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## CHAPTER 32

## AL-SAJDAH

## (30 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة السجدة في كل ليلة جمعة أعطاه الله تعالى كتابه بيمينه، و لم يحاسبه بما كان منه، و كان من رفقاء محمد و أهل بيته (عليهم الصلاة و السلام)».

Ibn Babuwayh, by his chain from Al-Hassan, from Al-Husayn Bin Abu Al-A'la, who has said from

Abu Abdullah<sup>asws</sup> has said: 'The one who recites *Surah Al-Sajdah* during every Friday night (the Eve of Thursday: as the night comes before the day in Lunar calendar), Allah<sup>azwj</sup> the High would Give him his Book in his right hand, and would not Reckon him with what was from it, and he would be from the friends of Muhammad<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household'.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فكأنما أحيا ليلة القدر، و من كتبها و جعلها عليه أمن الحمى، و وجع الرأس، و وجع المفاصل».

And from Kahwas Al-Quran – It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (32), so it would be as if he has stayed awake in the Night of Pre-destination (ليلة القدر). And the one, who writes it and makes it to be with him, would be safe from fever, headaches, and pain of the joints'.<sup>2</sup>

## VERSES 1 - 3

الم {1} تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {2} أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَأْتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ {3}

**[32:1] Alif Lam Meem [32:2] The Revelation of the Book, there is no doubt in it, is from the Lord of the Worlds [32:3] Or are they saying he has forged it? But, it is the Truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction**

علي بن إبراهيم: الم تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ أَي لَا شَكَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ، أَمْ يَقُولُونَ افْتَرَاهُ، يَعْنِي قَرِيشًا، يَقُولُونَ: هَذَا كَذِبُ مُحَمَّدٍ، فَرَدَّ اللَّهُ عَلَيْهِمْ، فَقَالَ: بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَأْتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ.

Ali Bin Ibrahim –

<sup>1</sup> ثواب الأعمال: 110

<sup>2</sup> (خواص القرآن)

**[32:1] Alif Lam Mim [32:2] The Revelation of the Book, there is no doubt in it, is from the Lord of the Worlds [32:3] Or are they saying he has forged it?** Meaning, Qureysh are saying that this is a lie of Muhammad<sup>saww</sup>. So Allah<sup>azwj</sup> Rebutted them Saying **But, it is the Truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction**.<sup>3</sup>

## VERSE 4

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ {4}

**[32:4] Allah is He Who Created the skies and the earth and what is between them in six days, and Established upon the Throne; There is not for you besides Him, any guardian or any intercessor, will you not then mind?**

عَنْهُ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَمَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَفِي يَوْمِ الْأَحَدِ وَالْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَخَلَقَ أَقْوَاتَهُمَا فِي يَوْمِ الثَّلَاثَاءِ وَخَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَخَلَقَ أَقْوَاتَهُمَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>asws</sup> saying that: 'Allah<sup>azwj</sup> Created the good on the day of Sunday, and He<sup>azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and that is the Statement of the Mighty and Majestic: **[32:4] Allah is He Who Created the skies and the earth and what is between them in six days.**<sup>4</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'The one who alleges that Allah<sup>azwj</sup> is from something, or within something, or upon something, so it is entirely 'فقد كفر' (he has blasphemed)<sup>5</sup>.

## VERSE 5

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ {5}

**[32:5] He Regulates the affair from the sky to the earth; then shall it ascend to Him in a Day the measure of which is a thousand years of what you count**

<sup>3</sup> تفسير القمي 2: 167.

<sup>4</sup> Al Kafi - 14565

<sup>5</sup> الكافي 1: 9/99.

علي بن إبراهيم: يعني الأمور التي يدبرها، و الأمر و النهي الذي أمر به، و أعمال العباد، كل هذا يظهر يوم القيامة، فيكون مقدار ذلك اليوم ألف سنة من سني الدنيا.

Ali Bin Ibrahim –

Meaning the affairs which He<sup>azwj</sup> Regulates, and the Commandments and the Prohibitions which He<sup>azwj</sup> Commands for, and the deeds of the servants, all these would become apparent on the Day of Judgement. So the measurement of that Day would be of a thousand years from the years of the world'.<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيُبَاسِ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئاً إِلَّا أَعْطَاهُ فَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا عَلَيْهَا فَإِنَّ لِلْقِيَامَةِ خَمْسِينَ مَوْقِعاً كُلُّ مَوْقِعٍ مِقْدَارُهُ أَلْفُ سَنَةٍ ثُمَّ تَلَا فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah<sup>asws</sup> said: 'When one of you wish to have whenever one like (to ask) from his Lord<sup>azwj</sup> and He<sup>azwj</sup> would Give it to him, he should remove his hopes from all the people, but should not have any hope for himself except from Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Remembrance.

So when Allah<sup>azwj</sup> Knows that to be in his heart, never would he ask for anything but it would be Given to him. So take account of your selves before Accounting is taken against you, for on the Day of Judgement there will be fifty pausing stations, with each stop being of the measurement of a thousand years (of the world)'. Then he<sup>asws</sup> recited: "[32:5] in a day the measure of which is a thousand years of what you count".<sup>7</sup>

## VERSE 6

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {6}

**[32:6] That is the Knower of the Hidden and the apparent, the Mighty the Merciful**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ، فقال: «الغيب ما لم يكن، و الشهادة ما قد كان».

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Sa'albat Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[32:6] That is the Knower of the Hidden and the apparent**, so he<sup>asws</sup>

<sup>6</sup> تفسير القمي 2: 168.

