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CHAPTER 39

AL-ZUMAR

(75 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن هارون بن خارجة، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الزمر استخفاء من لسانه، أعطاه الله شرف الدنيا والآخرة، وأعزه بلا مال ولا عشيرة حتى يهابه من يراه، وحرم جسده على النار، وبنى له في الجنة ألف مدينة، في كل مدينة ألف قصر، في كل قصر مائة حوراء، وله مع هذا عينان تجريان، وعينان نضاختان وجنتان مدهامتان، و حور مقصورات في الخيام، و ذواتا أفنان، و من كل فاكهة زوجان».

Ibn Babuwayh, by his chain, from Haroun Bin Kharjat,

‘Abu Abdullah^{asws} having said: ‘The one who recites *Surah Al-Zumar* (Chapter 39) would be light-tongued. Allah^{azwj} would Give him nobility in the world as well as in the Hereafter, and Honour him without wealth and without family to the extent that he would be held in awe by anyone who looks at him, and Prohibit his body upon the Fire, and Build for him a thousand cities in the Paradise. In every city would be a thousand castles; in every castle would be one hundred Houries. Along with this, there would be for him [55:50] **two fountains flowing**, and [55:66] **two springs gushing forth**, and [55:62] **two Gardens [55:64] Both, plush green in foliage**, and [55:72] **Houries confined to the pavilions**, and [55:48] **Having two branches**, and [55:52] **In both of them are two pairs of every fruit**.¹

و من (خواص القرآن)، روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة لم يبق نبي ولا صديق إلا صلوا واستغفروا له، و من كتبها و علقها عليه، أو تركها في فراشه، كل من دخل عليه أو خرج، أتى عليه بخير و شكره، و لا يزالون على شكره مقيمين أبدا تعظفا من الله عز و جل».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (39), there will not remain any Prophet^{saww}, nor a Truthful^{as}, except that he^{as} would send salutations upon him and seek Forgiveness for him. And the one who writes it and attaches it (Amulet) to himself, or leaves it in his bed, everyone who comes to him or goes out from him would praise him with goodness and appreciation, and would not cease to appreciate, remaining upon it forever in sympathy, from Allah^{azwj} Mighty and Majestic’.²

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال: من قرء سورة الزمر لم يقطع الله رجاءه، واعطاه ثواب الخائفين الذين خافوا الله تعالى.

In Majma Al-Bayan – Ubayy Bin Ka’ab,

¹ ثواب الأعمال: 112.

² (خواص القرآن)

The Prophet^{saww} has said: ‘The one who recites *Surah Al-Zumar* (39) Allah^{azwj} would not Cut-off his hopes, and Give him the Rewards of the Fearful who fear Allah^{azwj} the High’.³

VERSES 1 – 3

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {1} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {2} أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ {3}

[39:1] A Revelation of the Book from Allah, the Mighty, the Wise. [39:2] Surely We have Revealed to you the Book with the Truth, therefore worship Allah, being sincere to Him in the Religion [39:3] Indeed, for the Sake of Allah is the sincere Religion and those who take guardians besides Him, (saying), We do not worship them except that they may make us to be closer to Allah, Allah will Judge between them with regards to what they were differing in; surely Allah does not Guide the one who is an ungrateful liar.

الحميري: عن هارون بن مسلم، عن مسعدة بن زياد، قال: و حدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه و آله) قال: «إن الله تبارك و تعالى يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى. قال: فيقول الله تبارك و تعالى للملائكة: ادعوهم و ما كانوا يعبدون إلى النار، ما خلا من استنيت، فإن أولئك عنها مبعدون».

Al-Humeyri, from Haroun Bin Muslim, from Mas'adat Bin Ziyad who said,

‘Ja’far^{asws} narrated to me from his^{asws} father^{asws}, from Rasool-Allah^{saww} having said: ‘Allah^{azwj} Blessed and High will Bring, on the Day of Judgement, everything which was worshipped apart from Him^{azwj} – from the sun, or moon, or other than that. Then He^{azwj} will Ask every Human Being about what he used to worship. So everyone who worshipped other than Him^{azwj} would be saying, ‘Our Lord^{azwj}! We worshipped these in order to be brought closer to You^{azwj}’. So Allah^{azwj} Blessed and High would be Saying to the Angels: “Call them and what they used to worship, to the Fire, except for those who were exempted, for they were remote from it’.⁴

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ، فلم يعبد أحد من ولد إسماعيل صنما قط، و لكن العرب عبدت الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

‘A man came to Abu Abdullah^{asws} and asked him^{asws} about something, but he^{asws} did not answer him. So a man said to him, ‘This is because you are the son of your father, sons of those who worshipped the idols’. So he^{asws} said to him: ‘You are lying! Allah^{azwj} Commanded Ibrahim^{as} that he^{as} should encamp with Ismail^{as} at Makkah, so he^{as} did it. Ibrahim^{as} said **[14:35] My Lord! Make this city secure, and save me and my sons from worshipping idols. So no one from the sons of Ismail^{as}**

³ Tafseer Noor Al Saqalayn – CH 39 H 2

⁴ قرب الإسناد: 41

worshipped idols at all, but it was the Arabs who worshipped the idols. And the Clan of Ismail^{as} said, 'These would intercede for us in the Presence of Allah^{azwj}. So they blasphemed, but did not worship the idols'.⁵

VERSES 4 – 6

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ {4} خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ {5} خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ يَخْلُقَكُمْ فِي بَطُونٍ أُمَّهَاتِكُمْ خَلَقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَاتَىٰ تَصْرَفُونَ {6}

[39:4] If Allah Intended to take a son for Himself, He would have Chosen whatever He so Desires to from what He Created. Glory be to Him: He is Allah, the One, the Subduer [39:5] He Created the skies and the earth with the Truth; He Makes the night to roll on to the day and Makes the day to roll on to the night, and He has made the sun and the moon subservient; each one runs on to an Assigned term; Indeed He is the Mighty, the Forgiver [39:6] He has Created you from a single being, then Made from it, its pair, and He has Made descend for you from the cattle, eight pairs. He Creates you in the wombs of your mothers a creation after a creation in triple darkness; that is Allah your Lord, His is the Kingdom; there is no god but He; So how then are you turned away?

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الصَّخَّارِ اثْنَيْنِ وَ مِنَ الْمَعَزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الصَّخَّارِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرَ الصَّخَّارُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَحِلَّ لَهُمْ صَيْدَهَا وَ مِنَ الْمَعَزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجُ الْآخَرَ الطَّيْبِ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَحَاتِي وَ الْعَرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرَ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ عَرِقَتْ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah^{asws} has said: 'Noah^{as} carried eighty pairs in the ship about which Allah^{azwj} Mighty and Majestic has Said: **“[6:143] Eight in pairs – two of sheep and two of goats [6:144] And two of camels and two of cows”**. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.⁶

⁵ تفسير العياشي 2: 31 / 230

⁶ Al Kafi – H 14875

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، مما تأويله غير تنزيله، قال: «و أنزل لكم من الأنعام ثمانية أزواج، و قال: وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ {1}»، فإنزال ذلك خلقه».

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen^{asws}, from the explanation being other than its Revelation, said: 'And **[39:6] and He has Made descend for you from the cattle, eight pairs**, and Said **[57:25] and We have Sent down the iron, wherein is great violence**, so the 'descent', is its creation'.⁷

الطبرسي: عن أبي جعفر (عليه السلام): «ظلمة البطن، و ظلمة الرحم، و ظلمة المشيمة».

Al-Tabarsy,

'Abu Ja'far^{asws} (Regarding **[39:6] in triple darkness**), said: 'Darkness of the abdomen, and darkness of the womb, and darkness of the placenta'.⁸

في تهذيب الاحكام محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن العباس بن موسى الوراق عن يونس بن عبد الرحمان عن أبي جرير القمي قال: سألت العبد الصالح عليه السلام عن النطفة ما فيها من الدية وما في العلقة وما في المضغة المخلفة وما يقر في الارحام؟ قال: انه يخلق في بطن أمه خلقا من بعد خلق، يكون نطفة أربعين يوما ثم يكون علقة أربعين يوما، ثم مضغة أربعين يوما ففي النطفة أربعون دينارا، وفي العلقة ستون دينارا، وفي المضغة ثمانون دينارا، فإذا اكتسى العظام لحما ففيه مائة دينار، قال الله عزوجل: (ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين) فان كان ذكرا ففيه الدية وان كانت انثى ففيها الدية.

In Tehzeeb Al-Ahkaam – Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Abas Bin Musa Al-Waraq, from Yunus Bin Abdul Rahman, from Abu Jareer Al-Qummi who said,

'I asked Al-Abd Al-Salih^{asws} (7th. Imam^{asws}) about the sperm, what is the blood money compensation regarding it, and what is it with regards to the clot, and what is it with regards to the embryo formed and what occurs in the wombs?' He^{asws} said: **[39:6] He Creates you in the wombs of your mothers a creation after a creation.** It is a sperm for forty days, then becomes a clot for forty days, then embryo for forty days. So with regards to the sperm it is forty Dinars, and regarding the clot it is sixty Dinars, and regarding the embryo it is eighty Dinars. So when the bones attain flesh so it is one hundred Dinars. Allah^{azwj} Mighty and Majestic Says **[23:14], then We caused it to grow into another creation, so Blessed is Allah, the best of the Creators.** So if it was a male there is the blood money compensation with regards to it, and if it was a female, there is the blood money compensation with regards to it'.⁹

VERSE 7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

[39:7] If you disbelieve, so Allah is needless of you all; and He is not Pleased with disbelief being in His servants; and if you are appreciative, He is Pleased

⁷ الاحتجاج: 250.

⁸ مجمع البيان 8: 766.

⁹ Tafseer Noor Al Saqalayn – CH 39 H 8

with you; and no bearer of burden shall bear the burden of another; then to your Lord is your returning, so He will Inform you of what you had been doing; He is Aware of what is in the chests

أحمد بن محمد بن خالد البرقي: عن بعض أصحابنا، رفعه، في قول الله تبارك و تعالى: وَ لِنُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ أَعْلَمُكُمْ تَشْكُرُونَ، قال: «الشكر: المعرفة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from one of our companions, raising it with an unbroken chain,

regarding the Words of Allah^{azwj} Blessed and High [2:185] **and that you should extol the Greatness of Allah for His having Guided you and that you may give thanks**, he^{asws} said: 'The thanks – is the recognition (المعرفة).

