truthful. And ask them about the paternal aunts and the maternal aunts, and let them bring out the Parchment of Fatima<sup>asws</sup> for in it is the will of Fatima<sup>asws</sup> and with it are the weapons of Rasool-Allah<sup>saww</sup>. Allah<sup>azwj</sup> Says **[46:4] Bring me a book before this or traces of knowledge, if you are truthful.**<sup>7</sup>

حدثنا احمد بن محمد عن النضر بن سويد عن هشام بن سالم عن سليمان بن خالد قال سمعته يقول ان في الجفر الذي يذكرونه لما يسئوهم انهم لا يقولون الحق وان الحق لفيه فليخرجوا قضايا على وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحفا فيه وصية فاطمة ع وسلاح رسول الله قال الله تعالى أيتوني بكتاب من قبل هذا أو اثاره من علم ان كنتم صادقين.

It has been narrated to us Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Suleyman Bin Khalid who said:

'I heard him<sup>asws</sup> say: 'In *Al-Jafr*, which they are mentioning, what displeases them is that they are not speaking the truth, and that the truth is in it (*Al-Jafr*). Let them bring the judgement of Ali<sup>asws</sup> and his<sup>asws</sup> (rules of) obligations if they are truthful. And ask them about the paternal aunts and maternal aunts. And let them bring out the Vulgate in which, is the will of Fatima<sup>asws</sup>, and the weapons of Rasool-Allah<sup>saww</sup>. Allah<sup>azwj</sup> has Said: **[46:4] Bring me a book before this or traces of knowledge, if you are truthful.**<sup>8</sup>

حدثنا محمد بن عيسى عن صفوان عن ابي عثمان عن معلى بن خنيس عن ابي عبد الله عليه السلام انه قال في بنى عمه لو انكم سألوكم واجبتوهم كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكننا قوم نطلب هذا العلم عند من هو ومن صاحبه فان يكن عندكم فانا نتبعكم إلى من يدعوننا إليه وان يكن عند غيركم فانا نطلبه حتى نعلم من صاحبه

It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Abu Usmaan, from Moala Bin Khunays, who has said the following:

Abu Abdullah<sup>asws</sup> having said regarding the clan of his<sup>asws</sup> uncle: 'And if they were to ask you and you were to answer them, this would have been more beloved to me<sup>asws</sup> than for you to say to them that I<sup>asws</sup> am not as it has reached you, but we<sup>asws</sup> are a people who seek this knowledge from the one<sup>asws</sup> whose has it, and who is the owner of it. If this happens to be with you, then I<sup>asws</sup> will follow you to the one you are calling us<sup>asws</sup> to, and if this happens to be with others, I<sup>asws</sup> would seek it until I<sup>asws</sup> know it from its owner'.

<sup>7</sup> Basaair Al Darajaat - P 3 CH 14 H 16

<sup>8</sup> Basaair Al Darajaat - P 3 CH 14 H 21

وقال ان الكتب كانت عند علي بن ابي طالب عليه السلام فلما سار إلى العراق استودع الكتب ام سلمة فلما قتل كانت عند الحسن فلما هلك الحسن كانت عند الحسين ثم كانت عند ابي ثم تزعم يسبقونا إلى خير ام هم ارغب إليه منا ام هم اسرع إليه منا ولكننا ننتظر امر الاشياخ الذين قبضوا قبلنا اما انا فلا اخرج ان اقول ان الله قال في كتابه لقوم أو اثاره من علم ان كنتم صادقين فمرهم فليدعوا من عنده اثرة من علم ان كانوا صادقين.

And said: 'The Book used to be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. When he<sup>asws</sup> went to Al-Iraq, he<sup>asws</sup> entrusted the Book to Umm Salma<sup>sa</sup>. When he<sup>asws</sup> was martyred, it used to be with Al-Hassan<sup>asws</sup>, when Al-Hassan<sup>asws</sup> was no more, it used to be with Al-Husayn<sup>asws</sup>, then it used to be with my<sup>asws</sup> father<sup>asws</sup>, but I<sup>asws</sup> without any hesitation would say that Allah<sup>azwj</sup> has Stated in His<sup>azwj</sup> Book to the people **[46:4] or traces of knowledge, if you are truthful** Pass by them, let them call on the one with whom are the traces of knowledge if they were the truthful'.<sup>9</sup>

## VERSES 5 - 8

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ {5} وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6} وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ {7} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِن افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ {8}

**[46:5] And who is more erroneous than the one who calls besides Allah upon the ones who will not answer him till the Day of Resurrection, and they are heedless of their call? [46:6] And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them). [46:7] And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic. [46:8] Or they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.**

علي بن ابراهيم، في قوله تعالى: وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى قوله تعالى: بِعِبَادَتِهِمْ كَافِرِينَ، قال: من عبد الشمس و القمر و الكواكب و البهائم و الشجر و الحجر، إذا حشر الناس كانت هذه الأشياء له أعداء، و كانوا بعبادتهم كافرين.

Ali Bin Ibrahim –

Regarding the Words of the High **[46:5] And who is more erroneous than the one who calls besides Allah upon the ones who will not answer him till the Day of Resurrection**, up to His<sup>azwj</sup> Words **[46:6] and shall be deniers of their worshipping (them)**, said, 'The one who worshipped the sun, and the moon, and the planets, and the animals, and the tree, and the rock, when the people are Resurrected, these are the very things which would be his enemies, and **[46:6] and shall be deniers of their worshipping (them)**'.

قال: قوله تعالى: أَمْ يَقُولُونَ يا محمد افتراه يعني القرآن، وضعه من عنده فقل لهم: إن افتريته فلا تملكون لي من الله شيئاً، إن أتاني أو عاقبني على ذلك هو أعلم بما تفيضون فيه، أي تكذبون كفى به شهيداً بيني و بينكم و هو الغفور الرحيم.

<sup>9</sup> Basaair Al Darajaat – P 4 CH 1 H 21

The Words of the High **[46:8] Or they say:** O Muhammad<sup>sawww</sup>! **He has forged it** Meaning the Quran, and displayed it from his<sup>sawww</sup> own self **Say: If I have forged it, you do not control anything for me from Allah;** whether He<sup>azwj</sup> Rewards me<sup>sawww</sup> or Punishes me<sup>sawww</sup> for that **He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.**<sup>10</sup>

## VERSE 9

قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ بِي وَلَا بَكُمْ إِنِّي أُنْتَبِعُ إِيَّاهُ مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {9}

**[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you: I do not follow anything but that which is Revealed unto me, and I am nothing but a plain warner.**

أحمد بن محمد بن خالد البرقي: عن أبيه محمد بن خالد البرقي، عن خلف بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) - في حديث - قال: «قد كان الشيء ينزل على رسول الله (صلى الله عليه وآله) فيعمل به زماناً، ثم يؤمر بغيره فيأمر به أصحابه و أمته، قال أناس: يا رسول الله، إنك تأمرنا بالشيء حتى إذا اعتدناه و جرينا عليه، أمرتنا بغيره؟ فسكت النبي (صلى الله عليه وآله) عنهم، فأنزل الله عليه: قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ بِي وَلَا بَكُمْ إِنِّي أُنْتَبِعُ إِيَّاهُ مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Amro Bin Shimr, from Jabir,

(It has been reported) from Abu Ja'far<sup>asws</sup> – in a Hadeeth – said: 'A matter was Revealed upon Rasool-Allah<sup>sawww</sup>, so he<sup>sawww</sup> acted upon it for a time, then he<sup>sawww</sup> commanded for other than it, so he<sup>sawww</sup> ordered his<sup>sawww</sup> companions and the community for it. Anas said, 'O Rasool-Allah<sup>sawww</sup>! You<sup>sawww</sup> commanded us with the thing to the extent that we got used to it and followed it, you<sup>sawww</sup> are (now) ordering us for other than it?' So the Prophet<sup>sawww</sup> was silent from them, and Allah<sup>azwj</sup> Revealed upon him<sup>sawww</sup> **[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you: I do not follow anything but that which is Revealed unto me, and I am nothing but a plain warner.**<sup>11</sup>

شرف الدين النجفي، قال: روي مرفوعاً، عن محمد بن خالد البرقي، عن أحمد بن النضر، عن أبي مريم عن بعض أصحابنا، رفعه إلى أبي جعفر و أبي عبد الله (عليهما السلام)، قالوا: « [لما] نزلت على رسول الله (صلى الله عليه وآله): قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ بِي وَلَا بَكُمْ، يعني في حروبه، قالت قریش: فعلى ما نتبعه، و هو لا يدري ما يفعل به و لا بنا؟ فأنزل الله تعالى: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا». و قالوا: «قوله تعالى: إِنِّي أُنْتَبِعُ إِيَّاهُ مَا يُوحَىٰ إِلَيَّ **في** **علي**، هكذا نزلت».