<sup>7</sup> Al Kafi – H 14556

said: 'The hidden – is what has not happened, and the apparent is what has already happened'.<sup>8</sup>

## VERSES 7 - 9

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ {7} ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ {8} ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {9}

**[32:7] Who Made good everything that He Created, and He Began the creation of the human from clay [32:8] Then Allah Made his progeny from an extract of a despised fluid [32:9] Then Completed him and Breathed into him of His Spirit, and Made for you the ears and the eyes and the hearts; little is it that you give thanks for**

علي بن إبراهيم: قوله: الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ، قال: هو آدم (عليه السلام) ثُمَّ جَعَلَ نَسْلَهُ أي ولده مِنْ سُلَالَةٍ، و هي الصفوة من الطعام و الشراب مِنْ مَاءٍ مَهِينٍ قال: النطفة المنية ثُمَّ سَوَّاهُ أي استحاله من نطفة إلى علقة، و من علقة إلى مضغة، حتى نفخ فيه الروح.

Ali Bin Ibrahim –

His<sup>azwj</sup> Words **[32:7] Who Made good everything that He Created, and He Began the creation of the human from clay**, said, 'He<sup>as</sup> is Adam<sup>as</sup> **[32:8] Then He Made his progeny** i.e., his<sup>as</sup> children **from an extract** and it is the clean food and water **of a despised fluid** the seed of the semen **[32:9] Then Completed him** i.e., from the seed to a clot, and from a clot to a lump of flesh, until He<sup>azwj</sup> **Breathed into him of His Spirit**.<sup>9</sup>

## VERSES 10 & 11

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ {10} قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {11}

**[32:10] And they are saying: What! When we have become lost in the earth, shall we then be in a new creation? But, they are disbelievers in the meeting of their Lord [32:11] Say: The Angel of death who is Allocated to you shall cause you to die, then to your Lord you shall be returning**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت ملكا من الملائكة بيده لوح من نور، لا يلتفت يمينا و لا شمالا، مقبلا عليه، كهيئة الحزين، فقلت: من هذا، يا جبرئيل؟ فقال: هذا ملك الموت، مشغول في قبض الأرواح. فقلت: أدنني منه- يا جبرئيل- لأكلمه. فأدنانني منه، فقلت له: يا ملك الموت، أكل من مات، أو هو ميت فيما بعد أنت تقبض روحه؟ قال: نعم. قلت: و تحضرهم بنفسك؟»

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hisham,

'Abu Abdullah<sup>asws</sup> has said that Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> was Ascended to the sky, I<sup>saww</sup> saw an Angel from the Angels in whose hand was a Tablet of Light. He

<sup>8</sup> معاني الأخبار: 146.

<sup>9</sup> تفسير القمي: 2: 167.

was neither turning to his right, nor to his left, looking towards it as if he was in grief. So I<sup>saww</sup> said: 'Who is this, O Jibrael<sup>as</sup>?' So he<sup>as</sup> said: 'This is the Angel of Death, occupied with the capturing of the souls'. So I<sup>saww</sup> said: 'Take me<sup>saww</sup> closer to him – O Jibrael<sup>as</sup> - so that I<sup>saww</sup> may speak with him'. So he<sup>as</sup> took me<sup>saww</sup> closer to him. I<sup>saww</sup> said to him: 'O Angel of Death, do you take (the soul of) the one who dies, or he dies after you take his soul?' He said, 'Yes'. I<sup>saww</sup> said: 'And you are present with them yourself?'

قال: نعم، فما الدنيا كلها عندي، فيما سخرها الله لي و مكنني منها، إلا كالدرهم في كف الرجل يقلبه كيف يشاء، و ما من دار في الدنيا إلا و أدخلها في كل يوم خمس مرات، و أقول إذا بكى أهل البيت على ميتهم: لا تكبوا عليه، فإن لي إليكم عودة و عودة، حتى لا يبقى منكم أحد.

He said, 'Yes, so all the world is with me, regarding what Allah<sup>azwj</sup> has Made to be subservient to me and Enabled me from it, except like the Dirham in the palm of the man, he turns it how he so desires to. And there is none from the houses in the world, except that I enter it five times every day, and I say when the people of the house weep upon their dead: 'Do not weep upon him, for they are for me, and you will all be returning and returning, until there does not remain a single one among you'.

فقال رسول الله (صلى الله عليه و آله): كفى بالموت طامة، يا جبرئيل. فقال جبرئيل: ما بعد الموت أطم و أعظم من الموت».

Rasool-Allah<sup>saww</sup> said: 'The death is sufficient as a plague, O Jibrael<sup>as</sup>'. So Jibrael<sup>as</sup> said: 'What is after death, a plague greater than the death'.<sup>10</sup>

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، عن علي بن عقبة، عن أسباط بن سالم مولى أبان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، يعلم ملك الموت بقبض من يقبض؟ قال: «لا، إنما هي صكاك تنزل من السماء: اقبض نفس فلان بن فلان».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Ali Bin Uqba, from Asbaat Bin Saalim, a slave of Abaan who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>saww</sup>! Does the Angel of Death know which soul he will be capturing (in advance)?' The Imam<sup>asws</sup> said: 'No. But rather, it is a count, which descends from the sky: 'Capture the soul of so and so'.<sup>11</sup>

ابن شهر آشوب: في حديث عن رسول الله (صلى الله عليه و آله)، قال: «يا أبا ذر، لما أسري بي إلى السماء مررت بملك جالس على سرير من نور، على رأسه تاج من نور، إحدى رجليه في المشرق و الاخرى في المغرب، و بين يديه لوح ينظر فيه، و الدنيا كلها بين عينيه، و الخلق بين ركبتيه، و يده تبلغ المشرق و المغرب، فقلت: يا جبرئيل، من هذا؟ فما رأيت من ملائكة ربي جل جلاله أعظم خلقا منه.