و في قوله: وَ لَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَ إِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ، فقال: «الكفر هاهنا الخلاف، و الشكر: الولاية و المعرفة».

And regarding His^{azwj} Words [39:7] **and He is not Pleased with disbelief being in His servants; and if you are appreciative, He is Pleased with you**, so he^{asws} said: 'The 'disbelief' over here is the opposition, and the 'thanks' is the Wilayah and the recognition (المعرفة)¹⁰.

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني «4»، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عيد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'What would you^{asws} say regarding a Hadeeth which is being reported from Al-Sadiq^{asws} that, when Al-Qaim^{asws} comes out, he^{asws} would kill the descendants of the killers of Al-Husayn^{asws}, for the actions of their forefathers?' So he^{asws} said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ما معناه؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرق فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

So I said, 'And the Words of Allah^{azwj} Mighty and Majestic [39:7] **That no bearer of burden shall bear the burden of another**, what is its Meaning?' He^{asws} said: 'Allah^{azwj} is True in all of His^{azwj} Statements, but the descendants of the killers of Al-Husayn^{asws} would be pleased with the actions of their forefathers. And the one who is happy with a thing is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah^{azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{asws} would kill them when he^{asws} comes out, for them being pleased with the actions of their forefathers'.

¹⁰ المحاسن: 65 /149

قال: فقالت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I said to him^{asws}, 'With what thing will Al-Qaim^{asws} from you^{asws}, begin with?' He^{asws} said: 'He^{asws} will begin with the Clan of Shayba, and he^{asws} will cut off their hands, because they are thieves in the House of Allah^{azwj} Mighty and Majestic'.¹¹

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن أحمد بن هشام المكتب و عبد الله بن محمد الصائغ و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفسا إلا وسعها، و لا يكلفها فوق طاقتها، و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، و الله خالق كل شيء، و لا نقول بالجبر و لا بالتفويض، و لا يأخذ الله عز و جل البريء بالسقيم، و لا يعذب الله عز و جل الأبناء بذنوب الآباء فإنه قال في محكم كتابه: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ و قال عز و جل: وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ.

Ibn Babuwayh Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, and Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Abdullah Bin Muhammad Al-Sa'ig and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al-Amsh,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} who said regarding what was described to him^{asws} from the Laws of the Religion: 'Allah^{azwj} does not Burden a soul except to its capacity, and does not Burden it above its strength. And the actions of the servant are a creation Created in accordance to a measurement and not configured, and Allah^{azwj} is the Creator of everything. And we^{asws} are not saying with the compulsion, nor with the delegation, and Allah^{azwj} Mighty and Majestic does not Take the Created being with the sickness, nor does Allah^{azwj} Mighty and Majestic Punish the sons for the sins of the father, for He^{azwj} Said in the Decisive (Verses) of His^{azwj} Book **[39:7] That no bearer of burden shall bear the burden of another** and Allah^{azwj} Mighty and Majestic Said **[53:39] And that man shall have nothing but what he strives for.**

و الله عز و جل أن يعفو و أن يتفضل، و ليس له تعالى أن يظلم، و لا يفرض الله تعالى على عباده طاعة من يعلم أنه يغويهم و يضلهم، و لا يختار لرسالته، و لا يصطفي من عباده من يعلم أنه يكفر به و يعبد الشيطان دونه، و لا يتخذ على عباده إلا معصوما».

And for Allah^{azwj} is the Might and the Majesty that He^{azwj} would Excuse and Give preference, and it is not for the High that He^{azwj} should be unjust. And Allah^{azwj} the High has not Necessitated obedience of the servants, the ones whom He^{azwj} Knows that they would be erring and going astray, nor did He^{azwj} Choose them for His^{azwj} Message, nor Chose one from His^{azwj} servants whom He^{azwj} Knew that he would be denying it and worship the Satan apart from Him^{azwj}, nor did He^{azwj} Take anyone over the servants of His^{azwj} except if he^{asws} was Infallible (معصوما).¹²

¹¹ عيون أخبار الرضا (عليه السلام) 1: 273 / 5، علل الشرائع: 1 / 229، 1، ينابيع المودة: 424.

¹² التوحيد: 5 / 506، الخصال: 9 / 603.

VERSES 8 & 9

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ {8} أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

[39:8] And when harm touches the Human being he calls upon his Lord turning to Him frequently; then when He Makes him possess a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may lead (others) astray from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the Fire [39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord. Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَارِ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَصِيلِ إِنَّهُ كَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) عِنْدَهُ سَاحِرٌ فَكَانَ إِذَا مَسَّهُ الضَّرُّ يَعْنِي السُّعْمَ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ يَعْنِي تَائِبًا إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا يَقُولُ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ يَعْنِي الْعَافِيَةَ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ يَعْنِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ سَاحِرٌ وَ لِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ يَعْنِي إِمْرَتَكَ عَلَى النَّاسِ بِغَيْرِ حَقٍّ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ رَسُولِهِ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from hashaam Bin Saalim, from Ammaar Al-saabaty who said:

I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} the High: **[39:8] And when harm touches the Human being he calls upon his Lord turning to Him frequently**, he^{asws} said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah^{saww} as a sorcerer. And when distress afflicted him, meaning illness, he would call upon his Lord^{azwj}, turning to Him^{azwj} frequently, meaning penitently to Him^{azwj}, from what he used to say with regards to the Rasool Allah^{saww}. **then when He Makes him possess a favour from Him** meaning the restoration of health, **he forgets that for which he called upon Him before** meaning his asking for Forgiveness to Allah^{azwj} from what he used to say regarding the Rasool Allah^{saww} that he^{saww} was a sorcerer, and these are the Words of Allah^{azwj} Mighty and Majestic **Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the Fire**, meaning your influence which you have over the people with any right from Allah^{azwj} Mighty and Majestic or from His^{azwj} Rasool^{saww}.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيٍّ (عليه السلام) يُخْبِرُ بِحَالِهِ وَ فَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَ الَّذِينَ لَا يَعْلَمُونَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّهُ سَاحِرٌ كَذَابٌ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا تَأْوِيلُهُ يَا عَمَارُ .

He (the narrator) said: 'Then Abu Abdullah^{asws} said: 'Then Allah^{azwj} Mighty and Majestic Spoke Sympathetically with regards to Ali^{asws} Informing him^{asws} of his^{asws} situation, and his^{asws} merits in the Presence of Allah^{azwj} Blessed and High. So He^{azwj}

Said: **[39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord! Say: Are those who know that Muhammad is the Rasool Allah^{saww}, and those who do not know (saying) that Muhammad^{saww} is a lying sorcerer alike? But rather, it is the men of understanding who are mindful.** Then Abu Abdullah^{asws} said: 'This is its explanation, O Ammar'.¹³

حدثني أبو جعفر أحمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القسم بن سليمان عن جابر عن أبي جعفر عليه السلام في قول الله عز وجل قل هل يستوى الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب فقال نحن الذين نعلم و عدونا الذين لا يعلمون وشيعتنا أولو الألباب.

Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasam Bin Suleyman, from Jabir who narrated the following:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful,** said: 'We^{asws} are the ones^{asws} who know and our^{asws} enemies are the ones who do not know, and our^{asws} Shias are the ones who are the people of understanding.'¹⁴

في اصول الكافي بعض أصحابنا رفعه عن هشام بن الحكم قال: قال لي أبو الحسن موسى بن جعفر عليه السلام قال الحسن بن علي عليهما السلام: إذا طلبتم الحوائج فاطلبوها من أهلها، قيل: يابن رسول الله من أهلها؟ قال: الذين قص الله في كتابه و ذكرهم فقال: (إنما يتذكر أولوا الألباب) قال: هم أولوا العقول.

In Usool Al-Kafi – Some of the companions have raised it with an unbroken chain from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan^{asws} Musa^{asws} Bin Ja'far^{asws} said to me: 'Al-Hassan^{asws} Bin Ali^{asws} said: 'When you seek a need, so seek it from its rightful ones'. It was said, 'O son^{asws} of Rasool-Allah^{saww}! Who are its rightful ones^{asws}?' He^{asws} said: 'The ones^{asws} whose story Allah^{azwj} has Related in His^{azwj} Book, and Mentioned them, so He^{azwj} said **[39:9] But rather, it is the men of understanding who are mindful.** They are the ones^{asws} of the intellect'.¹⁵

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابه، رفعه، قال: قال رسول الله (صلى الله عليه وآله): «ما قسم الله للعباد شيئاً أفضل من العقل، فنوم العاقل أفضل من سهر الجاهل، وإقامة العاقل أفضل من شحوص الجاهل، ولا بعث الله نبياً ولا رسولا حتى يستكمل العقل، ويكون عقله أفضل من جميع عقول أمته،

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it with an unbroken chain, said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has not Distributed anything for His^{azwj} servants which is better than 'العقل' the intellect. So the sleep of the intellectual is higher than the wakefulness of the ignorant, and the standing (for Prayer) of the intellectual is higher than the restlessness of ignorant. And Allah^{azwj} did not Send a Rasool^{as} until he^{as} was of complete intellect, and Made his^{as} intellect to be higher than the intellects of the whole of his^{as} community.

¹³ Al Kafi – H 14694

¹⁴ Basaair Al Darajaat – P 1 CH 24 H 1

¹⁵ Tafseer Noor Al Saqalayn – CH 39 H 19

و ما يضر النبي (صلى الله عليه و آله) في نفسه أفضل من اجتهاد المجتهدين، و ما أدى العبد فرائض الله حتى عقل عنه، و لا يبلغ جميع العابدين، في فضل عبادتهم ما بلغ العاقل، و العقلاء هم أولو الألباب، الذين قال الله تعالى: **وَ مَا يَدَّكُرُ إِلَّا أُولُو الْأَلْبَابِ**».