Sharaf Al-Deen Al-Najafy said, 'It has been reported with an unbroken chain, from Muhammad Bin Khalid Al-Barqy, from Ahmad Bin Al-Nazar, from Abu Maryam, from one of our companions, raising it to

Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> having said: 'When the Revelation descended upon Rasool-Allah<sup>sawww</sup> **[46:9] Say: I am not the first of the Rasools, and I do not know what will be Done with me or with you,** Meaning regarding his<sup>sawww</sup> wars, the Qureysh said, 'So we will not follow him<sup>sawww</sup>, and he<sup>sawww</sup> does not know what will be

<sup>10</sup> تفسير القمّي 2: 296

<sup>11</sup> المحاسن: 1/299

Done with him<sup>saww</sup> or with us?' Therefore Allah<sup>azwj</sup> Revealed **[48:1] Surely We have Given to you a clear victory.** And He<sup>asws</sup> said; 'The Words of the High ***I do not follow anything but that which is Revealed unto me regarding Ali<sup>asws</sup>*** – ***this is how it was Revealed***'.<sup>12</sup>

علي بن إبراهيم، قال: قوله تعالى: **قُلْ لَهُمْ يَا مُحَمَّد: مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ، أَي لَمْ أَكُنْ وَاحِدًا مِنَ الرُّسُلِ، فَقَدْ كَانَ قَبْلِي أَنْبِيَاءَ كَثِيرَةً.**

Ali Bin Ibrahim said,

'The Words of the High **[46:9] Say:** to them, O Muhammad<sup>saww</sup> ***I am not the first of the Rasools*** i.e., I<sup>saww</sup> am not the only one who is from the Rasools<sup>as</sup>, for there have been many Prophets<sup>as</sup> before me<sup>saww</sup>.<sup>13</sup>

## VERSE 10

**قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا إِنَّا لَأَعْلَمُ مَا تَعْمَلُونَ** {10}

**[46:10] Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness upon something similar to it, so he believed, whilst you are arrogant; surely Allah does not guide the unjust people.**

علي بن إبراهيم، قال: قل إن كان القرآن من عند الله وشهد شاهد من بني إسرائيل على مثله فآمن واستكبرتم، قال: الشاهد: أمير المؤمنين (عليه السلام)، والدليل عليه في سورة هود: **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ،** يعني أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'Say, if the Quran was from the Presence of Allah<sup>azwj</sup> ***and a witness from among the children of Israel has borne witness upon something similar to it so he believed, whilst you are arrogant,*** said, 'The witness – Amir-ul-Momineen<sup>asws</sup>, and the evidence upon it is in Surah Hud (Chapter 11) **[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it** – Meaning **Amir-ul-Momineen**<sup>asws</sup>.<sup>14</sup>

## VERSES 11 - 13

**وَقَالَ الَّذِينَ كَفَرُوا لَلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ {11} وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ {12} إِنْ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13}**

**[46:11] And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie. [46:12] And**

<sup>12</sup> تأويل الآيات 2: 578 / 2.

<sup>13</sup> تفسير القمي 2: 296.

<sup>14</sup> تفسير القمي 2: 297.

**before it the Book of Musa was a Guide and a Mercy: and this is a Book verifying (it) in the Arabic language that it may Warn those who are unjust and as Good News for the doers of good. [46:13] Surely, those who say, Our Lord is Allah, then they continue, they shall have no fear nor shall they grieve.**

علي بن إبراهيم، قال: استقاموا على ولاية علي أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said, '**[46:13] then they Continue** - upon the Wilayah of Amir-ul-Momineen<sup>asws</sup>,<sup>15</sup>

## VERSES 14 & 15

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {14} وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

**[46:14] These are the dwellers of the Paradise, abiding therein: a Reward for what they did. [46:15] And We have enjoined on man doing of good to his parents; with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give thanks for Your Favour which You have Bestowed on me and on my parents, and that I may do good which pleases You and do good to me in respect of my offspring; I turn to You, and I am of those who submit.**

و عنه: عن محمد بن يحيى، عن علي بن إسماعيل، عن محمد بن عمرو الزيات، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «إن جبرئيل (عليه السلام) نزل على محمد (صلى الله عليه و آله)، فقال له: يا محمد، إن الله يبشرك بمولود يولد من فاطمة تقتله أمتك من بعدك. فقال: يا جبرئيل، و على ربي السلام، لا حاجة لي في مولود يولد من فاطمة تقتله أمتي من بعدي، فخرج جبرئيل (عليه السلام) إلى السماء، ثم هبط و قال له مثل ذلك، فقال: يا جبرئيل، و على ربي السلام، لا حاجة لي في مولود تقتله أمتي من بعدي، فخرج جبرئيل (عليه السلام) إلى السماء، ثم هبط و قال: يا محمد إن ربك يقرئك السلام، و يبشرك بأنه جاعل في ذريته الإمامة و الوصية، فقال: قد رضيت.

And from him, from Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad bin Amro Al-Ziyat, from a man from our companions,

Abu Abdullah<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended upon Muhammad<sup>saww</sup> and said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Gives you<sup>saww</sup> the good news of a son<sup>asws</sup> to be gifted to Syeda Fatima<sup>asws</sup>, who<sup>asws</sup> would be murdered by your<sup>saww</sup> community from after you<sup>saww</sup>. So he<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! And upon my<sup>saww</sup> Lord<sup>azwj</sup> be the Greetings. There is no need for me<sup>saww</sup> for a son<sup>asws</sup> being gifted to Fatima<sup>asws</sup> who would be murdered by my<sup>saww</sup> community from after me<sup>saww</sup>. So Jibraeel<sup>as</sup> ascended to the sky, then descended and said to him<sup>saww</sup> similar to that. So he<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! And upon my<sup>saww</sup> Lord<sup>azwj</sup> be the Greetings. There is no need for me<sup>saww</sup> for a son<sup>asws</sup> being given to Fatima<sup>asws</sup> who would be murdered by my<sup>saww</sup> community from after me<sup>saww</sup>. So Jibraeel<sup>as</sup> ascended to the sky, then descended and said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup>, and Gives the

<sup>15</sup> تفسير القمي 2: 297



good news that there shall flow in his<sup>asws</sup> progeny, the Imamate and the successorship'. He<sup>saww</sup> said: 'I<sup>saww</sup> am pleased with it'.

ثم أرسل إلى فاطمة: أن الله يبشرنني بمولود يولد لك تقتله أمتي من بعدي. فأرسلت إليه: لا حاجة لي في مولود تقتله أمتك من بعدك. فأرسل إليها: أن الله قد جعل في ذريته الإمامة و الولاية و الوصية، فأرسلت إليه: اني قد رضيت،

Then he<sup>saww</sup> sent a message to Syeda Fatima<sup>asws</sup>: 'Allah<sup>azwj</sup> has Given me<sup>saww</sup> the good news of a son<sup>asws</sup> to be gifted to you<sup>asws</sup> who would be murdered by my<sup>saww</sup> community from after me<sup>saww</sup>'. So she<sup>asws</sup> sent a message to him<sup>saww</sup>: 'There is no need for me<sup>asws</sup> to have a son<sup>asws</sup> who would be murdered by your<sup>saww</sup> community from after you<sup>saww</sup>'. So he<sup>saww</sup> sent a message to her<sup>asws</sup>: 'Allah<sup>azwj</sup> has Made the Imamate and the successorship to be in his<sup>asws</sup> progeny'. So she<sup>asws</sup> sent a message to him<sup>saww</sup>: 'I<sup>asws</sup> am pleased with it'.

فحملته: كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلَهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي، فلو أنه قال: أصلح لي ذريتي، لكان ذريته كلهم أئمة.

**[46:15] with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give thanks for Your Favour which You have Bestowed on me and on my parents, and that I may do good which pleases You and virtuousness in respect of my offspring.** So had he<sup>asws</sup> (Al-Husayn<sup>asws</sup>) said: 'Make my<sup>asws</sup> offspring to be virtuous, all of his<sup>asws</sup> offspring would have been Imams'.