Ibn Shehr Ashub,

In a Hadeeth from Rasool-Allah<sup>saww</sup> having said: 'O Abu Dahrr<sup>ar</sup>! When I<sup>saww</sup> was Ascended to the sky, I<sup>saww</sup> passed by an Angel seated upon a bed of Light. On his head was a crown of Light. One of his legs was in the east, and the other in the west, and between his hands was a Tablet in which he was looking into. And the world, all

<sup>10</sup> تفسير القمي 2: 168.

<sup>11</sup> الكافي 3: 21 / 255.

of it was in front of his eyes, and the creatures between his knees, and his hands reached the east and the west. So I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>, who is this, for who would have not seen an Angel of my<sup>saww</sup> Lord<sup>azwj</sup> of a greater creation than him'.

قال: هذا عزرائيل ملك الموت اذن فسلم عليه، فدنوت منه، فقلت: سلام عليك، حبيبي ملك الموت. فقال: و عليك السلام يا أحمد. و ما فعل ابن عمك علي بن أبي طالب؟ فقلت: و هل تعرف ابن عمي؟ قال: و كيف لا أعرفه؟ فإن الله جل جلاله و كلني بقبض الأرواح ما خلا روحك و روح علي بن أبي طالب، فإن الله يتوفاكما بمشيئته.

He<sup>as</sup> said: 'This is Azraeel, the Angel of Death'. I<sup>saww</sup> approached, he greeted, so I<sup>saww</sup> said: 'Peace be upon you, my<sup>saww</sup> beloved Angel of Death'. So he said: 'And peace be upon you<sup>saww</sup> O Ahmad<sup>saww</sup>. And how is your<sup>saww</sup> cousin<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' So I<sup>saww</sup> said: 'And you<sup>saww</sup> know my<sup>saww</sup> cousin<sup>asws</sup>?' He replied: 'And how can I not know him<sup>asws</sup>? Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty has Allocated me to capture the souls except for your<sup>saww</sup> soul and the soul of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for Allah<sup>azwj</sup> will make both of you<sup>asws</sup> to pass away by His<sup>azwj</sup> Desire'.<sup>12</sup>

وسئل رسول الله صلى الله عليه واله كيف يتوفى ملك الموت المؤمن؟ فقال: ان ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من المولى، فيقوم هو و أصحابه لا يدنو منه حتى يبدء بالتسليم ويبشره بالجنة.

And Rasool-Allah<sup>saww</sup> was asked, 'How does the Angel of Death cause the believer to die?' So he<sup>saww</sup> said: 'The Angel of Death pauses near the Believer like the pausing of a humble slave in front of his master. So him, and his companions stand by and do not approach him to begin the extraction (of his soul) until they give him the good news of the Paradise'.<sup>13</sup>

## VERSES 12 - 14

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ {12} وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {13} فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ<sup>ط</sup> وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ {14}

**[32:12] If only you could see when the guilty shall hang down their heads in the Presence of their Lord: Our Lord! We have seen and we have heard, so Send us back, we will do righteous deeds; (now) we are certain [32:13] And if We had so Desired, We would have Given to every soul its Guidance, but the Word from Me was True: I will Fill Hell with the Jinn and people together [32:14] So taste, because you forgot the meeting of this Day of yours; surely We Forsake you; and taste the eternal Punishment for what you had been doing**

علي بن إبراهيم، قال: قوله: وَ لَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَ سَمِعْنَا فِي الدنیا و لم نعمل به فَارْجِعْنَا إِلَى الدنیا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ وَ لَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا، قال: لو شئنا أن نجعلهم كلهم معصومين لقدرنا.

Ali Bin IBrahim said,

<sup>12</sup> المناقب 2: 236.

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 32 H 22

'His<sup>azwj</sup> Words [32:12] **If only you could see when the guilty shall hang down their heads in the Presence of their Lord: Our Lord! We have seen and we have heard** (back) in the world, and we will not act by it. So Return us to the world **we will do righteous deeds; (now) we are certain [32:13] And if We had so Desired, We would have Given to every soul its Guidance.** Had We so Desired, We would have Made all of them infallible, it was in Our Power.

قال: قوله: فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ أَي تَرَكْنَاكُمْ.

He said, 'His<sup>azwj</sup> Words [32:14] **So taste, because you forgot the meeting of this Day of yours; surely We Forsake you** i.e., you neglected it (remembrance)'.<sup>14</sup>

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

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

From one of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> regarding the Words of the High [50:16] **And We created the human being, and We know what his mind suggests to him,** he<sup>asws</sup> said: 'He is the first one'.

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

And he<sup>asws</sup> said regarding the Words of the High [50:27] **His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error,** he<sup>asws</sup> said: 'He is Zufer, and these are the Verses up to the Words of the High [50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more? is regarding the two of them and regarding the followers of these two, and they would be rightfully deserving of it'.<sup>15</sup>

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد، قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني، فبم تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقا يملأ بهم الجنة

Ali Bin Ibrahim (Tafseer Qummi), said,

'This is a question, because Allah<sup>azwj</sup> Promised the Fire that He<sup>azwj</sup> would Fill it. So the Fire would be filled, and He<sup>azwj</sup> will Say to it [50:30] **We will say to Hell: Are you filled up? And it will say: Are there any more?** Upon the limit of the questioning, i.e., it is nor regarding the increase. So the Paradise will say: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Promised the Fire that You<sup>azwj</sup> will Fill it, and Promised me that You<sup>azwj</sup> will Fill me. So what would You<sup>azwj</sup> be Filling me with and You<sup>azwj</sup> have Filled the Fire?' On that Day Allah<sup>azwj</sup> would Create creatures by whom He<sup>azwj</sup> will Fill the Paradise'.