And what the Prophet^{saww} held within himself^{saww} was better than the diligence of the diligent (اجتهاد المجتهدين), and the worshipper does not fulfil the obligations of Allah^{azwj} until he is of sound mind. And all of the worshippers do not reach the preference of the intellectual with regards to their worship. And the intellectuals, they are the ones of understanding for whom Allah^{azwj} the High Says [39:9] **But rather, it is the men of understanding who are mindful.¹⁶**

ابن شهر آشوب: عن النيسابوري في (روضة الواعظين)، أنه قال عروة بن الزبير: سمع بعض التابعين أنس بن مالك يقول: نزلت في علي (عليه السلام): **أَمْ مَنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا آيَةً**، قال الرجل: فأنتيت عليا (عليه السلام) وقت المغرب فوجدته يصلي و يقرأ القرآن إلى أن طلع الفجر، ثم جدد وضوءه، و خرج إلى المسجد، و صلى بالناس صلاة الفجر، ثم قعد في التعقيب إلى أن طلعت الشمس، ثم قصده الناس، فجعل يقضي بينهم إلى أن قام إلى صلاة الظهر، فجدد الوضوء، ثم صلى بأصحابه الظهر، ثم قعد في التعقيب إلى أن صلى بهم العصر، ثم كان يحكم بين الناس و يفتيهم إلى أن غابت الشمس.

Ibn Shehr Ashub, from Al-Neyshapouri, in Rowzat Al-Waizeen, from Urwat Bin Al-Zubeyr, from some of the Tabi'een, from Anas Bin Malik saying,

'It was Revealed regarding Ali^{asws} Safe is He who is obedient during the hours of the night, prostrating himself and standing – the Verse. The man said, 'I came up to Ali^{asws} at the time of Al-Maghrib, so I found him^{asws} Praying and reciting the Quran up to the break of dawn. Then he^{asws} renewed his^{asws} ablution, and went to the Masjid, and Prayed the Dawn Prayer with the people. Then he^{asws} sat regarding the advice up to the rising of the sun. Then the people went to him^{asws}, so he^{asws} judged between them until the established of the Midday Prayer. So he^{asws} renewed the ablution, then Prayed Al-Zohr with the people. Then he^{asws} sat regarding the advice until he^{asws} Prayed the Afternoon Prayer with them. Then he^{asws} judged between the people, and issued Verdicts for them until the sun set'.¹⁷

واتصل بأبي الحسن علي بن محمد العسكري (عليهما السلام) أن رجلا من فقهاء شيعة كلم بعض النصاب فأفحمه بحجته حتى أبان عن فضيخته، فدخل علي بن محمد (عليهما السلام) وفي صدر مجلسه دست عظيم منصوب، وهو قاعد خارج الدست، وبحضرته خلق - كثير - من العلويين وبني هاشم، فما زال يرفعه حتى أجلسه في ذلك الدست، وأقبل عليه فاشتد ذلك على أولئك الاشراف: فأما العلوية فأجلوه عن العتاب، وأما الهاشميون فقال له شيخهم: يابن رسول الله هكذا تؤثر عاميا على سادات بني هاشم من الطالبين والعباسيين؟ فقال (عليه السلام): إياكم وأن تكونوا من الذين قال الله تعالى فيهم: (ألم تر إلى الذين أتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون) أترضون بكتاب الله عزوجل حكما؟ قالوا: بلى.

Al-Hassan^{asws} Ali^{asws} Bin Muhammad^{asws} Al-Askari^{asws} received the news that a man of understanding from his^{asws} Shias had a discussion with a Nasibi^{la} and made him understand by his proofs until he was ashamed. He came to Ali^{asws} Bin Muhammad^{asws} and in the centre of the sitting, a great stage had been set-up, and he^{asws} was sitting away from the stage, and in his^{asws} presence were a lot of people from the dignitaries and the Clan of Hashim^{as}. He^{asws} brought him over to the stage and made him sit on it, and the dignitaries accepted this with scepticism and difficulty, but a Sheykh from the Clan of Hashim^{as} said: 'O son of Rasool-Allah^{saww}!

¹⁶ الكافي 1: 10 / 11.

¹⁷ مناقب ابن شهر آشوب 2: 124.

This is how you^{asws} are giving preference to an ordinary person over the progeny of the good ones from the Clan of Abbas?' He^{asws} said: 'Beware! Do not include yourself among those about whom Allah^{azwj} Says "**Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw**" – 3:23 Are you all happy with making the Book of Allah^{azwj} as an Order to you?' They said: 'Yes'.

قال: أليس الله تعالى يقول: (يا أيها الذين ءامنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجات)، فلم يرض للعالم المؤمن إلا أن يرفع على المؤمن غير العالم، كما لم يرض للمؤمن إلا أن يرفع على من ليس بمؤمن، أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تتكرون رفعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لافضل له من كل شرف في النسب.

He^{asws} asked: 'Has not Allah^{azwj} Said "**O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees**" – 58:11? Allah^{azwj} is not Pleased until you give preference to a believing scholar over a believer who is not a scholar, just like He^{azwj} is not Pleased until a believer is placed higher than the one who is not a believer. You tell me, has not Allah^{azwj} Said "**Allah will exalt those of you who believe, and those who are given knowledge, in high degrees**" – 58:11? Or has He^{azwj} Said that He^{azwj} will exalt those who are prestigious by their lineage in high degrees? Or has not Allah^{azwj} Said "**Say: Are those who know and those who do not know alike?**" – 39:9 Why do you disapprove the exalting of this one whom Allah^{azwj} has Exalted? He has defeated that particular Hostile One (Nasibi) by the Proofs^{asws} of Allah^{azwj}. This is higher than all the prestige of lineage'.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كنسبنا، وما زال منذ أول الاسلام يقدم الافضل في الشرف على من دونه.

The Abbasid said: 'O son of Rasool-Allah^{saww}! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابي بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبو الخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعا لمن ليس بهاشمي على هاشمي منكرًا فأنكروا على العباس ببعته لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزًا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He^{asws} said: 'Glory be to Allah^{azwj}! Did not Abbas pay allegiance to Abu Bakr and he was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab and he was a Hashimite and the father of the Caliphs and Umar my^{asws} enemy? Why was it that Umar included the distant ones of Qureish in the consultation council but did not include Abbas? And if my^{asws} exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr and the service provided by Abdullah Bin

Abbas to Umar after having paid allegiance to him. And if these are permissible then so is this one'. The Hashimite Sheikh became silent as if a stone was stuck in his throat'.¹⁸

VERSE 10

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ {10}

[39:10] Say: O my servants who believe! Fear your Lord; for the ones who do good in this world is good, and Allah's earth is spacious; But rather, it is the patient who will be paid back their Recompense without Reckoning

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة، يقوم عنق من الناس فيأتون باب الجنة فيضربونه، فيقال لهم: من أنتم؟ فيقولون: نحن أهل الصبر، فيقال لهم: على ما صبرتم؟ فيقولون: كنا نصبر على طاعة الله، و نصبر عن المعاصي، فيقول الله عز و جل: صدقوا أدخلوهم الجنة، و هو قول الله عز و جل: إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Ali-Fazl Bin Shazaan, altogether, from Ibn Abu Umeyr, from Hisham Bin Al-Hakam,

'Abu Abdullah^{asws} has said; 'When it will be the Day of Judgement, a group of people would stand up, who will come up to the Gate of the Paradise, and knock upon it. It would be said to them: 'Who are you all?' So they would be saying, 'We are the people of patience'. It would be said to them: 'Upon what did you bear patience?' So they would be saying, 'We were patient upon the obedience to Allah^{azwj}, and we were patient from being disobedience (committing sins)'. So Allah^{azwj} Mighty and Majestic will Say: "They speak the truth, enter them into the Paradise!" And these are the Words of Allah^{azwj} Mighty and Majestic **[39:10] But rather, it is the patient who will be paid back their Recompense without Reckoning**'.¹⁹

الشيخ في (أماله): بإسناد عن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام)، في كتابه إلى محمد بن أبي بكر و أهل مصر، قال (عليه السلام): «قد قال الله تعالى: يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ، فما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة».

Al-Sheikh, in his Amaali, by a chain from Abu Is'haq Al-Hamdany,

'Amir-ul-Momineen^{asws}, in his^{asws} letter to Muhammad Bin Abu Bakr and the people of Egypt, he^{asws} said: 'Allah^{azwj} has Said **[39:10] Say: O my servants who believe! Fear your Lord; for the ones who do good in this world is good, and Allah's earth is spacious; But rather, it is the patient who will be paid back their Recompense without Reckoning**, so, what Allah^{azwj} has Given them in the world, He^{azwj} would not Reckon them for it in the Hereafter'.²⁰

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 238

¹⁹ الكافي 2: 4 /60

²⁰ أمالي الطوسي 1: 25.

الطبرسي: روى العياشي بإسناده، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): إذا نشرت الدواوين، و نصبت الموازين، لم ينصب لأهل البلاء ميزان، و لم ينشر لهم ديوان، ثم تلا هذه الآية: إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ».

Al-Tabarsy – It has been reported from Al-Ayyashi, by his chain, from Abdullah Bin Sinan,

‘Abu Abdullah^{asws} having said that Rasool-Allah^{saww} said: ‘When the Registers (of deeds) will be Published, and the Scales will be Established, the Scale would be not Established for the people of the afflictions, and their Register would not be Published’. Then he^{saww} recited this Verse [39:10] **But rather, it is the patient who will be paid back their Recompense without Reckoning**.²¹

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن يعقوب، عن علي بن محمد، بإسناده، رفعه، قال: أتى علي بن أبي طالب (عليه السلام) يهودي، فقال: يا أمير المؤمنين، إني أسألك عن أشياء، إن أنت أخبرتني بها أسلمت، قال علي (عليه السلام): «سلي يا يهودي عما بدا لك، فإنك لا تصيب أحدا أعلم منا أهل البيت»

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Muhammad, raising it with an unbroken chain, said,

‘A Jew came up to Ali^{asws} Bin Abu Talib^{asws} and said, ‘O Amir-ul-Momineen^{asws}! I will ask you^{asws} about a few things. If you^{asws} inform me of these, I shall become a Muslim’. Ali^{asws} said: ‘Ask me^{asws}, O Jew, about whatsoever that comes to you, for you will never come to anyone more knowledgeable than us^{asws}, the People^{asws} of the Household’.