و لم يرضع الحسين (عليه السلام) من فاطمة (عليها السلام)، و لا من أنثى، كان يؤتى به النبي (صلى الله عليه و آله)، فيضع إبهامه في فيه، فيمص منها ما يكفيه اليومين و الثلاثة، فنبت لحم الحسين (عليه السلام) من لحم رسول الله (صلى الله عليه و آله)، و دمه من دمه.

And Al-Husayn<sup>asws</sup> did not partake milk from Fatima<sup>asws</sup>, nor from any other females. They used to bring him<sup>asws</sup> to the Prophet<sup>saww</sup>, so he<sup>saww</sup> would place his<sup>saww</sup> thumb in his<sup>asws</sup> mouth, and there would flow from it what sufficed him<sup>asws</sup> for two or three days. So the flesh of Al-Husayn<sup>asws</sup> grew from the flesh of Rasool-Allah<sup>saww</sup>, and so did his<sup>asws</sup> blood from his<sup>saww</sup> blood.<sup>16</sup>

الشيخ في (مجالسه)، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن ابن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «حمل الحسين (عليه السلام) ستة أشهر و أرضع سنتين، و هو قول الله عز و جل: وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلَهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا».

Al-Sheykh in his Majaalis, said, 'Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwiny informed us, from Abu Abdullah Muhammad Bin Wahbaan Al-hana'ie Al-basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Ibn Ali Bin Abdul Kareem Al-Za'frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja'far, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

<sup>16</sup> Al Kafi – H 1253

Abu Abdullah<sup>asws</sup> has said: 'The carrying of Al-Husayn<sup>asws</sup> was for six months, and his<sup>asws</sup> weaning was for two years, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [46:15] **And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months**'.<sup>17</sup>

و عنه: عن أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن نصر بن يحيى، عن المقيس بن عبد الرحمن، عن أبيه، عن جده [قال]: كان رجل من أصحاب رسول الله (صلى الله عليه وآله) مع عمر بن الخطاب، فأرسله في جيش، فغاب ستة أشهر، ثم قدم و كان مع أهله ستة أشهر، فعلفت منه، فجاءت بولد لستة أشهر فأكرهه، فجاء بها إلى عمر.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Nasr Bin Yahya, fromo Al-Maqeys Bin Abdul Rahman, from his father, from his grandfather who said,

'A man from the companions of Rasool-Allah<sup>saww</sup> was with Umar Bin Al-Khattab, so he sent him in the army. He remained absent for six months, then came and was with his family for six months, she (his wife) brought a boy of six months to him. He denied it, so they both came with it to Umar.

فقال: يا أمير المؤمنين، كنت في البعث الذي وجهتني فيه، و تعلم أنني قدمت منذ ستة أشهر، و كنت مع أهلي، و قد جاءت بسلام و هو ذا، و تزعم أنه مني، فقال لها عمر: ما تقولين، أيتها المرأة؟ فقالت: و الله ما غشيتني رجل غيره، و ما فجرت، و إنه لابنه. و كان اسم الرجل الهيثم، فقال لها عمر: أحق ما يقول زوجك؟ قالت: صدق يا أمير المؤمنين.

So he said, 'O commander of the faithful, I was sent (in the army) and was in it, and you know that I came up since six months ago, and I was with my family. So she has come with a boy, and this is him, and she is alleging that he is from me'. So Umar said to her, 'What have you to say, O woman?' So she said, 'By Allah<sup>azwj</sup>! No man has come to me apart from him, and I am not immoral, and this is his son'. And the name of the man was Al-Haysam, so Umar said to her, 'Are you deserving of what your husband is saying?' She said, 'He speaks the truth, O commander of the faithful'.

فأمر بها عمر أن ترجم، فحفر لها حفيرة، ثم أدخلها فيها، فبلغ ذلك عليا (عليه السلام) فجاء مسرعاً، حتى أدركها، و أخذ بيدها، فسلها من الحفيرة، ثم قال لعمر: «اربع على نفسك «1»، إنها قد صدقت، إن الله عز و جل يقول في كتابه: وَ حَمَلُهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا، وَ قَالَ فِي الرِّضَاعِ: وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ فَالْحَمْلُ وَ الرِّضَاعُ ثَلَاثُونَ شَهْرًا، وَ هَذَا الْحَسِينُ وَ لِدَ لِسِتَّةِ أَشْهُرٍ»

So Umar ordered for her to be stoned, and had a pit dug out for her, then entered her in it'. So that reached Ali<sup>asws</sup>, so he<sup>asws</sup> came rushing until he<sup>asws</sup> reached her, and grabbed her by her hand and pulled her out from the pit, then said to Umar: 'Four (witnesses are needed) upon yourself, she has spoken the truth. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book [46:15] **and the bearing of him and the weaning of him was thirty months**'. And He<sup>azwj</sup> Said regarding the weaning [2:233] **And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling**, so the carrying and the weaning is of thirty months, and this is Al-Husayn<sup>asws</sup>, a son<sup>asws</sup> after six months'.

فعندها قال عمر: لو لا علي لهلك عمر.

<sup>17</sup> الأُمالي 2: 274

So it was for that, that Umar said, 'Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed'.<sup>18</sup>

الشيخ في (التهذيب): بإسناده، عن علي بن الحسن بن فضال، عن أحمد و محمد ابني الحسن، عن أبيهما، عن أحمد بن عمر الحلبي، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «سأله أبي و أنا حاضر، عن قول الله عز و جل: حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ قَالَ: «الاحتلام فقال: «يحتلم في ست عشرة و سبع عشرة سنة و نحوها»

Al-Sheykh in Tehzeeb, by his chain, from Ali Bin Al-Hassan Bin Fazaal, from Ahmad and Muhammad Ibn Al-Hassan, from their father, from Ahmad Bin Umar Al-Halby, from Abdullah Bin Sinan,

Abu Abdullah<sup>asws</sup>, said, 'My father asked him<sup>asws</sup> and I was present, about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[46:15] until when he attains his maturity**, he<sup>asws</sup> said: 'The wet dreams. He will have wet dreams until sixteen and seventeen years, or around that'.<sup>19</sup>

الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط قال خرج عليه السلام علي فنظرت إلى رأسه ورجليه لأصف قامته لأصحابنا بمصر فبينما أنا كذلك حتى قعد وقال يا علي إن الله احتج في الإمامة، بمثل ما احتج في النبوة، فقال: "أتيناه الحكم صبياً" قال: "ولما بلغ أشده". " وبلغ أربعين سنة " فقد يجوز أن يؤتى الحكم صبياً ويجوز أن عطاها وهو ابن أربعين سنة.

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat who said,

'He<sup>asws</sup> (9<sup>th</sup> Imam<sup>asws</sup>) came out towards me, so I looked at him<sup>asws</sup> from head to toe, so that I would be able to describe him<sup>asws</sup> to our companions in Egypt. I kept on doing that until I sat down and he<sup>asws</sup> said: 'O Ali! Allah<sup>azwj</sup> has Argued regarding the Imamate similar to what He<sup>azwj</sup> has Argued regarding the Prophet-hood, so He<sup>azwj</sup> Said **[19:12] And We Gave him wisdom when a child**. He<sup>azwj</sup> Said **[46:15] until when he attains his maturity, and reaches forty years**'. So it is Permissible that he be Given the Wisdom when a child, or be Given it and he is a son of forty years of age'.<sup>20</sup>

## VERSES 16 - 18

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقَ الَّذِي كَانُوا يُوعَدُونَ {16} وَالَّذِي قَالَ لِوَالِدَيْهِ أَفَ لَكُمْ أَعْدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيَلْتَكُم بِلِكِّ أَمْرِ أَنْ وَعَدَّ اللَّهُ حَقَّ فَيَقُولُ مَا هَذَا إِنْ أَسَاطِيرُ الْأَوَّلِينَ {17} أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالنَّاسِ إِنَّهُمْ كَانُوا خَاسِرِينَ {18}

**[46:16] These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the Paradise; the Promised Truth which they were promised. [46:17] And he who says to his parents: Ugh! Do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is True. But he says: This is nothing but stories of the ancients. [46:18] These are they against whom the Word has proved true among nations of the Jinn and the Humans that have already passed away before them; surely they are losers.**

<sup>18</sup> تأويل الآيات 2: 6/581

<sup>19</sup> التهذيب 9: 6/182

<sup>20</sup> Al Kafi – H 1300

علي بن إبراهيم، قوله تعالى: وَ الَّذِي قَالَ لَوَالِدَيْهِ أَفْ لَكُمَا أ تُعِدَانِي أَنْ أُخْرَجَ وَ قَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي، الآية قال: نزلت في عبد الرحمن بن أبي بكر.