<sup>14</sup> تفسير القمي 2: 168

<sup>15</sup> تأويل الآيات 2: 1/608



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

Abu Abdullah<sup>asws</sup> said: 'Blessings for the ones who do not see the worries of the world and its grief'.<sup>16</sup>

## VERSES 15 – 17

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ {15} تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {16} فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {17}

**[32:15] But rather, only they believe in Our Signs who, when they are reminded of these, fall down in prostration and Glorify the Praise of their Lord, and they are not arrogant [32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope, and from what We have Given them, they are spending [32:17] So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing**

الشيخ بإسناده عن الحسن بن محمد بن سماعة، قال: حدثني ابن رباط، عن ابن مسكان، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «جاء رجل إلى رسول الله (صلى الله عليه و آله)، فقال: يا رسول الله، أخبرني عن الإسلام: أصله، و فرعه، و ذروته، و سنامه. فقال: أصله الصلاة، و فرعه الزكاة، و ذروته و سنامه الجهاد في سبيل الله تعالى.

Al-Sheykh, by his chain, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibn Rabaat, from Ibn Muskaan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man came to Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Inform me about Al-Islam – Its origin, and its branch, and its peak, and its hump'. So he<sup>saww</sup> said: 'Its origin is the Prayer, and its branch is the Zakat, and its peak and its hump is the Jihaad in the Way of Allah<sup>azwj</sup> the High'.

قال: يا رسول الله، أخبرني عن أبواب الخير. قال: الصيام جنة ، و الصدقة تذهب الخطيئة، و قيام الرجل في جوف الليل يناجي ربه». ثم قال: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

He said, 'O Rasool-Allah<sup>saww</sup>! Inform me about the doors of the goodness'. He<sup>saww</sup> said: 'The Fasting is protection, and the Charity pushes away the sins, and the standing of the man in the middle of the night whispering to his Lord<sup>azwj</sup>'. Then he<sup>saww</sup> said: '**[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope, and from what We have Given them, they are spending**'.<sup>17</sup>

ابن بابويه في (الفقيه) بإسناده: عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، فقال: «لعلك ترى أن القوم لم يكونوا ينامون؟» فقلت: الله و رسوله أعلم.

Ibn Babuwayh in Al-Faqeeh, by his chain, from Abu Ubeyda Al-Haza'a,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[32:16] Their sides forsake their beds**, so he<sup>asws</sup> said: 'Perhaps you

<sup>16</sup> تفسير القمّي 2: 326

<sup>17</sup> التهذيب 2: 958 /242

think that the people would not be going to sleep?’ So I said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> know’.

فقال: «لا بد لهذا البدن أن تريحه حتى يخرج نفسه، فإذا خرج نفسه استراح البدن، و رجعت الروح فيه، و فيه قوة على العمل، فإنما ذكرهم الله تعالى، فقال: تَنَجَّافِي جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) و أتباعه من شيعتنا، ينامون أول الليل، فإذا ذهب ثلث «2» الليل، أو ما شاء الله، فزعدوا إلى ربهم راهبين راغبين طامعين فيما عنده،

So he<sup>asws</sup> said: ‘It is inevitable for this body that it should get relief until its spirit comes out. So when its spirit comes out, the body find rest, and the soul returns into it, and in it is the strength to work. So Allah<sup>azwj</sup> the High Reminded it, so He<sup>azwj</sup> Said **[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope.** It was Revealed regarding Amir-ul-Momineen<sup>asws</sup>, and the ones who follow him<sup>asws</sup> from our<sup>asws</sup> Shias. They are sleeping in the first part of the night. So when a third of the night passes by, or whatever Allah<sup>azwj</sup> so Desires, they resort to their Lord<sup>azwj</sup>, regularly, wishing, hopeful regarding what is in His<sup>azwj</sup> Presence.

فذكرهم الله عز و جل في كتابه لنبيه (صلى الله عليه و آله)، و أخبره بما أعطاهم، و أنه أسكنهم في جواره، و أدخلهم جنته، و أمن خوفهم، و سكن روعتهم».

So Allah<sup>azwj</sup> Mighty and Majestic has Mentioned them in His<sup>azwj</sup> Book to His<sup>azwj</sup> Prophet<sup>saww</sup>, and informed him<sup>saww</sup> of what He<sup>azwj</sup> has Given them, and that He<sup>azwj</sup> would be Settling them in His<sup>azwj</sup> Nearness, and Entering them into His<sup>azwj</sup> Paradise, and Secure them from their fears, and calm them’.

قلت: جعلت فداك، إذا أنا قمت آخر الليل، أي شيء أقول إذا قمت؟ قال: «قل: الحمد لله رب العالمين، و إله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور. فإنك إذا قلتها ذهب عنك رجس الشيطان و وساوسه إن شاء الله تعالى».

I said, ‘May I be sacrificed for you<sup>asws</sup>! When I stand at the end part of the night, which thing should I be saying when I stand?’ He<sup>asws</sup> said:

‘الحمد لله رب العالمين، و إله المرسلين، الحمد لله الذي يحيي الموتى، و يبعث من في القبور’

‘The Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds, and the God of the Messengers. The Praise is due to Allah<sup>azwj</sup> Who Revives the death, and Resurrects the ones who are in the graves’. So when you say it, the uncleanness (doubt) of the Satan<sup>la</sup> and his<sup>la</sup> whisperings would go away from you, if Allah<sup>azwj</sup> so Desires it’.<sup>18</sup>

الشيخ في (أماليه): بإسناده، قال: قال الصادق (عليه السلام)، في قوله: تَنَجَّافِي جُنُوبُهُمْ عَنِ الْمَضَاجِعِ،

قال: «كانوا لا ينامون حتى يصلوا العتمة».

Al-Sheykh in his Amaali, by his chain, said,

<sup>18</sup> من لا يحضره الفقيه 1: 1394 /305.