و ذكر مسائل اليهودي إلى أن قال اليهودي: و لم سميت الدنيا دنيا، قال علي (عليه السلام): «و إنما سميت الدنيا دنيا لأنها أدنى من كل شيء، و سميت الآخرة آخرة لأن فيها الثواب و الجزاء».

And (the narrator) mentioned the questions of the Jew up to the point where the Jew said, ‘And why is the world (الدنيا) called ‘world’ (Dunya)?’ Ali^{asws} said: ‘But rather, the world has been called ‘Dunya’ because it is the lowest (Adna) of everything, and the Hereafter has been called the ‘Hereafter’, because in it are the Rewards and the Recompense’.²²

وعنه: بإسناده، في حديث، عن يزيد بن سلام، عن رسول الله (صلى الله عليه وآله)، قال: قلت: أخبرني عن الدنيا، لم سميت الدنيا؟ قال: «إن الدنيا دنينة، خلقت من دون الآخرة، و لو خلقت مع الآخرة لم يفن أهلها كما لم يفن أهل الآخرة».

And from him, in a Hadeeth, from Yazeed Bin Salaam,

Rasool-Allah^{saww} replied when I asked: ‘Inform me about the world, why has it been called ‘Al-Dunya’ (الدنيا)?’ He^{saww} said: ‘The world is contemptible, Created separately from the Hereafter. And had it been Created with the Hereafter, its people would not have perished, just as the people of the Hereafter do not perish’.

قال: فأخبرني عن القيامة، لم سميت القيامة؟ قال: «لأن فيها قيام الخلق للحساب».

He said, ‘So inform me about the Day of Judgement, why is it called the Day of Standing?’ He^{saww} said: ‘Because, in it, the creatures would stand for the Reckoning’.

²¹ مجمع البيان 8: 767.

²² علل الشرائع: 1/1.

قال: فأخبرني لم سميت الآخرة آخرة؟ قال: «لأنها متأخرة تجيء من بعد الدنيا، لا توصف سنينها، و لا تحصى أيامها، و لا يموت سكانها»، قال: صدقت، يا محمد.

He said, 'Inform me, why is the Hereafter (الآخرة) called the Hereafter?' He^{saww} said: 'Because it is delayed. It would come after the world. Its years cannot be described, nor can its days be numbered, nor would its dwellers die'. He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}.'²³

VERSES 11 - 16

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11} وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ {12} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {13} قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي {14} فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {15} لَهُمْ مِنْ فَوْقِهِمْ ظِلٌّ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظِلٌّ ۗ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ۗ يَا عِبَادِ فَاتَّقُونِ {16}

[39:11] Say: I am Commanded that I should worship Allah, being sincere to Him in the Religion [39:12] And I am Commanded that I shall be the first of the submitters [39:13] Say: If I disobey my Lord, I fear the Punishment of a Momentous Day [39:14] Say: I worship Allah, being sincere to Him in my Religion [39:15] So, worship what you like besides Him. Say: The losers surely are those who shall have (incurred) loss upon themselves and their families on the Day of Judgement; now surely that is the clear loss [39:16] They shall have coverings of Fire from above them and coverings (of Fire) underneath them; with that Allah Scares His servants. O Servants! So fear!

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ، يقول: «عذبوا أنفسهم و أهليهم يوم القيامة ألا ذلك هو الخسران المبين».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[39:15] Say: The losers surely are those who shall have (incurred) loss upon themselves**, he^{asws} said: 'Disadvantaged themselves'. **and their families on the Day of Judgement; now surely that is the clear loss'**.²⁴

VERSES 17 & 18

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۗ فَبَشِّرْ عِبَادِ {17} الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ {18}

[39:17] And (as for) those who keep aside from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants, [39:18] Those who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding.

²³ علل الشرائع: 33 /470

²⁴ تفسير القمي 2: 248.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ «1»: «يا أبا عبيدة، الناس مختلفون في إصابتة القول، و كلهم هالك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far^{asws} about the capabilities and the words of the people?' He^{asws} said and recited this Verse: **[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for this did He Create them.** O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَحِمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: وَ لِذَلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا.

I said, '(What about) the Words of the High **[11:119] Except those on whom your Lord has Mercy?**' He^{asws} said: 'They are our^{asws} Shias, and it is for His^{azwj} Mercy that He^{azwj} Created them, and these are the Words of the High **and for this did He Create them.** He^{azwj} is Saying – For the obedience of the Imam^{asws} of Mercy for whom^{asws} He^{azwj} is Saying **[7:156] and My mercy Extends to all things.** He^{azwj} is Saying that the knowledge of the Imam^{asws}, it is his^{asws} Knowledge which extends over all things, from which they learn. And they are our^{asws} Shias'.

ثم قال: فَسَأَلْتُهَا لِلَّذِينَ يَتَّقُونَ يعني ولاية غير الإمام [و طاعته]، ثم قال: يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يعني النبي (صلى الله عليه و آله)، و الوصي، و القائم بِأَمْرِهِمْ بِالْمَعْرُوفِ إِذَا قَامَ وَ بَيَّهَاهُمْ عَنِ الْمُنْكَرِ وَ الْمُنْكَرِ: من أنكر فضل الإمام، و جده و يُجِلُّ لَهُمُ الطَّيِّبَاتِ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَ يَحْرِمُ عَلَيْهِمُ الْخَبَائِثَ [و الخبائث] قَوْلٌ مِنْ خَالَفَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ هِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضْلَ الْإِمَامِ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ وَ الْأَغْلَالُ: ما كانوا يقولون مما لم يكونوا أمروا به من ترك فضل الإمام، فلما عرفوا فضل الإمام وضع عنهم إصْرهم. و الإصر: الذنب، و هي الأصار.

Then Said **[7:156] so I will ordain it for those fear** Meaning the wilayah of another Imam and being obedient to him. Then Said **[7:157] whom they find written down with them in the Torah and the Evangel** Meaning the Prophet^{saww} and the successor^{asws}, and Al-Qaim^{asws} **(who) enjoins them good** when he^{asws} rises **and forbids them evil**, and the evil is the one who denies the merits of the Imam^{asws} and fights against him^{asws} **and makes lawful to them the good things** taking the Knowledge from its rightful ones^{asws} **and makes unlawful to them impure things**, and the impure things are the words of the ones who oppose **and removes from them their burden** and these are the sins which they had indulged in before their recognition of the merits of the Imam^{asws} **and the shackles which were upon them** and the shackles are what they used to be saying which they had not been ordered to from leaving the merits of the Imam^{asws}. So when they recognised the merits of the Imam^{asws}, their burdens were removed. And the burden, it is the sin, and it is the heavy burden'.

ثم نسبهم فقال: الَّذِينَ ءَامَنُوا بِهِ يعني بالإمام وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ يعني الَّذِينَ اجْتَنَبُوا [الجبت و] الطاغوت أن يعبدوها، و الجبت و الطاغوت: فلان و فلان و فلان، و العبادة: طاعة الناس لهم،

Then he^{asws} said: **[7:157] so (as for) those who believe in him** meaning with the Imam^{asws} **and honour him and help him, and follow the Light which has been sent down with him, these it is that are the successful**, Meaning the ones who keep aside from the idols and the tyrants ('Jibt' and the 'Taghoot') from worshipping them. And the idols and the tyrants ('Jibt' and the 'Taghoot') are so and so, and so and so, and so and so. And the worshipping – it is being obedient to them'.

ثم قال: وَ أَنْبِئُوا إِلَى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثُمَّ جَزَاهُمْ، فقال: هُمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ، وَ الْإِمَامُ يَبْشُرُهُمْ بِقِيَامِ الْقَائِمِ وَ بظهوره، وَ بقتل أعدائهم، وَ بالنجاة في الآخرة، وَ الورد على محمد (صلى الله عليه و آله) وَ آله الصادقين على الحوض».

Then Said **[39:54] And return to your Lord time after time and submit to Him**, then Rewarded them, so he^{azwj} Said **[10:64] They shall have good news in this world's life and in the Hereafter**, and the Imam^{asws} gives them the good news of the rising of Al-Qaim^{asws} and his^{asws} appearance, and of the killing of their enemies, and the salvation in the Hereafter, and the returning to Muhammad^{saww} and his^{saww} truthful Progeny^{asws} to the Fountain'.²⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} having said: 'Every banner which rises before the rising of Al-Qaim^{asws}, so its owner is a tyrant who worships someone apart from Allah^{azwj} Mighty and Majestic'.²⁶

حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان عن سدير قال قلت لابي جعفر عليه السلام تركت مواليك مختلفين يتبرء بعضهم من بعض قال وما انت وذاك انما كلف الله الناس ثلاثة معرفة الائمة والتسليم لهم فيما يرد عليهم والرد عليهم فيما اختلفوا فيه.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskaan, from Sudeyr who said:

'I said to Abu Ja'far^{asws}, 'I left your^{asws} friends differing, some of them keeping away from the other'. He^{asws} said: 'And what have you to do with that, but rather Allah^{azwj} has Assigned to the people three (things) – Recognising the Imams^{asws}, and submitting to them^{asws} in what is referred to them, and referring to them^{asws} in what they differ in'.²⁷

وعنه: عن أحمد بن مهران، عن عبد العظيم الحسني، عن علي بن أسباط، عن علي بن عقبة، عن الحكم بن أيمن، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ، قال: «هم المسلمون لآل محمد، الذين إذا سمعوا الحديث لم يزيدوا فيه، و لم ينقصوا منه، و جاءوا به كما سمعوه».