Ali Bin Ibrahim (Tafseer Qummi) –

**[46:17] And he who says to his parents: Ugh! Do you threaten me that I shall be brought forth when generations have already passed away before me? – The Verse was Revealed regarding Abdul Rahman Bin Abu Bakr'.<sup>21</sup>**

ثم قال علي بن إبراهيم: حدثني العباس بن محمد، قال: حدثني الحسن بن سهل، بإسناد رفعه إلى جابر بن يزيد، عن جابر بن عبد الله، قال: أتبع جل ذكره مدح الحسين بن علي (عليهما السلام) بزم عبد الرحمن بن أبي بكر، قال جابر بن يزيد، فذكرت هذا الحديث لأبي جعفر (عليه السلام) فقال أبو جعفر (عليه السلام): «يا جابر، والله لو سبقت الدعوة من الحسين: و أصلح لي ذريتي، كانوا ذريته كلهم أئمة طاهرين و لكن سبقت الدعوة: وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي «1»، فمنهم الأئمة (عليهم السلام) واحدا فواحدا، ثبت الله بهم حجته».

Then Ali Bin Ibrahim said, 'Al-Abbas Bin Muhammad narrated to me, from Al-Hassan Bin Sahl, by a chain going up to Jabir Bin Yazeed,

Jabir Bin Abdullah who said, 'Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention followed up on the Praise of Al-Husayn Bin Ali<sup>asws</sup> by the condemnation of Abdul Rahman Bin Abu Bakr'. Jabir Bin Yazeed said, 'So I mentioned this Hadeeth to Abu Ja'far<sup>asws</sup>, so Abu Ja'far<sup>asws</sup> said: 'O Jabir! By Allah<sup>azwj</sup>! Had the call from Al-Husayn<sup>asws</sup> preceded, and our offspring would have been corrected, for all of his<sup>asws</sup> offspring are Purified Imams<sup>asws</sup>, but the call preceded **[46:15] and virtuousness in respect of my offspring**. So from among them are the Imams<sup>asws</sup>, one by one, Allah<sup>azwj</sup> Establishes the Argument by them<sup>asws</sup>'.

قال مؤلف الكتاب: أ ترى إلى أبي جعفر (عليه السلام)، لما عرض عليه جابر الحديث، كيف انتقل إلى ذكر ما في الحسين (عليه السلام)، و لم يذكر أن الآية نزلت في عبد الرحمن بن أبي بكر، بل أ عرض عنه إلى ذكر الحسين (عليه السلام).

The author of the book said, 'Did you see how Abu Ja'far<sup>asws</sup>, when Jabir presented the Hadeeth to him<sup>asws</sup>, how he<sup>asws</sup> turned to the mention of what is in Al-Husayn<sup>asws</sup>, and did not mention if the Verse was Revealed regarding Abdul Rahman Bin Abu Bakr, but turned away from it to the mention of Al-Husayn<sup>asws</sup>.<sup>22</sup>

و في (كشف البيان): الآية نزلت في عبد الرحمن بن أبي بكر، و قيل: في أبيه قبل إسلامه.

And in Kashf Al-Bayaan – 'The Verse was Revealed regarding Abdul Rahman Bin Abu Bakr, and it is said, regarding his father before Al-Islam'.<sup>23</sup>

الطبرسي في (مجمع البيان): قيل: نزلت في عبد الرحمن بن أبي بكر عن ابن عباس، و أبي العالية، و السدي، و مجاهد.

Al-Tabarsy, in Majma Al-Bayan from Ibn Abbas, and Abu Al-Aaliya, and Al-Sady, and Mujahid,

'It is said that it was Revealed regarding Abdul Rahman Bin Abu Bakr'.<sup>24</sup>

<sup>21</sup> تفسير القمي 2: 297.

<sup>22</sup> تفسير القمي 2: 297.

<sup>23</sup> نهج البيان 3: 264 «مخطوط»

## VERSES 19 & 20

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُؤْفِقِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {19} وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

**[46:19] And for all are degrees according to what they did, and that He may Pay them back fully their deeds and they shall not be wronged. [46:20] And on the Day when those who disbelieve shall be brought before the Fire: You squandered your good things in your life of the world and you enjoyed them with these, so today you shall be Recompensed with the Punishment of abasement because you were unjustly proud in the land and because you transgressed.**

علي بن إبراهيم، في قوله تعالى: وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا قَالَ: أكلتم و شربتم و لبستم و ركبتهم، و هي في بني فلان: فالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ، قال: العطش بما كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَفْسُقُونَ.

Ali Bin Ibrahim –

Regarding the Words of the High **[46:20] And on the Day when those who disbelieve shall be brought before the Fire: You squandered your good things in your life of the world and you enjoyed them with these**, said, ‘You ate, and drank, and wore, and rode, and this is regarding the Clan of so and so (Umayya) **so today you shall be Recompensed with the Punishment of abasement**, said, ‘The thirst with what **because you were unjustly proud in the land and because you transgressed**’.<sup>25</sup>

المفيد في (أماليه): قال: أخبرني أبو الحسن علي بن بلال المهلبي، قال: حدثنا عبد الله بن راشد الأصفهاني، قال: حدثنا إبراهيم بن محمد الثقفي، قال: أخبرنا أحمد بن شمر، قال: حدثنا عبد الله بن ميمون المكي مولى بني مخزوم، عن جعفر الصادق بن محمد الباقر، عن أبيه (عليهما السلام): «أن أمير المؤمنين علي بن أبي طالب (عليه السلام) أتني ببخبص، فأبى أن يأكل، فقالوا له: أ تحرمه؟ قال: لا، و لكني أخشى أن تتوق إليه نفسي فأطلبه» ثم تلا هذه الآية: أَدَهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا.

Al-Mufeed in his Amaali said, ‘Abu Al-Hassan Ali Bin Bilal Al-Mahalby informed me, from Abdullah Bin Rashid Al-Isfahany, from Ibrahim Bin Muhammad Al-Saqafy, from Ahmad Bin Shimir, from Abdullah Bin Maymoun Al-Makky,

Ja’far<sup>asws</sup> Al-Sadiq<sup>asws</sup> Bin Muhammad<sup>asws</sup> Al-Baqir<sup>asws</sup> having said: ‘A sweet dish called Bakhees (of dates and margarine) was brought to Amir-ul-Momineen<sup>asws</sup>, so he<sup>asws</sup> refused to eat it’. So they said to him<sup>asws</sup>, ‘Are you<sup>asws</sup> prohibiting it?’ He<sup>asws</sup> said: ‘No, but I<sup>asws</sup> fear I<sup>asws</sup> may crave for it’. Then he<sup>asws</sup> recited this Verse **[46:20] You squandered your good things in your life of the world and you enjoyed them with these**’.<sup>26</sup>

<sup>24</sup> مجمع البيان 9: 132

<sup>25</sup> تفسير القمي 2: 298.

<sup>26</sup> أمالي المفيد: 2 / 134

ابن شهر آشوب: قال الأحنف بن قيس: دخلت على معاوية، فقدم إلي من الحلو و الحامض ما كثر تعجبي منه، ثم قدم لونا ما أدري ما هو، فقلت: ما هذا؟ فقال: مصارين البط محشوة بالمخ، قد قلى بدهن الفستق، و ذر عليه الطبرزد، فبكيت، فقال: ما بيكيك؟ فقلت ذكرت عليا (عليه السلام)، بينا أنا عنده، فحضر وقت إفطار فسألني المقام، إذ دعا بجراب مختوم، فقلت: ما هذا الجراب؟ قال: «سويق الشعير»، فقلت: خفت عليه أن يؤخذ، أو بخلت به؟ قال: «لا و لا أحدهما، لكني خفت أن يلينه الحسن و الحسين بسمن أو زيت». قلت: محرم هو؟ قال: «لا، و لكن يجب على أئمة الحق أن يقتدوا بالقسم من ضعفة الناس كيلا يطغى بالفقير فقره»، فقال معاوية: ذكرت من لا ينكر فضله.