'Al-Sadiq<sup>asws</sup> said regarding His<sup>azwj</sup> Words [32:16] ***Their sides forsake their beds:*** 'They did not use to sleep until the arrival of twilight'.<sup>19</sup>

أحمد بن محمد بن خالد البرقي: عن أبيه، و الحسن بن علي بن فضال، جميعاً، عن علي بن النعمان، عن الحارث بن محمد الأحول، عن حدثه، عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالوا: «قال رسول الله (صلى الله عليه و آله)، لعلي: يا علي، إني لما أسري بي، رأيت في الجنة نهراً أبيض من اللبن، و أحلى من العسل، و أشد استقامة من السهم، فيه أبريق عدد النجوم، على شاطئه قباب الياقوت الأحمر و الدر الأبيض، فضرب جبرئيل (عليه السلام) بجناحيه إلى جانبه فإذا هو مسكة ذفرة.

Ahmad Bin Muhammad Khalid Al-Barqy, from his father, and Al-Hassan Bin Ali Bin Fazaal, altogether, from Ali Bin Al-No'man, from Al-Haaris Bin Muhammad Al-Ahowl, from the one narrated it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'When I<sup>saww</sup> was Ascended with, I<sup>saww</sup> saw in the Paradise, a River whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel<sup>as</sup> flapped his<sup>as</sup> wings to its side, so it was Musk'.

ثم قال: و الذي نفس محمد بيده، إن في الجنة لشجراً يتصفق بالتسبيح، بصوت لم يسمع الأولون و الآخرون مثله يثمر ثمراً كالرمان، تلقى الثمرة إلى الرجل فيشقها عن سبعين حلة، و المؤمنون على كراسي من نور، و هم الغر المحجلون، أنت إمامهم يوم القيامة، على الرجل منهم نعلان شراكهما من نور، يضيء أمامهم حيث شاءوا من الجنة،

Then he<sup>saww</sup> said: 'By the One is Whose Hand is the soul of Muhammad<sup>saww</sup>, in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit it place for the man from seventy curtains, and the Believers would be upon the chairs of Light, honourable, resplendent faced. You<sup>asws</sup> are their Imam<sup>asws</sup> on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

فبيناهم كذلك إذا أشرفت عليه امرأة من فوقه، تقول: سبحان الله- يا عبد الله- أما لنا منك دولة؟ فيقول: من أنت؟ فتقول: أنا من اللواتي قال الله تعالى: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

So between that, when a woman emerges from above him, she would be saying, 'Glory be to Allah<sup>azwj</sup> – O servant of Allah<sup>azwj</sup> – is there no state for us, from you?' So he would be saying: 'Who are you?' So she would be saying, 'I am from these women for whom Allah<sup>azwj</sup> the High Says [32:17] ***So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing***'.

ثم قال: و الذي نفس محمد بيده، إنه ليحيئه كل يوم سبعون ألف ملك يسمونه باسمه و اسم أبيه».

Then he<sup>saww</sup> said: 'By the One in Whose hand is the soul of Muhammad<sup>saww</sup>, there come seventy thousand Angels naming him by his name and the name of his father'.<sup>20</sup>

<sup>19</sup> الأمالى 1: 300

<sup>20</sup> المحاسن: 172 / 180.

وسبب ذلك ما ذكره الطوسي (ره) في أماليه: بإسناده، عن جابر بن عبد الله (ره) قال: قال رسول الله صلى الله عليه وآله لعلي: يا علي ألا ابشرك؟ ألا أمنحك؟ قال: بلى يا رسول الله. قال: خلقت أنا وأنت من طينة واحدة، فضلت منها فضلة فخلق الله منها شيعتنا، فإذا كان يوم القيامة يدعى الناس بأمهاتهم إلا شيعتك فإنهم يدعون بأبائهم لطيب مولدهم

And the reason for that is what has been mentioned by Al-Toosi in his Amaali, from Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Shall I<sup>saww</sup> give you<sup>asws</sup> good news? Shall I<sup>saww</sup> assure you<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> said: 'I<sup>saww</sup> and you<sup>asws</sup> have been Created from one clay. So from it are the merits, which are there. So Allah<sup>azwj</sup> Created our<sup>asws</sup> Shias from it. So when it will be the Day of Judgement the people would be called with their mothers except for your<sup>asws</sup> Shias. They would be called with their fathers due to their good birth'.<sup>21</sup>

الحسين بن سعيد في كتاب (الزهد): عن محمد بن الحصين، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق بيده جنة لم يرها غيره، و لم يطلع عليها مخلوق، تفتح للرب تبارك و تعالى كل صباح، فيقول: ازدادي طيباً، ازدادي ريحاً. و تقول: قد أفلح المؤمنون، و هو قول الله تبارك و تعالى: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ».

Al-Husayn Bin Saeed in the book Al-Zohad, from Muhammad Bin Al-Haseyn, from Abu Baseer,

'Abu Abdullah<sup>asws</sup> has said: 'Allah<sup>azwj</sup> Created by His<sup>azwj</sup> Hand, a Garden which no one else has seen it, and the creatures have not been notified of it. The Lord<sup>azwj</sup> Blessed and High Opens it every morning, so it says: 'Increase my goodness, and increase my aroma'. And it says 'The Believers have succeeded'. And these are the Words of Allah<sup>azwj</sup> Blessed and High [32:17] **So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing**'.<sup>22</sup>

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

The Book Al-Jannat Wa Al-Naar,

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

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

<sup>21</sup> Taweel Al Ayaat AL Zaahira – CH 32 H 2

<sup>22</sup> الزهد: 278 /102.