And from him, from Ahmad Bin Mahran, from Abdul Azeem Al-has any, from Ali Bin Asbaat, from Ali Bin Uqba, from Al-Hakam Bin Ayman, from Abu Baseer who said,

²⁵ الكافي 1: 83 /355

²⁶ الكافي 8: 452 /295

²⁷ Basaair Al Darajaat – P 10 CH 20 H 20

'I said to Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:18] Those who listen intently to the Word, then follow the best of it** – up to the end of the Verse. He^{asws} said: 'They are the submitters to the Progeny^{asws} of Muhammad^{saww}, who, when they hear the Hadeeth, do not increase anything in it, and do not reduce anything from it, and come with it as they had heard it'.²⁸

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال ابو عبد الله قد افلح المسلمون قالها ثلثا وقلتها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah^{asws}. He^{asws} said: 'O Abu Al-Sabaah, "**[23:1] Successful indeed are the believers**". Abu Abdullah^{asws} said: 'Successful indeed are the submitters (to the Ahadeeth)'. He^{asws} said it three times, and I said it three times. Then he^{asws} said that: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.²⁹

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابي عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمين ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will (attain) Salvation. It is the submitters (to the Hadith) that are the excellent'.³⁰

الطبرسي في (الاحتجاج): عن ابي الحسن علي بن محمد الهادي (عليه السلام)، في رسالته إلى أهل الأهواز، قال: «و ليس كل آية مشتبهة في القرآن، كانت الآية حجة على حكم الآيات اللاتي أمر بالأخذ بها و تقليدها، و هي قوله عز و جل: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ «1» الآية، و قال: فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ».

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Hadi^{asws}, in his^{asws} letter to the people of Ahvaz, said: 'And not every Verse in the Quran is Allegorical, for it could be a Proof over a Decisive Verse which Commands for something and following it, and this is the Verse of the Mighty and Majestic **[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the basis of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is Allegorical, seeking to mislead and seeking to give it (their own) interpretation** – the Verse. And He^{azwj} Said **[39:17] therefore give good news to My servants, [39:18] Those**

²⁸ الكافي 1: 322 / 8

²⁹ Basaair Al Darajaat – P 10 CH 20 H 25

³⁰ Basaair Al Darajaat – P 10 CH 20 H 4

who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding'.³¹

VERSES 19 & 20

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ {19} لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِنْ فَوْقِهَا عُرفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ {20}

[39:19] As for the one against whom the Sentence of the Punishment is due: So can you save him from the Fire? [39:20] But it is for those who fear their Lord, that lofty mansions, one above another, have been built, beneath which the rivers flow; A Promise of Allah: Allah does not fail in His Promises

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبَرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرفٌ مِنْ فَوْقِهَا عُرفٌ مَبْنِيَّةٌ بِمَا دَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ عُرفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سَفُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيْبَاجِ بِالْأَلْوَانِ مُخْتَلِفَةً وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٌ مَرْفُوعَةٌ إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكِرَامَةِ أَلَيْسَ حُلُّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الذَّرِّ الْمُنظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali^{asws} said: 'O Rasool^{saww} Allah^{azwj}! Inform us about the Words of Allah^{azwj}'; "[39:20] **But it is for those who fear their Lord, that lofty mansions, one above another, have been built**". So he^{saww} said: 'O Ali^{asws}! Those are mansions which Allah^{azwj} has Built for His^{azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and these are the Words of Allah^{azwj}. "[56:34] **And raised couches**". When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.³²

VERSE 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ {21}

[39:21] Do you not see that Allah Sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colours, then it withers so that you see it becoming yellow, then He Makes it a thing crushed and fragmented? Most surely there is a reminder in this for the men of understanding.

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ: «و الينابيع: هي العيون و الركايا مما أنزل الله من السماء فأسكنه في الأرض. ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ بِذَلِكَ حَتَّى يَصْفَرُ ثُمَّ يَجْعَلُهُ حُطَامًا وَ الحطام إذا يبست و تفتتت».

³¹ الإحتجاج: 453

³² الكافي: 8 / 97 / 69

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High [39:21] **Do you not see that Allah Sends down water from the cloud, then makes it go along in the earth in springs,** he^{asws} said: 'The springs – It is the rivers and the lakes from what Allah^{azwj} has Sent down from the sky, so it settles in the ground'. **then brings forth therewith herbage of various colours, then it withers so that you see it becoming yellow, then He Makes it a thing crushed and fragmented?** And the fragmentation – drying up and becoming debris'.³³

VERSE 22

أَلَا فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۗ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ {22}

[39:22] Indeed! So the one whose heart Allah has Expanded for Islam, he is upon a Light from his Lord. So woe be unto them for the harshness in their hearts from the Remembrance of Allah; they are in clear error.

ابن شهر آشوب: عن الواحدي في (أسباب النزول) و (الوسيط)، قال عطاء في قوله تعالى: أَلَا فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ: نزلت في علي (عليه السلام) و حمزة فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ في أبي جهل و ولده.

Ibn Shehr Ashub, from Al-Wahidy, in Asbaab Al-Nuzool and Al-Waseet, -

Ata'a said regarding the Words of the High [39:22] **So the one whose heart Allah has Expanded for Islam, he is upon a Light from his Lord.** It was Revealed regarding Ali^{asws} and Hamza^{as} **So woe be unto them for the harshness in their hearts,** is regarding Abu Jahl and his son'.³⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «أوحى الله عز و جل إلى موسى (عليه السلام): يا موسى، لا تفرح بكثرة المال، و لا تدع ذكري على كل حال، فإن كثرة المال تنسي الذنوب، و إن ترك ذكري يقسي القلوب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "O Musa^{as}! Do no be happy with the ampleness of the wealth, and do not leave My^{azwj} Remembrance in every situation, for the ampleness of the wealth will make you^{as} forget the sins, and the leaving of My^{azwj} Remembrance hardens the hearts".³⁵

علي بن إبراهيم: و حدثني أبي، عن أحمد بن محمد بن أبي نصر، عن عبد الله بن القاسم، عن أبي خالد القماط، عن أبي عبد الله (عليه السلام)، قال: «القسوة و الرقة من القلب، و هو قوله تعالى: فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Al-Qasim, from Abu Khalid Al-Qamaat,

³³ تفسير القمي 2: 248.

³⁴ المناقب 3: 80.

³⁵ الكافي 2: 7 / 360.

'Abu Abdullah^{asws} has said: 'The cruelty and the tender-heartedness are from the heart, and these are the Words of the High [39:22] **So woe be unto them for the harshness in their hearts from the Remembrance of Allah**'.³⁶

VERSE 23

إِنَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَفْشَعِرُ مِنْهُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {23}

[39:23] Allah has Revealed the best of the Hadeeth, a Book resembling its double, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the Remembrance of Allah; that is Allah's Guidance, He Guides with it whom He so Desires to; and the one whom Allah Makes to err, there is no guide for him

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يعقوب بن إسحاق الضبي، عن أبي عمران الأرمني، عن عبد الله بن الحكم، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت: إن قوما إذا ذكروا شيئا من القرآن، أو حدثوا به، صعق أحدهم حتى يرى أن أحدهم لو قطعت يده و «1» رجلاه، لم يشعر بذلك؟ فقال: «سبحان الله! ذاك من الشيطان ما بهذا نعتوا، إنما هو اللين و الرقة و الدمعة و الوجل».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is'haq Al-Zaby, from Abu Umran Al-Armany, from Abdullah Bin Al-Hakam, from Jabir,

'Abu Ja'far^{asws} replied when I asked, 'There is a group of people, if anything from the Quran is mentioned to them, or narrated by it, stuns one of them to the extent that one would think that if his hands and his feet would be cut off, he would not realise it due to that'. So he^{asws} said: 'Glory be to Allah^{azwj}! That is from Satan^a. This is not what we^{asws} have been described with. But rather it is the softening, and the tender-heartedness, and the tears, and the anxiety'.³⁷

وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبي مرسل ولا عبد امتحن الله قلبه للايمان اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا رأى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولا من خلفه وهو قول الله نزل احسن الحديث فاحسن الحديث حديثنا لا يحتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئا فهو اكبر منه والحمد لله على التوفيق والانكار هو الكفر.

And Al-Mufazzal-said:

Abu Ja'far^{asws} said: 'Our^{asws} Ahadeeth are difficult and become more difficult, intelligent, clear, neither can the Angel of Proximity bear them, nor can the Mursil Prophet^{as}, nor the Believer whose heart has been tested for faith. As for their being difficult, it is that he will not be able to ride them afterwards (act upon them), and as for them becoming more difficult, it is that he will fight against some of them, and as for them being intelligent, it is the intelligence of the Believer, and as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him, and these are the Words of Allah^{azwj} **[39:23] Allah has Revealed the best of the Hadeeth**. The best Hadeeth are our^{asws} Hadeeth, no one from the

³⁶ تفسير القمّي 2: 239

³⁷ الكافي 2: 1/451.

creation is able to bear them, His^{azwj} Command was His^{azwj} Perfection until He^{azwj} Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allah^{azwj} for those who incline towards these, and the denier (of the Hadeeth) is an Infidel.³⁸

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثنائي الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

'Abu Ja'far^{asws} having said: 'We^{asws} are the double (مثنائي) which Allah^{azwj} Gave to our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} move in the earth in your full view, and we^{asws} are the Eyes of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} Hand Extended with the Mercy upon His^{azwj} servants. The one who recognised us^{asws} has recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}, and we^{asws} are the Imams^{asws} of the Pious'.³⁹

VERSES 24 - 29

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ {24} كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {25} فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ {26} وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ {27} قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ {28} ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {29}

[39:24] So he is the one who has to guard himself with his own person against the evil Punishment on the Day of Judgement? And it will be said to the unjust: Taste what you earned [39:25] Those before them belied, therefore there came to them the Punishment from whence they perceived not. [39:26] So Allah made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater; had they but known! [39:27] And We have set forth to men in this Quran examples of every sort that they may mind. [39:28] An Arabic Quran without any crookedness, that they may fear. [39:29] Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is due to Allah. But, most of them do not know.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَاذِبِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا قَالَ أَمَا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلِأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَا يَتَّهَ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلَمٌ لِرَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقًّا وَ شَيْعَتُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

³⁸ Basaair Al Darajaat – P 1 CH 12 H 16

³⁹ Al Kafi - H 351

Abu Ja'far^{asws} has said: **[39:29] Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example?** He^{asws} said: 'But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the whole man^{asws}, he^{asws} is the first one for the right, and his Shias'.

نَمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عليه السلام) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عِيسَى (عليه السلام) عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثٌ عَشْرَةٌ فِرْقَةٌ تَنْجِلُ وَ لَايُنْتَأَى وَ مَوَدَّنَا اثْنَتَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ سِتُونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ.

Then he^{asws} said: 'The Jews differed, from after Musa^{as} and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa^{as} into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet^{saww} into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our^{asws} Wilayah and show affection to us^{asws}. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.⁴⁰

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، عن أمير المؤمنين (عليه السلام) - في خطبة ذكر فيها أسماء له من القرآن - قال: «و أنا السلم لرسول الله (صلى الله عليه و آله)، يقول الله عز و جل: وَ رَجُلًا سَلَمًا لِرَجُلٍ».

Ibn Babuwayh, from Abu Al-Abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany, from Abdul Aziz Bin Yahya Al-Jaloudy at Al-Basra, from Mugheira Bin Muhammad, from Raja'a Bin Salmat, from Amro Bin Shimr, from Jabir Al-Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from Amir-ul-Momineen^{asws} – in a sermon in which he^{asws} mentioned his^{asws} names in the Quran, said: 'And I^{asws} am the man who wholly submitted to Rasool-Allah^{saww}, Said by Allah^{azwj} Mighty and Majestic **[39:29] and a man wholly for one man**'.⁴¹

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن سلام، عن أحمد بن عبد الله بن عيسى بن مصقلة القمي، عن بكير بن الفضل، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ رَجُلًا سَلَمًا لِرَجُلٍ، قال: «الرجل السالم لرجل علي (عليه السلام) و شيعته».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Salaam, from Ahmad Bin Abdullah Bin Isa Bin Masqalat Al-Qummy, from Bakeyr Bin Al-Fazal, from Abu Khalid Al-Kalby,

⁴⁰ الكافي 8: 224 / 283

⁴¹ معاني الأخبار: 9 / 60.

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:29] and a man wholly for one man**, he^{asws} said: 'The man wholly for one man' is Ali^{asws} and his^{asws} Shias'.⁴²

الحسن بن زيد، عن آبائه: ورجلا سالما لرجل، هذا مثلنا أهل البيت.

Al-Hassan Bin Zayd,

(It has been narrated) from his forefathers^{asws} having said: '**[39:29] and a man wholly for one man**, this is our^{asws} example, the People^{asws} of the Household'.⁴³

VERSES 30 - 33

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ {30} ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ {31} فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ {32} وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ {33}

[39:30] You shall pass away and they shall be dying [39:31] Then on the Day of Judgement you will quarrel in the Presence of your Lord [39:32] Who is then more unjust than he who utters a lie against Allah and gives the lie to the Truth when it comes to him; is there not in Hell an abode for the unbelievers? [39:33] And he who comes with the Truth and (he who) ratifies it, they are the pious

ابن بابويه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «لما نزلت هذه الآية إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ، قلت: يا رب أ يموت الخلائق كلهم و يبقى الأنبياء؟ فنزلت كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ».

Ibn Babuwayh, by his chain, said,

'Rasool-Allah^{saww} said: 'When this Verse was Revealed **[39:30] You shall pass away and they shall be dying**, I^{saww} said: 'All of the creatures will be dying, as well as the Prophets^{as}?' So it was Revealed **[29:57] Every soul must taste of death, then to Us you shall be returning'**.⁴⁴

ومن طريق المخالفين: عن ابن مردويه، بإسناد مرفوع إلى الإمام موسى بن جعفر (عليه السلام)، أنه قال: «الذي كذب بالصدق هو الذي رد قول رسول الله (صلى الله عليه و آله) في علي (عليه السلام)».

And from Tareeq Al-Mukhalifeen, from Ibn Mardawayh, by an unbroken chain going up to

Imam Musa^{asws} Bin Ja'far^{asws} having said: 'The one who **[39:32] gives the lie to the Truth** is the one who rejects the words of Rasool-Allah^{saww} regarding Ali^{asws}'.⁴⁵

الشيخ في (أماليه): عن علي بن أبي طالب (عليه السلام)، في قوله تعالى: فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ، قال: «الصدق ولايتنا أهل البيت».

Al-Sheykh in his Amaali,

⁴² تأويل الآيات 2: 515 / 12.

⁴³ المناقب 3: 104.

⁴⁴ عيون أخبار الرضا (عليه السلام) 2: 32 / 51.

⁴⁵ كشف الغمة 1: 317، عن ابن مردويه

(It has been narrated) from Ali^{asws} Bin Abu Talib^{asws} regarding the Words of the High [39:32] **Who is then more unjust than he who utters a lie against Allah and gives the lie to the Truth when it comes to him**, said: 'The Truth is our^{asws} Wilayah, the People^{asws} of the Household'.⁴⁶

وعنه: عن حذيفة، عن النبي (صلى الله عليه و آله) في خبر: «أن الله تعالى فرض على الخلق خمسة، فأخذوا أربعة و تركوا واحدا» فستل عن ذلك، قال: «الصلاة و الزكاة و الحج و الصوم».

And from him, from Huzeyfa,

(It has been narrated) from the Prophet^{saww} in a Hadeeth having said: 'Allah^{azwj} the High has Obligated five (things) upon the creatures, so they took to four and left one'. So he^{saww} was asked about that. He^{saww} said: 'The Prayer, and the Zakaat, and the Pilgrimage, and the Fast'.

قالوا: فما الواحد الذي تركوا؟ قال: «ولاية علي بن أبي طالب (عليه السلام)». قالوا: أهي واجبة من الله تعالى؟ قال: «نعم، قال الله تعالى: فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا» «1» الآيات.

They said, 'So what is the one which they left?' He^{saww} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. They said, 'Is this an obligation from Allah^{azwj} the High?' He^{saww} said: 'Yes. Allah^{azwj} the High Says [39:32] **Who is then more unjust than he who utters a lie against Allah – the Verse'**.⁴⁷

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: قال أبو عبد الله (عليه السلام) في قول الله عز و جل: وَ الَّذِي جَاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ، قال: «الذي جاء بالصدق: رسول الله (صلى الله عليه و آله)، و صدق به: علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ismail Bin Hamam,

'Abu Al-Hassan^{asws} has said: 'Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic [39:33] **And he who comes with the Truth and (he who) ratifies it**, said; 'The one who came with the Truth is Rasool-Allah^{saww}, and the one who ratified it is Ali^{asws} Bin Abu Talib^{asws}'.⁴⁸

VERSES 34 - 36

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ {34} لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ {35} أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {36}

[39:34] For them is whatsoever they desire in the Presence of their Lord; that is the Recompense of the doers of good [39:35] So that Allah will do away with the evil which they did and Recompense them for the good which they had been doing [39:36] Is not Allah Sufficient for His servant? And they seek to frighten you with those besides him; and whomsoever Allah Makes to err, there is no guide for him.

⁴⁶ أمالي الطوسي 1: 374.

⁴⁷ المناقب 3: 199.

⁴⁸ تأويل الآيات 2: 18 / 517.

علي بن إبراهيم: في قوله تعالى: أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَ يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ يعني يقولون لك: يا محمد اعفنا من علي، و يخوفونك أنهم يلحقون بالكفار.

Ali Bin Ibrahim –

Regarding the Words of the High **[39:36] Is not Allah Sufficient for His servant? And they seek to frighten you with those besides him**, Meaning, they are saying to you^{saww}, ‘O Muhammad^{saww}! Excuse us from Ali^{asws}’. And they are frightening you^{saww} that they would ally themselves with the Infidels’.⁴⁹

VERSES 37 - 38

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ {37} وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ {38}

[39:37] And the one whom Allah Guides, there is none who can lead him astray; is not Allah with the Might, with the Retribution? [39:38] And if you were to ask them, Who Created the skies and the earth? They would say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah Intends to harm me, would they be able to remove His harm, or if Allah Intends to be Merciful to me, would they be able to withhold His Mercy? Say: Allah is Sufficient for me; upon Him do the reliant rely.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[22:31] Being upright for Allah, not associating anything with Him**, he^{asws} said: 'The uprightness is from the nature upon which Allah^{azwj} Created the people. There is no change in the Creation of Allah^{azwj}. He^{azwj} Natured them upon the recognition of Him^{azwj} by it'.

قال زرارة: و سألته عن قول الله عز و جل: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةُ، قال: «أخرج من ظهر آدم ذريته إلى يوم القيامة، فخرجوا كالذر، فعرفهم و أراهم نفسه، و لو لا ذلك لم يعرف أحد ربه».

Zurara said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[7:172] And when your Lord Brought forth from the children of Adam, from their backs, their descendants, and Made them bear witness against their own souls: Am I not your Lord? They said: Yes!** – the Verse. He^{asws} said: 'Brought out from the forehead of Adam^{as}, his^{as} descendants up to the Day of Judgement, so they came out like the particles. So He^{azwj} Made them recognise Him^{azwj}, and Showed

⁴⁹ تفسير القمي 2: 249

them His^{azwj} Existence, and had it not been for that, no one would recognise his Lord^{azwj} (today)'.

و قال: «قال رسول الله (صلى الله عليه و آله): كل مولود يولد على الفطرة، يعني المعرفة بأن الله عز و جل خالقه، كذلك قوله تعالى: وَ لئن سألْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ لَيَقُولُنَّ اللهُ».