Ibn Shehr Ashub –

Al-Ahnaf Bin Qays said, 'I came up to Muawiya, so he brought out for me numerous sweet and sour food dishes which astounded me. Then he presented colourful things, I don't know what they were, so I said, 'What is this?' He said, 'Duck stuffed with the brain, fried pistachio, with sugar sprinkled over it'. So I cried. He said, 'What makes you to cry?' I said, 'I remembered Ali<sup>asws</sup>. Once, I was in his<sup>asws</sup> presence, so the time for breaking the Fast (Iftaar) approached, so he<sup>asws</sup> asked me to stay. When he<sup>asws</sup> called for a sealed bag, I said, 'What is this bag?' He<sup>asws</sup> said: 'The barley stem'. So I said, 'Shall I fear to partake from it, or shall I be niggardly with it?' He<sup>asws</sup> said: 'Neither of the two, but I<sup>asws</sup> fear I<sup>asws</sup> may have to soften it for Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with margarine or oil'. I said, 'Is it prohibited (upon you<sup>asws</sup>)?' He<sup>asws</sup> said: 'No, but it is obligatory upon the truthful Imams<sup>asws</sup> to follow the section of the weak people who are the poorest of the poor'. So Muawiya said, 'You mentioned the one<sup>asws</sup> whose merits cannot be denied'.<sup>27</sup>

و في خبر عن الصادق (عليه السلام): «أنه مد يده إليه ثم قبضها، فقبل له في ذلك، فقال: ذكرت رسول الله (صلى الله عليه و آله) أنه لم يأكله قط، فكرهت أن أكله».

And in a Hadeeth from Al-Sadiq<sup>asws</sup>: 'He (Ali<sup>asws</sup>) extended his<sup>asws</sup> hand towards (some food item) then retracted it. It was asked to him<sup>asws</sup> regarding that, so he<sup>asws</sup> said: 'I<sup>asws</sup> remembered Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> did not eat it at all, so I<sup>asws</sup> did not like to eat it'.<sup>28</sup>

الطبرسي: في الحديث أن عمر بن الخطاب قال: استأذنت على رسول الله (صلى الله عليه و آله)، فدخلت عليه في مشربة أم إبراهيم، و إنه لمضطجع على خصفة، و أن بعضه على التراب، و تحت رأسه وسادة محشوة ليفا، فسلمت عليه ثم جلست، فقلت: يا رسول الله، أنت نبي الله و صفوته و خيرته من خلقه، و كسرى و قيصر على سرر الذهب و فرش الديباج و الحرير! فقال رسول الله (صلى الله عليه و آله): «أولئك قوم عجلت طبيباتهم، و هي وشيكة الانقطاع، و إنما أخرجت لنا طبيباتنا».

Al-Tabarsy – In the Hadeeth –

'Umar Bin Al-Khattab said, 'I sought permission to see Rasool-Allah<sup>saww</sup>, and came up to him<sup>saww</sup> in the chamber the mother of Ibrahim<sup>as</sup>, and he<sup>saww</sup> lying on date palm leaves, and part of him<sup>saww</sup> was upon the ground, and under his<sup>saww</sup> head was a pillow stuffed with fibre. So I greeted him<sup>saww</sup>, then sat down. I said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and of His<sup>azwj</sup> qualities, and the best one of His<sup>azwj</sup> creation, whereas Chosroe (King of Persia) and Caesar (King of Rome) are upon beds of gold and mattresses of brocade and silk!' So Rasool-Allah<sup>saww</sup> said: 'They are a people for whom the good things have been brought

<sup>27</sup> حيلة الأبرار 1: 352.

<sup>28</sup> المناقب 2: 99.

forward, and its interruption is imminent. But rather, our<sup>saww</sup> good things have been Delayed for us'.<sup>29</sup>

## VERSE 21

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

**[46:21] And mention the brother of Ad; when he warned his people in the sandy plains, - and indeed warners came before him and after him - saying Serve none but Allah; surely I fear for you the Punishment of a Great Day.**

ثم قال: حدثني أبي، قال: أمر المعتصم أن يحفر بالبطانية بئر، فحفروا ثلاثمائة قامة، فلم يظهر الماء، فتركه و لم يحفروه، فلما ولي المتوكل أمر أن يحفر ذلك أبدا حتى يظهر الماء، فحفروا حتى وضعوا في كل مائة قامة؟ بكرة، حتى انتهوا إلى صخرة، فضربوها بالمعول فانكسرت، فخرج عليهم منها ريح باردة، فمات من كان يقربها، فأخبروا المتوكل بذلك، فلم يعلم ما ذلك، فقالوا: سل ابن الرضا عن ذلك، و هو أبو الحسن علي بن محمد العسكري (عليه السلام)، فكتب إليه يسأله عن ذلك، فقال أبو الحسن (عليه السلام): «تلك بلاد الأحقاف، و هم قوم عاد، الذين أهلكهم الله بالريح الصرصر».

Then (Ali Bin Ibrahim) said,

'My father narrated to me saying, 'Al-Mo'tasam ordered for the digging of a well at Al-Bataniya. So they dug it for a depth of three hundred, but they still could not see the water. So they left it and did not dig any more. So when Al-Mutawakkil became the ruler, he issued the order that it should be dug any more until water is seen. So they dug for a hundred more until they ended up at the rock. So they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it. So they informed Al-Mutawakkil about that, but he did not know what that was, so he said, 'Ask Ibn Al-Reza<sup>asws</sup> about that' – and he<sup>asws</sup> is Abu Al-Hassan<sup>asws</sup> Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> Al-Askari<sup>asws</sup>. So they wrote to him<sup>asws</sup> asking about that. Abu Al-Hassan<sup>asws</sup> said: 'These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah<sup>azwj</sup> Destroyed by the Sar Sar wind'.<sup>30</sup>

عنه عن أحمد بن محمد بن عيسى عن ابن محبوب عن عبد الله بن سنان عن معروف بن خربوذ عن أبي جعفر (عليه السلام) قال إن لله عز وجل رياح رحمة و رياح عذاب فإن شاء الله أن يجعل العذاب من الرياح رحمة فعل قال و لن يجعل الرحمة من الرياح عذابا قال و ذلك أنه لم يرحم قوما قط أطاعوه و كانت طاعتهم إياه و بالآ عليهم إلا من بعد تحولهم عن طاعته

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far<sup>asws</sup> said that 'Allah<sup>azwj</sup> has winds of Mercy as well as winds of Punishment. So if Allah<sup>azwj</sup> Desires that He<sup>azwj</sup> Turns the winds of Punishment into the winds of Mercy, He<sup>azwj</sup> Does it, but He<sup>azwj</sup> never Makes (winds of ) Mercy to be turned into the wind of Punishment'.

He<sup>asws</sup> said: 'And it is never the case that He<sup>azwj</sup> is Merciful to all people who obey Him<sup>azwj</sup> and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

<sup>29</sup> مجمع البيان 9: 133

<sup>30</sup> تفسير القمي 2: 298

قَالَ كَذَلِكَ فَعَلَ بِقَوْمٍ يُؤَسَّسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَرٌ عَلَيْهِمُ الْعَذَابُ وَ قَضَاهُ ثُمَّ تَدَارَكُهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُفَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He<sup>asws</sup> said: 'That is how He<sup>azwj</sup> Acted with the people of Yunus<sup>as</sup>. When they believed, Allah<sup>azwj</sup> Bestowed mercy upon them after having had Ordained for them the Punishment. He<sup>azwj</sup> had Decided, then Enclosed them with His<sup>azwj</sup> Mercy. So He<sup>azwj</sup> Made the Punishment that was pre-destined for them as a Mercy. He<sup>azwj</sup> Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him<sup>azwj</sup>,

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُفْقِحُ شَيْئًا مِنَ الْأَرْحَامِ وَ لَا شَيْئًا مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He<sup>asws</sup> said: 'And as for the wind of the destruction (Al-Aqem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah<sup>azwj</sup> was Wrathful against them. So He<sup>azwj</sup> Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنخَرِ النُّورِ تَعْيِظًا مِنْهَا عَلَى قَوْمٍ عَادٍ قَالَ فَصَجَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ نُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارَ بِلَادِكَ