So she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah<sup>azwj</sup> has Mentioned in the Quran [50:35] **They have therein what they wish and with Us is more yet.** So he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. So there is no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

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

Then another one with a beautiful face would emerge, and more aromatic than the first one, so she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah<sup>azwj</sup> has Mentioned in the Quran [32:17] **So no soul knows what is hidden for it of that which will delight the eyes; a Recompense for what they had been doing**'.<sup>23</sup>

## VERSES 18 - 20

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ {18} أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوِي نُزُلًا بِمَا كَانُوا يَعْمَلُونَ {19} وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ {20}

**[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal [32:19] As for those who believe and do righteous deeds, for them are the Gardens for accommodation; an entertainment for what they had been doing [32:20] And as for those who transgress, their abode is the Fire; whenever they desire to exit from it they shall be returned into it, and it will be said to them: Taste the Punishment of the Fire which you were belying**

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن يسار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه)، في حديث احتجاج علي (عليه السلام) على أهل الشورى يذكر فضائله، و ما جاء فيه على لسان رسول الله (صلى الله عليه و آله)، و هم يسلمون له ما ذكره، و أنه مختص بالفضائل دونهم، إلى أن قال علي (عليه السلام): «فهل فيكم أحد أنزل الله تعالى فيه: أ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ إلى آخر ما اقتض الله تعالى من خير المؤمنين، غيري؟» قالوا: اللهم لا.

Al-Sheykh in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Al-Hassan Ali Bin Zakariyya Al-Aasamy, from Ahmad Bin Ubeydullah Al-Ghadady, from Al-Rabi'e Bin Yasaar, from Al-Amsh, from Saalim Bin Abu Al-Ja'ad,

It has been narrated by Abu Dharr<sup>ar</sup>, in a Hadeeth of the argumentation of Ali<sup>asws</sup> against the people of the consultation, mentioning his<sup>asws</sup> merits, and what has come upon the tongue of Rasool-Allah<sup>saww</sup>, and they submitted to him<sup>asws</sup> of what he<sup>asws</sup> mentioned, and that he<sup>asws</sup> had been specialised for these merits besides them, until

<sup>23</sup> الاختصاص: 352

Ali<sup>asws</sup> said: 'So is there among you anyone regarding whom Allah<sup>azwj</sup> the High Revealed **[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal** up to the end of what Allah<sup>azwj</sup> the High Related from the news of the Believers, apart from me<sup>asws</sup>?' They said, 'Our Allah<sup>azwj</sup>, no'.<sup>24</sup>

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، قال: «و ذلك أن علي بن أبي طالب (عليه السلام) و الوليد بن عقبة بن أبي معيط تشاجرا، فقال الفاسق الوليد بن عقبة بن أبي معيط: أنا- و الله- أبسط منك لسانا، و أحد منك سنانا، و أمثل منك حشوا في الكتيبة.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal** He<sup>asws</sup> said: 'And that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, 'By Allah<sup>azwj</sup>, I am more refined than you<sup>asws</sup> in language, and one with you<sup>asws</sup> in age, and similar to you<sup>asws</sup> in kneeling (being steadfast) in the battalion'.

قال علي (عليه السلام): اسكت، فإنما أنت فاسق، فأنزل الله: أَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ فَهوَ علي بن أبي طالب (عليه السلام) وَ أَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ قِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تُكذِّبُونَ.»

Ali<sup>asws</sup> said: 'Be silent, for you are a transgressor!' So Allah<sup>azwj</sup> Revealed **[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal [32:19] As for those who believe and do righteous deeds, for them are the Gardens for accommodation; an entertainment for what they had been doing** So he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> **[32:20] And as for those who transgress, their abode is the Fire; whenever they desire to exit from it they shall be returned into it, and it will be said to them: Taste the Punishment of the Fire which you were belying'**.<sup>25</sup>

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضره، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبيرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> and a group of the companions of Muawiya in his presence. So Al-Hassan<sup>asws</sup> said: 'And as for you, O Waleed Bin Uqba, what I<sup>asws</sup> accuse you for is that you hate Ali<sup>asws</sup>, and that he<sup>asws</sup> whipped you eighty lashes for consuming wine, and your father was killed at his<sup>asws</sup> hand on the Day of Badr. Or how insulting can it be (for you) that Allah<sup>azwj</sup> has Named you as an evil doer (فاسقا) but has Named him<sup>asws</sup> as a Believer in ten Verses from the Quran!

<sup>24</sup> الأمالي 2: 159.

<sup>25</sup> تفسير القمي 2: 170.

و هو قول الله عز و جل: أ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، و قوله عز و جل: إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوهَا عَلَى مَا فَعَلْتُمْ نَادِمِينَ، و ما أنت و ذكر قریش، و إنما أنت ابن عالج، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[32:18] Is the one who was a Believer like the one who was a transgressor? They are not equal.** And the Words of the Mighty and Majestic **[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done,** and what are you and the mention of the Qureysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'

و أما زعمك أنا قتلنا عثمان، فو الله ما استطاع طلحة و الزبير و عائشة أن يقولوا ذلك لعلي بن أبي طالب (عليه السلام)، فكيف تقوله أنت؟ و لو سألت أمك: من أبوك؟ إذ تركت ذكوان فألصقتك بعقبة بن أبي معيط، اكتسبت بذلك عند نفسها سناء و رفعة، مع ما أعد الله لك، و لأبيك، و لأمك من العار و الخزي في الدنيا و الآخرة، و ما الله بظلام للعبيد.

And as for your allegation that we<sup>asws</sup> killed Usman, so by Allah<sup>azwj</sup>, Talha, and Al-Zubeyr, and Ayesha did not have the ability to say that to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so how can you say it? And only if you had asked your mother, who your father was? She would have mentioned Zakwaan, so it would have confirmed (that it was) Uqba Bin Abu Mueet. She would have attained by that, with herself, an elevated status, along with what Allah<sup>azwj</sup> has Prepared for you, and for your father, and for your mother from the stigma and disgrace in the world and the Hereafter, and Allah<sup>azwj</sup> **[41:46] is not in the least unjust to the servants.**

ثم أنت- يا وليد- و الله، أكبر في الميلاد ممن تدعى له، فكيف تسب عليا (عليه السلام)؟! و لو اشتغلت بنفسك لتبينت نسبك إلى أبيك، لا إلى من تدعى له، و لقد قالت لك أمك: يا بني، أبوك الأم، و أخبث من عقبة».