And he^{asws} said: 'Rasool-Allah^{sawww} said: 'Every birth is a birth upon the nature', - meaning the recognition that Allah^{azwj} Mighty and Majestic Created him, and these are the Words of the High [39:38] **And if you were to ask them, Who Created the skies and the earth? They would say: Allah'**.⁵⁰

VERSES 39 - 42

قُلْ يَا قَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌۢ فَاَسَوْفَ تَعْلَمُوْنَ {39} مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ {40} اِنَّا اَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ اِهْتَدٰى فَلِنَفْسِهٖ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلٰیهَا وَمَا اَنْتَ بِعَلِيْهِمْ بِوَكِيْلٍ {41} اللهُ يَنْوَفِّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضٰى عَلٰیهَا الْمَوْتَ وَيُرْسِلُ الْاٰخَرٰى اِلٰى اَجَلٍ مُّسَمًّى ۗ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ {42}

[39:39] Say: O my people! Work in your place, surely I am a worker, soon you will come to know [39:40] Who it is to whom there shall come a Punishment which will disgrace him and to whom will be due a lasting Punishment [39:41] We have Revealed to you the Book with the Truth for the people; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them [39:42] Allah Takes the souls at the time of their death, and those that do not die during their sleep; then He Withholds those on whom He has passed the Judgement of death and sends the others back till an appointed term; Surely in that are Signs for a people who reflect.

الطبرسي: روى العياشي بالإسناد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «ما من أحد ينام إلا عرجت نفسه إلى السماء، و بقيت روحه في بدنه، و صار بينهما سبب كشعاع الشمس!، فإن أذن الله في قبض الأرواح أجابت الروح النفس، و إذا أذن الله في رد الروح أجابت النفس الروح، و هو قوله سبحانه: اللهُ يَنْوَفِّى الْاَنْفُسَ حِيْنَ مَوْتِهَا الْاَيَّة، فمهما رأت في ملكوت السماوات فهو مما له تأويل، و ما رآته بين السماء و الأرض فهو مما يخيله الشيطان و لا تأويل له».

Al-Tabarsy, from Al-Ayyashi, from Al-Hassan Bin Mahboub, from Amro Bin Sabit, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There no one who sleeps except that this self rises up to the sky, and his soul remain in his body, and a link is established between them like the rays of the sun (with the sun). So if Allah^{azwj} Permits the Capture of the souls, the soul responds to the self, and if Allah^{azwj} Permits the return of the soul, the self responds to the soul, and these are the words of the Glorious [39:42] **Allah Takes the souls at the time of their death** – the Verse. So, from what you see in the Kingdoms of the skies, so it is from what there is an interpretation for it, and what is seen in between the sky and the earth, so it is

⁵⁰ الكافي 2: 4 / 10.

from what the Satan^{la} has impressed upon him, and there is no interpretation for it' (Muddled up dreams).⁵¹

في ارشاد المفيد رحمه الله لما عرض على عبيد الله بن زياد لعنه الله على بن الحسين عليهما السلام قال له: من انت ؟ فقال: انا على بن الحسين، فقال: أليس قد قتل الله على بن الحسين ؟ فقال له على عليه السلام: قد كان لي اخ يسمي عليا قتله الناس، فقال ابن زياد لعنه الله: بل الله قتله، فقال على بن الحسين عليهما السلام: الله يتوفى الانفس حين موتها فغضب ابن زياد لعنه الله.

In Irshaad of Al-Mufeed –

'When Ali^{asws} Bin Al-Husayn^{asws} was presented to Ubeydullah Bin Ziyad, may Allah^{azwj} Curse him, he said to him^{asws}, 'Who are you^{asws}?' So he^{asws} said: 'I^{asws} am Ali^{asws} Bin Al-Husayn^{asws}'. So he said, 'Did not Allah^{azwj} Kill Ali^{asws} Bin Al-Husayn^{asws}?' So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'There was a brother^{as} of mine^{asws} called Ali^{as} whom the people killed'. So Ibn Ziyad, may Allah^{azwj} Curse him, said, 'But it was Allah^{azwj} Who Killed him^{as}'. So Ali^{asws} Bin Al-Husayn^{asws} said: **[39:42] Allah Takes the souls at the time of their death**. So Ibn Ziyad, may Allah^{azwj} Curse him, got angered'.⁵²

VERSES 43 & 44

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ {43} قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ {44}

[39:43] Or have they taken intercessors besides Allah? Say: Even though they did not ever have control over anything, nor are they understanding [39:44] Say: For Allah is the interceding altogether; For Him the Kingdom of the skies and the earth, then to Him you shall be returning

وَإِيَّاكُمْ وَ مَعَاصِيَ اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنْ أَنْتَهَكَ مَعَاصِيَ اللَّهِ فَرَكِبَهَا فَقَدْ أْبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَ الْإِسَاءَةِ مَنزَلَةٌ فَلْأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمْ الْجَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمْ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعَاصِيَهُ وَ اعْلَمُوا أَنَّهُ لَيْسَ يُعْزِي عَنكُمْ مِنْ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئًا لَا مَلَكَ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah^{azwj} if you were to do it. The one who violated by being disobedient to Allah^{azwj}, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord^{azwj}, is Paradise, and for the ones who have violated in the Sight of their Lord^{azwj}, is the Fire. So, know that you have to be obedient to Allah^{azwj} and avoid being disobedient to Him^{azwj}. And know, that there is none who is needless of Allah^{azwj} from His^{azwj} creatures, neither the Angels of Proximity, nor the Mursil Prophets^{as}, nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah^{azwj}, so he should seek to Please Allah^{azwj}.⁵³

⁵¹ مجمع البيان 8: 781.

⁵² Tafseer Noor Al Saqalan – CH 39 H 54

⁵³ Al Kafi – H 14449 (Extract)

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ
الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَاراً يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَنْتَرِكُ الصَّلَاةَ فَضْلاً
عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرُّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far^{asws} said, when I said from him^{asws}, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He^{asws} said: 'Glory be to Allah^{azwj}! And that is a great matter. However, shall I^{asws} inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرُّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَدُوِّ يُذَكَّرُ عِنْدَهُ أَهْلُ النَّبِيِّتِ فَيَرْقُ إِذْ كَرْنَا إِلَّا مَسَحَتْ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ
ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا نُقْبَلُ فِي نَاصِبٍ

He^{asws} said: 'The one who is hostile to us^{asws} (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People^{asws} of the Household are mentioned and he sympathises with our^{asws} remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Imaan' (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْفُ عَنِّي الْأَذَى فَيَشْفَعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى
أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مِنْ كَأْفَى عَنكَ فَيَدْخُلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لَيَشْفَعُ لِثَلَاثِينَ إِنْسَاناً فَعِنْدَ ذَلِكَ
يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord^{azwj}! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah^{azwj} Blessed and High will say: "I^{azwj} am your Lord^{azwj} and more Right to Suffice for you. So He^{azwj} will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, "[26:100] **So we have no intercessors, [26:101] Nor a true friend**".⁵⁴

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن
أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ
اجْعَلْ هَذَا الْبَلَدَ آمِناً وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ» 1، فلم يعبد أحد من ولد إسماعيل صنماً قط، و لكن العرب عبدت
الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

'A man came to Abu Abdullah^{asws} and asked him^{asws} about something, but he^{asws} did not answer him. So a man said to him, 'This is because you are the son of your father, sons of those who worshipped the idols'. So he^{asws} said to him: 'You are lying! Allah^{azwj} Commanded Ibrahim^{as} that he^{as} should encamp with Ismail^{as} at Makkah, so he^{as} did it. Ibrahim^{as} said [14:35] **My Lord! Make this city secure, and save me and my sons from worshipping idols. So no one from the sons of Ismail^{as}**

⁵⁴ Al Kafi – H 14520

worshipped idols at all, but it was the Arabs who worshipped the idols. And the Clan of Ismail^{as} said, 'These would intercede for us in the Presence of Allah^{azwj}. So they blasphemed, but did not worship the idols'.⁵⁵

VERSE 45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {45}

[39:45] And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

في تفسير علي بن ابراهيم وقوله عزوجل: (وإذا ذكر الله وحده اشمازت قلوب الذين لا يؤمنون بالآخرة وإذا ذكر الذين من دونه إذا هم يستبشرون) فانها نزلت في فلان وفلان وفلان.

In Tafseer of Ali Bin Ibrahim (Qummi) –

The Words of the Mighty and Majestic **[39:45] And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful** – It was Revealed regarding so and so, and so and so, and so and so'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ قَالَ حَدَّثَنِي أَبُو الْخَطَّابِ فِي أَحْسَنِ مَا يَكُونُ حَالًا قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فَقَالَ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ بِطَاعَةِ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ مِنْ آلِ مُحَمَّدٍ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ لَمْ يَأْمُرِ اللَّهُ بِطَاعَتِهِمْ إِذَا هُمْ يَسْتَبْشِرُونَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said, 'Narrated to me Abu Al-Khattab in the best of conditions that:

He asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **“[39:45] And when Allah alone is mentioned, (the Imam^{asws} said it is) by the obedience to the one^{asws}, the obedience to whom^{asws} Allah^{azwj} the One has Commanded for from the Progeny^{asws} of Muhammad^{saww} the hearts of those who do not believe in the hereafter shrink, and when there is a mention of the one, the obedience to whom Allah^{azwj} has not Commanded for lo! they are joyful”**.⁵⁷

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشمازت إلى آخر الآية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajjal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah^{asws} of what Abu Al-Khattab has been saying. He^{asws} said: 'Some have mentioned to me what he has been saying'. I said, 'With regards to the Words of Allah^{azwj} Mighty and Majestic: **“[39:45] When Allah, the One and**

⁵⁵ تفسير العياشي 2: 31 / 230

⁵⁶ Tafseer Noor Al Saqalayn – CH 39 H 68

⁵⁷ Al Kafi – H 14919

Only, is mentioned, the hearts of those who believe not in the Hereafter shrink” he says, **‘When Allah, the One and Only, is mentioned**, this is Amir-ul-Momineen^{asws}, and **“but when other than He are mentioned”**, this is that one and that one’.

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلاثا أنا إلى الله منهم برئ ثلاثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالآية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah^{asws} said: **‘The one who says this is a Polytheist’**, three times. **‘I^{asws} am O Allah^{azwj} away from him (Tabarra)’**, three times. **‘But, by that it means Allah^{azwj} Himself^{azwj}, but, by that it means Allah^{azwj} Himself^{azwj}, and He^{azwj} has Informed in Haa Meem “[40:12] That is because when Allah alone was called upon, you disbelieved”**. I said, **‘Does it mean by that Amir-ul-Momineen^{asws}’**.