He<sup>asws</sup> said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He<sup>asws</sup> said: 'So the Keepers grumbled to Allah<sup>azwj</sup> from that. They said, 'Our Lord<sup>azwj</sup>! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You<sup>azwj</sup> from Your<sup>azwj</sup> creatures who built Your<sup>azwj</sup> City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكْتُ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He<sup>asws</sup> said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.<sup>31</sup>

## VERSES 22 - 28

قَالُوا أَجِئْنَا لِنَتَأَفَّكُنَا عَنْ آلِهَتِنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ {22} قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ {23} فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمَطَّرٌ نَحْنُ بَلَّ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24} تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {25} وَلَقَدْ مَكَنَّاهُمْ فِيهَا أَنْ مَكَانَكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَكُنَّا أَبْصَارَهُمْ وَكُنَّا أَفْئِدَتَهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {26} وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {27} فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنَ اللَّهِ فِرْيَانًا آلِهَةً بَدَّلُوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ {28}

<sup>31</sup> Al Kafi – H 14512



**[46:22] They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones. [46:23] He said: The knowledge is only with Allah, and I deliver to you the Message with which I am sent, but I see you are a people who are ignorant. [46:24] So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful Punishment, [46:25] Destroying everything by the Command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We Recompense the guilty people. [46:26] And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the Communications of Allah, and that which they mocked encompassed them. [46:27] And certainly We Destroyed the towns which are around you, and We Repeat the Communications that they might turn. [46:28] Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.**

علي بن إبراهيم: ثم حكى الله قوم عاد: قالوا أ جئتنا لتأفكنا، أي تزيلنا بكذبك عما كان يعبد آبائنا: فأنتا بما تعدنا، من العذاب إن كنت من الصادقين، و كان نبيهم هود (عليه السلام)، و كانت بلادهم كثيرة الخير خصبة، فحبس الله عنهم المطر سبع سنين حتى أجدبوا، و ذهب خيرهم من بلادهم، و كان هود يقول لهم ما حكى الله في سورة هود: استغفروا ربكم ثم توبوا إليه، إلى قوله تعالى: و لا تتولوا مجرمين «1» فلم يؤمنوا، و عتوا،

Ali Bin Ibrahim –

‘Then Allah<sup>azwj</sup> Speaks about the people of Aad **[46:22] They said: Have you come to us to turn us away from our gods** i.e., take us away by your lies from what our forefathers used to worship; **then bring us what you threaten us with**, from the Punishment **if you are of the truthful ones**. Their Prophet<sup>as</sup> was Hud<sup>as</sup>, and their cities were abundantly fertile, and Allah<sup>azwj</sup> Withheld the rains from them for seven years until they became barren, and their goodness went away from their cities. And Hud<sup>as</sup> used to say to them what Allah<sup>azwj</sup> has Said in Surah Hud<sup>as</sup> **[11:52] Ask Forgiveness of your Lord, then turn to Him; He will Send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty**. But they did not believe and became arrogant’.

فأوحى الله إلى هود (عليه السلام): أنه يأتيهم العذاب في وقت كذا و كذا ريح فيها عذاب أليم، فلما كان ذلك الوقت، نظروا إلى سحابة، قد أقبلت، ففرحوا و قالوا: هذا عارض ممطرنا الساعة بمطر، فقال لهم هود: بل هو ما استعجلتم به.

So Allah<sup>azwj</sup> Revealed unto Hud<sup>as</sup>: ‘The Punishment will come upon them at such and such a time **a blast of wind in which is a painful Punishment**. So when it was that time, they looked towards the clouds which were approaching, so they were overjoyed and said, ‘**This is a cloud which will give us rain** this very moment. Hud<sup>as</sup> said to them **Nay! It is what you sought to hasten on**.

في قوله تعالى: فأنتا بما تعدنا إن كنت من الصادقين. ريح فيها عذاب أليم تدمر كل شيء بأمر ربها، فلفظه عام و معناه خاص، لأنها تركت أشياء كثيرة لم تدمرها، و انما دمرت ما لهم كله، فكان كما قال الله تعالى: فأصبحوا لا يرى إلبا مساكينهم، و كل هذه الأخبار من هلاك الأمم تخويف و تحذير لأمة محمد (صلى الله عليه و آله).

With regards to the Words of the High [46:22] **then bring us what you threaten us with, if you are of the truthful ones - a blast of wind in which is a painful Punishment [46:25] Destroying everything by the Command of its Lord.** So its wording is general, and its Meaning is particular, because it left many things which it did not destroy, but rather is Destroyed all what was for them. Thus it was what Allah<sup>azwj</sup> Said **so they became such that naught could be seen except their dwellings**, and all of this is the news from the destruction of the communities for frightening and cautioning the community of Muhammad<sup>saww</sup>.

وقوله تعالى: **وَ لَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنَا لَهُمْ سَمْعًا وَ أَبْصَارًا وَ أَفْئِدَةً، أَي قَدْ أَعْطَيْنَاهُمْ فَكْفَرُوا، فَ نَزَلَ بِهِم الْعَذَابُ، فَاحْذَرُوا أَنْ يَنْزَلَ بِكُمْ مَا نَزَلَ بِهِم.**

And the Words of the High [46:26] **And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts** i.e., these were Given to them but they denied, so the Punishment descended among them. So beware of it befalling you what befell them.

ثم خاطب الله تعالى قريشا: **وَ لَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الثُّرَى وَ صَرَفْنَا الْآيَاتِ، أَي بَيْنَا، وَ هِيَ بِلَادُ عَادَ وَ قَوْمُ صَالِحَ وَ قَوْمَ لُوطَ، ثُمَّ قَالَ اجْتِاجَا عَلَيْهِم: قَلُّوا لَا نَصْرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ فُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ أَي بَطَلُوا وَ ذَلِكَ إِفْكُهُمْ أَي كَذِبُهُمْ وَ مَا كَانُوا يَقْتُرُونَ.**

Then Allah<sup>azwj</sup> Addresses the Qureysh [46:27] **And certainly We Destroyed the towns which are around you, and We Repeat the Communications that they might turn**, i.e., explained (the Communications), and these were the cities of Aad and the people of Salih<sup>as</sup> and the people of Lot<sup>as</sup>. Then He<sup>azwj</sup> Said Argumentatively against them [46:28] **Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! They were lost to them; i.e., falsified and this was their lie and what they forged**.<sup>32</sup>

## VERSES 29 - 32

**وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ {29} قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ {30} يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ {31} وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ {32}**

**[46:29] And when We turned towards you a party of the Jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them). [46:30] They said: O our people! We have listened to a Book Revealed after Musa verifying that which is before it, Guiding to the Truth and to a right path: [46:31] O our people! Accept the Divine Caller and believe in Him, He will Forgive you of your faults and Protect you from a painful Punishment. [46:32] And whoever does not accept the Divine Caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.**

<sup>32</sup> تفسير القمي 2: 298

قال: قوله تعالى: وَ إِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ، إِلَى قَوْلِهِ تَعَالَى: فَلَمَّا قُضِيَ، أَي فَرَّغَ وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا إِلَى قَوْلِهِ تَعَالَى: أُولَئِكَ فِي ضَلَالٍ مُبِينٍ، فَهَذَا كُلُّهُ حِكَايَةٌ عَنِ الْجِنِّ، وَ كَانَ سَبَبُ نَزْوِلِهَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) خَرَجَ مِنْ مَكَّةَ إِلَى سَوَاقِ عَكَازٍ، وَ مَعَهُ زَيْدُ بْنُ حَارِثَةَ، يَدْعُو النَّاسَ إِلَى الْإِسْلَامِ، فَلَمْ يَجِبْهُ أَحَدٌ، وَ لَمْ يَجِدْ مِنْ يَقْبَلُهُ، ثُمَّ رَجَعَ إِلَى مَكَّةَ، فَلَمَّا بَلَغَ مَوْضِعًا [يُقَالُ] لَهُ: وَادِي مَجْنَةَ تَهَجَّدَ بِالْقُرْآنِ فِي جَوْفِ اللَّيْلِ،

(Ali Bin Ibrahim) said, 'Regarding the Words of the High [46:29] **And when We turned towards you a party of the Jinn who listened to the Quran** - up to His<sup>azwj</sup> Words [46:32] **these are in manifest error** – So all this is the story from the jinn. And the reason for its Revelation is that Rasool-Allah<sup>saww</sup> went out from Makkah to the market of Akaaz, and with him<sup>saww</sup> was Zayd Bin Haris, calling the people to Al-Islam, but not one person responded to him<sup>saww</sup>, nor did they find anyone who accepted it. Then he<sup>saww</sup> returned to Makkah. So when he<sup>saww</sup> reached a place called the Valley of Majnat, he<sup>saww</sup> Prayed Tahajjud in the middle of the night with the (recitation of) the Quran.