Then you – O Waleed – by Allah<sup>azwj</sup>, the one whom you are being named by (as father) but there are greater (number involved) in the birth of yours, so how can you insult Ali<sup>asws</sup>? And had you been to ask her, she would reveal your kinship to your father, (surely) not the one who you are referred to (as a son), and for you, your mother has said : O son, your father is more wicked, and worse than an obstacle (in the way)<sup>26</sup>.

## VERSE 21

وَنُنذِرُهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ {21}

**[32:21] And We will Make them taste of the lower Punishment before the greater Punishment that perhaps they may be returning**

سعد بن عبد الله، قال: حدثنا 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)، قال: «ليس من مؤمن إلا و له قتلة و موة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-MunkhAl-Bin Jameel, from Jabir Bin Yazeed,

<sup>26</sup> الاحتجاج: 276

'Abu Ja'far<sup>asws</sup> has said: 'There is none from 'مؤمن' (the Believers) except that there would be for him a killing (martyredom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies would be resurrected until he is killed (martyred)'.

ثم تلو على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «كل نفس ذائقة الموت و منشورة»

Then Abu Ja'far<sup>asws</sup> Recited this Verse **[3:185] Every soul shall taste of death**, so he<sup>asws</sup> said: '**And would be Raised**'. I said, 'Your<sup>asws</sup> words 'And would be Raised', what is it?' He<sup>asws</sup> said: 'This is how Jibraeel<sup>as</sup> Descended with upon Muhammad<sup>saww</sup> **[3:185] Every soul shall taste of death and would be Raised**.

ثم قال: «ما في هذه الامة أحد، بر و لا فاجر، إلا و ينشر، فأما المؤمنون فينثرون إلى قرّة أعينهم، و أما الفجار فينثرون إلى خزى الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ؟».

Then he<sup>asws</sup> said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for 'المؤمنون' the Believers, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah<sup>azwj</sup> upon them. Have you not heard that Allah the High is Saying **[32:21] And We will Make them taste of the lower Punishment before the greater Punishment**.<sup>27</sup>

محمد بن العباس، قال: حدثنا علي بن حاتم، عن حسن بن محمد، بن عبد الواحد، عن حفص بن عمر بن سالم، عن محمد بن حسين بن عجلان، عن مفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ لَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ، قال: «الأدنى: غلاء السعير، و الأكبر: المهدي (عليه السلام) بالسيف».

Muhammad Bin Al-Abbas, from Ali Bin Haatim, from Hassan Bin Muhammad, Bin Abdul Wahid, from Hafs Bin Umar Bin Salim, from Muhammad Bin Husayn Bin Ajlaan, from Mufazzal Bin Umar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[32:21] And We will Make them taste of the lower Punishment before the greater Punishment**, said: 'The lower (Punishment) – expensive travel (from this world by death), and the greater (Punishment upon being resurrected after death) – Al-Mahdi<sup>asws</sup> with the sword'.<sup>28</sup>

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن زيد، عن أبي عبد الله (عليه السلام)، قال: «العذاب الأدنى: دابة الأرض».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Saalih, from Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The lower Punishment – (Upon the Nasibis) is the Walker of the earth (دابة الأرض)'. (Amir Ul Momineen<sup>asws</sup>).<sup>29</sup>

الشيباني في (نهج البيان)، قال: روي عن جعفر الصادق (عليه السلام): «أن الأدنى: القحط، و الجذب، و الأكبر: خروج القائم المهدي (عليه السلام) بالسيف في آخر الزمان».

<sup>27</sup> مختصر بصائر الدرجات: 17

<sup>28</sup> تأويل الآيات: 2 / 444 / 6

<sup>29</sup> تأويل الآيات: 2 / 444 / 7



Al-Shaybani, in Nahj Al-Bayaan, said,

'It has been reported from Ja'far Al-Sadiq<sup>asws</sup> that: 'The lower (Punishment) – the drought and the sterility (the death). And the greater (Punishment) – Coming out of Al-Mahdi<sup>asws</sup> with the sword at the end of the times (Nasibis being killed)'.<sup>30</sup>

## VERSES 22 - 24

وَمَنْ أَظْلَمُ مِمَّنْ دُكِرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا<sup>ع</sup> إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ {22} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مَرْيَةٍ مِنْ لِقَائِهِ<sup>ع</sup> وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ {23} وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا<sup>ع</sup> وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24}

**[32:22] And who is more unjust than he who is reminded of the Signs of his Lord, then he turns away from them? Surely We will be Exactng Revenge from the guilty [32:23] And We Gave the Book to Musa, so be not in doubt concerning the receiving of it, and We Made it to be a Guide for the Children of Israel [32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs**

ثم قال علي بن إبراهيم: حدثنا حميد بن زياد، قال: حدثنا محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «الأنمة في كتاب الله إمامان: إمام عدل، و إمام جور، قال الله: وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لا بأمر الناس، يقدمون أمر الله قبل أمرهم، و حكم الله قبل حكمهم،

Then Ali Bin Ibrahim said, 'Muhammad Bin Ziyad narrated to us, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The Imams in the Book of Allah<sup>azwj</sup> are two (types of) Imams – A just Imam<sup>asws</sup>, and a tyrannous imam. Allah<sup>azwj</sup> Says **[32:24] And We Made of them Imams to Guide by Our Command** not by the commands of the people. They<sup>asws</sup> place the Commands of Allah<sup>azwj</sup> before their<sup>asws</sup> commands, and the Judgements of Allah<sup>azwj</sup> before their<sup>asws</sup> judgements.

قال: وَ جَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ يقدمون أمرهم قبل أمر الله، و حكمهم قبل حكم الله، و يأخذون بأهوائهم خلافا لما في كتاب الله».