فَمَرَّ بِهِ نَفَرٌ مِنَ الْجِنِّ، فَلَمَّا سَمِعُوا قِرَاءَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، اسْتَمِعُوا لَهُ، فَلَمَّا سَمِعُوا قِرَاءَتَهُ، قَالَ بَعْضُهُمْ لِبَعْضٍ: أَنْصِتُوا، يَعْنِي اسْكُتُوا: فَلَمَّا قُضِيَ، أَي فَرَّغَ: وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ يَا قَوْمَنَا أُجِيبُوا دَاعِيَ اللَّهِ وَ آمِنُوا بِهِ، إِلَى قَوْلِهِ تَعَالَى: أُولَئِكَ فِي ضَلَالٍ مُبِينٍ،

A number of jinn passed by. So when they heard the recitation of Rasool-Allah<sup>saww</sup> they intently listened to it. After listening to his<sup>saww</sup> recitation they said to each other, 'Listen!' Meaning, maintain silence. **then when it was finished, they turned back to their people warning (them). [46:30] They said: O our people! We have listened to a Book Revealed after Musa verifying that which is before it, Guiding to the Truth and to a right path [46:31] O our people! Accept the Divine Caller and believe in Him** up to His<sup>azwj</sup> Words [46:32] **these are in manifest error.**

فَجَاءُوا إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، وَ أَسْلَمُوا وَ آمَنُوا، وَ عَلِمَهُمْ شَرَائِعَ الْإِسْلَامِ، فَأَنْزَلَ عَلَى نَبِيِّهِ قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ، السُّورَةَ كُلَّهَا، فَحَكَى [اللَّهُ] عَزَّ وَ جَلَّ قَوْلَهُمْ وَ ولى عليهم رسول الله (صلى الله عليه و آله) و كانوا يعودون إلى رسول الله (صلى الله عليه و آله) في كل وقت، فأمر رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) أن يعلمهم و يفقههم، فمنهم مؤمنون و كافرون و ناصبون، و يهود و نصارى و مجوس، و هم ولد الجان.

So they came to Rasool-Allah<sup>saww</sup>, and greeted and believed. And he<sup>saww</sup> taught them the Laws of Al-Islam. So it was revealed unto the Prophet<sup>saww</sup> [72:1] **Say: It has been revealed to me that a party of the Jinn listened**, the whole of the chapter (72). Thus Allah<sup>azwj</sup> Related their words, and Made Rasool-Allah<sup>saww</sup> the Guardian over them, and they used to regularly return to Rasool-Allah<sup>saww</sup> every time. So Rasool-Allah<sup>saww</sup> asked Amir-ul-Momineen<sup>asws</sup> that he<sup>asws</sup> should teach them and make them understand, for among them are Believers, and the Infidels, and Hostile ones, and Jews, and Christians, and Magians, and they are the children of the Jinn'.<sup>33</sup>

قال: وَ سَأَلَ الْعَالَمَ (عَلَيْهِ السَّلَامُ) عَنِ مَوْمِنِي الْجِنِّ أَيْ يَدْخُلُونَ الْجَنَّةَ؟ فَقَالَ: «لَا، وَ لَكِنَّ اللَّهَ حَظَائِرَ بَيْنَ الْجَنَّةِ وَ النَّارِ، وَ يَكُونُ فِيهَا مَوْمِنُو الْجِنِّ وَ فَسَاقُ الشَّيْخَةِ».

(Ali Bin Ibrahim) said,

<sup>33</sup> تفسير القمّي 2: 298

'And it was asked of the Knowledgeable one<sup>asws</sup> (العالم), about the Believer Jinns, would they be entering the Paradise?' So he<sup>asws</sup> said: 'No, but Allah<sup>azwj</sup> has hangars in between the Paradise and the Fire, in which will be the Believer Jinns and the immoral (فساق) Shias'.<sup>34</sup>

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، قال اليهودي: فإن هذا سليمان سخرت له الشياطين، يعملون له ما يشاء من محاريب و تماثيل. قال له علي (عليه السلام): «لقد كان كذلك. و لقد أعطي محمد (صلى الله عليه و آله) أفضل من هذا، إن الشياطين سخرت لسليمان و هي مقيمة على كفرها، و سخرت لنبوة محمد (صلى الله عليه و آله) الشياطين بالإيمان،

Al-Tabarsy in Al-Ihtijaj,

(Who has narrated) from Amir-ul-Momineen<sup>asws</sup>, and a Jews has asked him<sup>asws</sup>, 'So this is Suleyman<sup>as</sup>, the devils were made to be subservient to him<sup>as</sup>. He<sup>as</sup> made them work whatsoever he<sup>as</sup> desired, from the niches and the sculptures'. Ali<sup>asws</sup> said; 'Such was the case. And Muhammad<sup>saww</sup> has been Given higher than that. The devils were subservient to Suleyman<sup>as</sup>, and this was established upon their infidelity, whilst the devils were made subservient to the Prophet-hood of Muhammad<sup>saww</sup>, with the belief'.<sup>35</sup>

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

'Surely, Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup> as a Mercy to the Worlds. So He<sup>azwj</sup> Sent him<sup>saww</sup> to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him<sup>saww</sup> for Prophet-hood, and Honoured him<sup>saww</sup> by His<sup>azwj</sup> Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذبح عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him<sup>saww</sup>, and believe in him<sup>saww</sup> was the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup> Ali<sup>asws</sup> bin Abu Talib<sup>asws</sup>, and his<sup>saww</sup> uncle Abu Talib<sup>asws</sup> used to defend him<sup>saww</sup> and prevent (the enemies) from him<sup>saww</sup> and he<sup>asws</sup> was a shield between the infidels of Qureish and him<sup>saww</sup>, so that they do not frightened him<sup>saww</sup> or hurt him<sup>saww</sup>, and ordered him<sup>saww</sup> to preach the Message of his<sup>saww</sup> Lord<sup>azwj</sup>.<sup>36</sup>

حدثنا احمد بن محمد عن علي بن الحكم عن مالك بن عطية عن ابي حمزة الثمالي قال كنت استأذن علي ابي جعفر عليه السلام فقيل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لي فدخلت عليه فقلت جعلت فداك هذا زمان بنى امية وسيفهم يقطر دما فقال لي يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يسألوننا عن معالم دينهم.

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:

<sup>34</sup> تفسير القمي 2: 300

<sup>35</sup> الاحتجاج: 222

<sup>36</sup> Kitaab Sulaym Bin Qays Al Hilali – H 26

'I asked for permission to see Abu Ja'far<sup>asws</sup>. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him<sup>asws</sup>. I said to him, 'May I be sacrificed for you<sup>asws</sup>, these are the times of the Clan of Umayya<sup>a</sup>, and their swords are dripping with blood.' He<sup>asws</sup> said to me: 'O Abu Hamza, this is a delegation from our<sup>asws</sup> Shiah from among the Jinn who came to us<sup>asws</sup> to learn their religion.<sup>37</sup>

## VERSE 33

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {33} وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ ۗ وَرَبَّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {34} فَاصْبِرْ ۖ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ بَلَاغٌ ۗ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ {35}

**[46:33] Have they not considered that Allah, Who created the skies and the earth and was not tired by their Creation, is able to give life to the dead? Aye! He has Power over all things. [46:34] And on the Day when those who disbelieve shall be brought before the Fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the Punishment, because you disbelieved. [46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with and do not seek to hasten for them (their doom). On the Day that they shall see what they are Promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be Destroyed except the transgressing people?**

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن بن كثير، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): إن أول وصي كان على وجه الأرض هبة الله شيث بن آدم، و ما من نبي مضى إلا وله وصي، و كان جميع الأنبياء مائة ألف نبي و عشرين ألف نبي، منهم خمسة أولو العزم: نوح، و إبراهيم، و موسى، و عيسى، و محمد (عليهم السلام).