He<sup>azwj</sup> Says **[28:41] And We Made them Imams who call to the Fire, and on the Day of Judgement they shall not be assisted** who are placing their commands before the Commands of Allah<sup>azwj</sup>, and their judgements before the Judgements of Allah<sup>azwj</sup>, and they are taking to their desires in opposition to what is in the Book of Allah<sup>azwj</sup>.<sup>31</sup>

وعنه، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام) - في حديث - عن رسول الله (صلى الله عليه و آله): «فصبر رسول الله (صلى الله عليه و آله) في جميع أحواله، ثم بشر بالأنمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوقِنُونَ».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafz Bin Ghayaas,

<sup>30</sup> نهج البيان 3: 232 «مخطوط»

<sup>31</sup> تفسير القمي 2: 170.

(It has been narrated) from Abu Abdullah<sup>asws</sup> – in a Hadeeth – from Rasool-Allah<sup>saww</sup>, said: ‘Rasool-Allah<sup>saww</sup> observed patience in all of his<sup>saww</sup> situations. Then he<sup>saww</sup> gave the good news of the Imams<sup>asws</sup> from his<sup>saww</sup> Family, and characterised them<sup>asws</sup> with the patience. So he<sup>azwj</sup> Said **[32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs**.<sup>32</sup>

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن علي ابن هلال الأحمسي، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر محمد بن علي (صلوات الله عليهم)، قال: «نزلت هذه الآية في ولد فاطمة (عليها السلام) خاصة: وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بآيَاتِنَا يُوقِنُونَ.»

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al-Saqafy, from Ali Ibn Hilal Al-Ahmasy, from Al-Hassan Bin Wahab Al-Abasy, from Jabir Al-Ju'fy,

‘Abu Ja’far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> has said: This Verse was Revealed especially for the sons<sup>asws</sup> of Syeda Fatima<sup>asws</sup> [32:24] And We Made of them Imams to Guide by Our Command when they were patient, and they were certain of Our Signs.<sup>33</sup>

## VERSES 25 - 30

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {25} أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا يَسْمَعُونَ {26} أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ {27} وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ {28} قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ {29} فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ {30}

**[32:25] Surely your Lord will Decide between them on the Day of Judgement regarding what they were differing in [32:26] Does it not point out to them how many We Destroyed from the generations who were going about in their abodes? Most surely there are Signs in this; so are they not listening? [32:27] Do they not see that We Drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; so are they not seeing it? [32:28] And they are saying: When will this victory take place, If you are truthful? [32:29] Say: On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited [32:30] Therefore turn away from them and wait, surely they too are waiting**

علي بن إبراهيم، في قوله: أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ، قال: الأرض الخراب، و هو مثل ضربه الله في الرجعة و القائم (عليه السلام)، فلما أخبرهم رسول الله (صلى الله عليه و آله) بخبر الرجعة، قالوا: متى هذا الفتح إن كنتم صادقين؟ و هي معطوفة على قوله: وَ لَنَذِيقَنَّكَ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ، فقالوا: متى هذا الفتح إن كنتم صادقين؟ فقال الله: قُلْ لَهُمْ، يَا مُحَمَّد: يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ فَأَعْرِضْ عَنْهُمْ يَا مُحَمَّد وَ انْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ.

Ali Bin Ibrahim,

<sup>32</sup> تفسير القمي 1: 197

<sup>33</sup> تأويل الآيات 2: 444/8، شواهد التنزيل 1: 454/625.

regarding His<sup>azwj</sup> Words **[32:27] Do they not see that We Drive the water to a land having no herbage**, said, 'The spoilt land, and it is an example Struck by Allah<sup>azwj</sup> regarding the Return (الرجعة) and Al-Qaim<sup>asws</sup>. So when Rasool-Allah<sup>saww</sup> informed them of the news of the Return (الرجعة), they said **[32:28] When will this victory take place, If you are truthful?** And this is joined to His<sup>azwj</sup> Words **[32:21] And We will Make them taste of the lower Punishment before the greater Punishment [32:28] And they are saying: When will this victory take place, If you are truthful?** So Allah<sup>azwj</sup> Said: "Say to them O Muhammad<sup>saww</sup>! **[32:29] On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited [32:30] Therefore turn away from them and wait, surely they too are waiting**'.<sup>34</sup>

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ابن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز وجل: **قُلْ يَوْمَ الْقِيَامَةِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ**. قال: «يوم الفتح، يوم تفتح الدنيا على القائم (عليه السلام)، لا ينفع أحدا تقرب بالإيمان ما لم يكن قبل مؤمنا، و بهذا الفتح موقنا، فذلك الذي ينفعه إيمانه، و يعظم عند الله قدره و شأنه، و تزخرف له يوم القيامة و البعث جنانه، و تحجب عنه نيرانه، و هذا أجر الموالين لأمر المؤمنين (عليه السلام)، و لذريته الطيبين (عليهم السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Ibn Daraaj who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[32:29] Say: On the Day of the victory, their belief of those who disbelieved (before) will not profit them, nor will they be Respited**, he<sup>asws</sup> said: 'The Day of the victory, is the Day the world would be opened up for Al-Qaim, and it shall not benefit anyone who will come closer to the belief if he had not been a Believer before.

And by this victory, he would be certain of, so for it shall benefit his belief. And his value and importance is great in the Presence of Allah<sup>azwj</sup>, and the Day of Judgment and the Resurrection would be decorated for his heart, and the Fire would be veiled from him. And this is the Recompense of the one in the Wilayah of Amir-ul-Momineen<sup>asws</sup> and his<sup>asws</sup> goodly descendants'.<sup>35</sup>

<sup>34</sup> تفسير القمي 2: 171

<sup>35</sup> تأويل الآيات 2: 445 / 9