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The first successor<sup>as</sup> who was upon the face of the earth was Hibbatullah Shees Bin Adam<sup>as</sup>. And there is none from the past Prophet<sup>as</sup> except that there was a successor<sup>as</sup> for him<sup>as</sup>. And the total of the Prophets were one hundred thousand Prophets<sup>as</sup>, and twenty thousand Prophets<sup>as</sup>, from whom five were the Determined Ones (أولو العزم) – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup> and Isa<sup>as</sup> and Muhammad<sup>saww</sup>.

و إن علي بن أبي طالب (عليه السلام) كان هبة الله لمحمد (صلى الله عليه وآله) و ورث علم الأوصياء و علم من كان قبله، أما إن محمدا (صلى الله عليه وآله) ورث علم من كان قبله من الأنبياء و المرسلين.

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was the Hibtullah of Muhammad<sup>saww</sup>, and the inheritor of the Knowledge of the successors<sup>as</sup>, and the Knowledge of the ones who were before him<sup>asws</sup>. But rather, Muhammad<sup>saww</sup> inherited the Knowledge of the ones who were before him<sup>saww</sup> from the Prophets<sup>as</sup> and the Rasools<sup>as</sup>.

<sup>37</sup> Basaair Al Darajaat P 2 CH 18 H 3

على قائمة العرش مكتوب: حمزة أسد الله و أسد رسوله و سيد الشهداء، و في ذؤابة العرش: علي أمير المؤمنين، فهذه حجتنا على من أنكر حقنا، و جدد ميراثنا، و ما منعنا من الكلام و أمامنا اليقين، فأبي حجة تكون أبلغ من هذا؟».

Upon the Columns of the Throne it is Inscribed – “Hamza is a Lion of Allah<sup>azwj</sup> and a lion of Rasool-Allah<sup>saww</sup> and a Chief of the Martyrs”. And in the front of the Throne it is Inscribed – “Ali<sup>asws</sup> is Amir-ul-Momineen”. So this is our<sup>asws</sup> proof against the one who denies our<sup>asws</sup> rights, and fights against our<sup>asws</sup> inheritance. And we are not being prevented from speaking and in front of us<sup>asws</sup> is the conviction. So which proof is more informative than this’.<sup>38</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن سماعة ابن مهران، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ؟ فقال: «نوح و إبراهيم و موسى و عيسى و محمد (صلوات الله عليهم)».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Ibn Mahran, who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic [46:35] Therefore bear up patiently as did the Determined Ones from the Rasools bear up with?’ So he<sup>asws</sup> said: ‘Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup> and Muhammad<sup>saww</sup>’.

قلت: كيف صاروا أولي العزم؟ قال: «لأن نوحا بعث بكتاب و شريعة، و كل من جاء بعد نوح أخذ بكتاب نوح و شريعته و مناهجه، حتى جاء إبراهيم (عليه السلام) بالصحف و بعزيمة ترك كتاب نوح لا كفرا به، فكل نبي جاء بعد إبراهيم (عليه السلام) أخذ بشريعة إبراهيم و مناهجه و بالصحف، حتى جاء موسى بالتوراة و شريعته و مناهجه و بعزيمة ترك الصحف،

I said, ‘How did they<sup>as</sup> become the Determined Ones (أولي العزم)?’ He<sup>asws</sup> said: ‘Because Noah<sup>as</sup> was Sent with a Book and a Law, and everyone who came after Noah<sup>as</sup> took to the Book of Noah<sup>as</sup> and his<sup>as</sup> Law, and his<sup>as</sup> agenda, until Ibrahim<sup>as</sup> came with the Parchment and resolved to leave the Book of Noah<sup>as</sup>, not out of rejection of it. So the Prophets<sup>as</sup> who came after Ibrahim<sup>as</sup> took to the Law of Ibrahim<sup>as</sup> and his<sup>as</sup> Agenda by the Parchment, until Musa<sup>as</sup> came with the Torah, and his<sup>as</sup> Law and his<sup>as</sup> Agenda, and resolved to leave the Parchment.

فكل نبي جاء بعد موسى (عليه السلام) أخذ بالتوراة و بشريعته و مناهجه، حتى جاء المسيح (عليه السلام) بالإنجيل و بعزيمة ترك شريعة موسى و مناهجه، فكل نبي جاء بعد المسيح (عليه السلام) أخذ بشريعته و مناهجه حتى جاء محمد (صلى الله عليه و آله)، فجاء بالقرآن و بشريعته و مناهجه، فحلاله حلال إلى يوم القيامة، و حرامه حرام إلى يوم القيامة، فهؤلاء أولو العزم من الرسل (عليهم السلام)».

So the Prophets<sup>as</sup> who came after Musa<sup>as</sup> took to the Torah and his<sup>as</sup> Law and his<sup>as</sup> Agenda, until the Messiah<sup>as</sup> came with the Evangel, and resolved to leave the Law of Musa<sup>as</sup> and his<sup>as</sup> Agenda. So the Prophets<sup>as</sup> who came after the Messiah<sup>as</sup> took to his<sup>as</sup> Law and his<sup>as</sup> Agenda until Muhammad<sup>saww</sup> came. So he<sup>saww</sup> came with the Quran, and with his<sup>saww</sup> Law, therefore his<sup>saww</sup> Permissible is permissible until the Day of Judgement, and his<sup>saww</sup> Prohibition is prohibited until the Day of Judgement. So these<sup>as</sup> are the Determined One (أولو العزم) from the Rasools<sup>as</sup>.<sup>39</sup>

<sup>38</sup> الكافي 1: 175 / 2.

<sup>39</sup> الكافي 2: 14 / 2.

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ حَفْصِ الْمُؤَدِّنِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَتَبَ . . . . وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ النَّاجِيَةُ إِنَّ أُمَّ اللَّهَ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَنْبَغُ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَدَى كَثِيرًا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn Faddal from Hafs al-Mu'Adhdhin from Abu Abdullah<sup>asws</sup> as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

(Abu Abdullah<sup>asws</sup>) wrote – 'And there is no Might with us<sup>asws</sup> or with you except by Him<sup>azwj</sup>. So, fear Allah<sup>azwj</sup>, O group of saved people, that Allah<sup>azwj</sup> will Complete for you what He<sup>azwj</sup> has Granted you with, for the matter will not be complete until He<sup>azwj</sup> Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah<sup>azwj</sup>, a lot of painful words.

فَتَصْبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَنْدِلُوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمْ الضَّمِيمَ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظِمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَدَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرُمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكْذِبُوكُمْ بِالْحَقِّ وَ يُعَادُوكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah<sup>azwj</sup> and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah<sup>azwj</sup> Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مَصْدَاقُ ذَلِكَ كُلُّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) عَلَى نَبِيِّكُمْ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكْذِبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah<sup>azwj</sup> which Jibraeel<sup>as</sup> Descended with upon your Prophet<sup>saww</sup>, getting your Prophet<sup>saww</sup> to hear the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).”** Then He<sup>azwj</sup> Said: **“[35:4] And if they call you a liar, truly messengers before you were called liars”.**

فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَكَمُ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and the Messengers<sup>as</sup> from before him<sup>saww</sup>, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah<sup>azwj</sup> regarding them<sup>asws</sup> whom Allah<sup>azwj</sup> Created for Himself<sup>azwj</sup> in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah<sup>azwj</sup> that He<sup>azwj</sup> Created them in the origin and the ones whom Allah<sup>azwj</sup> has

Named in His<sup>azwj</sup> book in His<sup>azwj</sup> Words: “[28:41] **And We made them Imams who call to the fire**”.<sup>40</sup>

في روضة الواعظين للمفيد (ره) وقيل للنبي صلى الله عليه واله: كم ما بين الدنيا والآخره: قال: غمضة عين، قال الله عزوجل: كأنهم يوم يرون ما يوعدون لم يلبثوا الا ساعة من نهار بلاغ

In Rowzat Al-Waizeen of Al-Mufeed –

‘And it was said to the Prophet<sup>saww</sup>, ‘How much is there in between the world and the Hereafter?’ He<sup>saww</sup> said: ‘The blink of an eye. Allah<sup>azwj</sup> Mighty and Majestic Said [46:35] **On the Day that they shall see what they are Promised they shall be as if they had not tarried save an hour of the day**’.<sup>41</sup>

---

<sup>40</sup> Al Kafi – H 14449 (Extract)

<sup>41</sup> Tafseer Noor Al Saqalayn – CH 46 H 49