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك أنا إلى الله منه برئ ثلاثا بل عناه بذلك نفسه.

Abu Abdullah^{asws} said: **‘The one who says this, is a Polytheist. I^{asws} am to Allah^{azwj}, away from him (Tabarra)’**, three times. **‘But, by that it means Himself^{azwj}’**.⁵⁸

محمد بن العباس، قال: حدثني محمد بن الحسين، عن إدريس بن زياد، عن حنان بن سدير، عن أبيه، قال: سمعت صامتا بياع الهروي، و قد سأل أبا جعفر (عليه السلام) عن المرجئة، فقال: «صل معهم، و اشهد جنازتهم، و عد مرضاهم، و لا تستغفر لهم، فإننا إذا ذكرنا عندهم اشمازت قلوبهم، و إذا ذكر الذين من دوننا إذا هم يستبشرون».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Idrees Bin Ziyad, from Hanan Bin Sudeyr, from his father, who said,

‘I head Saamata ask Abu Ja’far^{asws} about the Murjiites, so he^{asws} said: ‘Pray with them, and witness their funerals, and console their sick ones, but do not seek Forgiveness for them, for when we^{asws} are mentioned in their presence, their hearts shrink, and when the ones other than us^{asws} are mentioned, [39:45] lo! they are joyful’.⁵⁹

VERSE 46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ {46}

[39:46] Say: O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You Judge between Your servants regarding what they were differing in

ابن بابويه: قال: حدثني 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: عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, ‘My father narrated to me, 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,

⁵⁸ Basaair Al Darajaat – P 10 CH 21 H 4

⁵⁹ تأويل الآيات 2: 517

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [39:46] **Knower of the unseen and the seen.** He^{asws} said: 'The Unseen – is what is yet to happen, and the seen – is what has happened'.⁶⁰

VERSES 47 - 52

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ {47} وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {48} فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِمَّا قَالُوا إِنَّمَا أُوتِينَاهُ عَلَىٰ عِلْمٍ بَلَّغْنَا لَكُمُ الْفِتْنَةَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {49} قَدْ قَالُوا الَّذِينَ الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَعْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {50} فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَمَا هُمْ بِمُعْجِزِينَ {51} أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {52}

[39:47] And if those who are unjust, could offer all that is in the earth and the like of it with it, as a ransom (to be saved) from the evil of the Punishment on the Day of Judgement, they would do so; and it would appear to them from Allah what they had not counted upon [39:48] And the evil of what they wrought shall become plain to them, and the very thing they mocked at shall beset them [39:49] So when harm afflicts a man he calls upon Us; then, when We Give him a favour from Us, he says: I have been Given it only by means of knowledge. But, it is a trial, but most of them do not know [39:50] Those before them did say it indeed, but what they earned availed them not [39:51] So there befell them the evil of what they earned; and (as for) those who are unjust from among these, there shall befell them the evil of what they earn, what they will be Recompensed with [39:52] Do they not know that Allah Makes ample the sustenance to whom He pleases, and He straitens; most surely there are Signs in this for a people who believe

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَىٰ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْغِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حُفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger^{saww} of Allah^{azwj} which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَرًا وَ مِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحَدِّثُكُمْ اللَّهُ نَفْسَهُ وَ يَحْكُمُ يَا ابْنَ آدَمَ الْعَافِلُ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ

He^{asws} would say: 'O you people! Fear Allah^{azwj} and know that you will be returning to Him^{azwj}. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have

⁶⁰ معاني الأخبار: 1 / 146

been between it and itself a long time. And Allah^{azwj} Himself^{azwj} has Cautioned you, and woe be unto you O oblivious son of Adam^{as} for He^{azwj} is not Oblivious of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَتِيئًا يَطْلُبُكَ وَ يُوْشِكُ أَنْ يُدْرِكَكَ وَ كَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبِضَ الْمَلَكُ رُوحَكَ وَ صِرتَ إِلَى قَبْرِكَ وَحِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ أَفْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمَسْأَلَتِكَ وَ شَدِيدِ امْتِحَانِكَ

O son of Adam^{as}, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir* and *Nakeer* to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أَرْسَلَ إِلَيْكَ وَ عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمْرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَعْتَهُ

And indeed! the first thing what they will ask you would be about your Lord^{azwj} which you had worshipped, and about your Prophet^{saww} who^{saww} was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam^{asws} whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَخُذْ حَذْرَكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ وَ الْمَسْأَلَةِ وَ الْإِخْتِبَارِ فَإِنَّ تَكُ مُؤْمِناً عَارِفاً بِدِينِكَ مُتَّبِعاً لِلصَّادِقِينَ مُوَالِياً لِأَوْلِيَاءِ اللَّهِ لِقَاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بَشَّرْتَ بِالرَّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلْتَنكَ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ وَ إِنَّ لَمْ تَكُنْ كَذَلِكَ تَلَجَّجَ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ غَيِبَتْ عَنِ الْجَوَابِ وَ بَشَّرْتَ بِالنَّارِ وَ اسْتَقْبَلْتَنكَ مَلَائِكَةُ الْعَذَابِ بِنَزْلِ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones^{asws}, befriended the friends of Allah^{azwj}, Allah^{azwj} will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah^{azwj} Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْطَحَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمٌ يُنْفَخُ فِيهِ الصُّورُ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمٌ الْأَرْزَاقُ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

And know, O son of Adam^{as} that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah^{azwj} Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and

no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَالْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.⁶¹

VERSE 53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
{53}

[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether; surely He is the Forgiving the Merciful

محمد بن علي، عن عمرو بن عثمان، عن عمران بن سليمان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا، فقال: «إن الله يغفر لكم جميعا الذنوب».

Muhammad Bin Ali, from Amro Bin Usman, from Umran Bin Suleyman, from Abu Baseer,

‘Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[39:53] do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether**, so he^{asws} said: ‘Surely Allah^{azwj} Forgives **for you** the faults altogether’.

قال: فقلت: ليس هكذا نقرأ، فقال: «يا أبا محمد، فإذا غفر الله الذنوب جميعا فلمن يعذب؟ و الله ما عنى من عباده غيرنا و غير شيعتنا، و ما نزلت إلا هكذا: إن الله يغفر لكم جميعا الذنوب».

I said, ‘This is not how we read it!’ So he^{asws} said: ‘O Abu Muhammad! If Allah^{azwj} were to Forgive the faults of everyone, so whom will He^{azwj} Punish? By Allah^{azwj}! He^{azwj} does not Mean from His^{azwj} servants except for us^{asws} and our^{asws} Shias, and it was not Revealed except like this – **Surely Allah Forgives for you the faults altogether**.⁶²

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ تَعَالَىٰ فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَاللَّهُ مَا أَرَادَ بِهَذَا غَيْرَكُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He^{asws} said: ‘O Abu Muhammad, Allah^{azwj} the High has Mentioned you all when He^{azwj} Said: **[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah; surely Allah Forgives the faults altogether; surely He is the Forgiving the Merciful.** And Allah^{azwj} has not

⁶¹ Al Kafi – H 14477 (Extract)

⁶² تأويل الآيات 2: 23 / 519

Intended by this other than you (Shias). So, have I^{asws} made you happy, O Abu Muhammad' He said, 'May I be sacrificed for you^{asws}, increase it for me'.⁶³

علي بن إبراهيم: حدثنا جعفر بن محمد، قال: حدثنا عبد الكريم، عن محمد بن علي، عن محمد ابن الفضيل، عن أبي حمزة، قال: قال أبو جعفر (عليه السلام): «لا يعذر الله يوم القيامة أحدا يقول: يا رب، لم أعلم أن ولد فاطمة هم الولاية علي الناس كافة، وفي شيعة ولد فاطمة (عليها السلام) أنزل الله هذه الآية خاصة يا عبادي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ الْآيَةَ».

Ali Bin Ibrahim, from Ja'far Bin Muhammad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Ibn Al-Fazeyl, from Abu Hamza who said,

'Abu Ja'far^{asws} said: 'No one would be excused on the Day of Judgement by saying, 'O Lord^{azwj}! I did not know that the sons^{asws} of Fatima^{asws}, they^{asws} were the Guardian upon all the people'. And it was regarding the Shias of the sons^{asws} of Fatima^{asws} especially that Allah^{azwj} Revealed this Verse [39:53] Say: **O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah – the Verse**'.⁶⁴

في محاسن البرقي عنه عن أبيه ومحمد بن عيسى عن صفوان بن يحيى عن اسحاق بن عمار عن عباد بن زياد قال: قال لي أبو عبد الله عليه السلام: يا عباد ما على ملة إبراهيم أحد غيركم، وما يقبل الله إلا منكم، ولا يغفر الذنوب إلا لكم.

In Mahasin of Al-Barqy – From him, from his father and Muhammad Bin Isa, from Safwan Bin Yahya, from Is'haq Bin Amaar, from Abaad Bin Ziyad who said,

'Abu Abdullah^{asws} said to me: 'O Abaad! There is no one upon the Nation of Ibrahim apart from you all (Shias), and Allah^{azwj} Will not Accept (anything) except from you all (Shias), and will not Forgive the sins except for yours (Shias)'.⁶⁵

VERSE 54 - 56

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ {54} وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ {55} أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّاخِرِينَ {56}

[39:54] And return to your Lord time after time and submit to Him before there comes to you the Punishment, then you shall not be helped. [39:55] And follow the best that has been Revealed to you from your Lord before there comes to you the Punishment all of a sudden while you do not even perceive [39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah, and most surely I was of those who was scornful

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن عمه حمزة بن بزيع، عن علي بن سويد، عن أبي الحسن موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ، قال: «جنب الله أمير المؤمنين (عليه السلام)، و كذلك ما كان بعده من الأوصياء بالمكان الرفيع إلى أن ينتهي الأمر إلى آخرهم».

⁶³ (Extract) الكافي 8: 6 / 35

⁶⁴ تفسير القمي 2: 250

⁶⁵ Tafseer Noor Al Saqalayn – CH 39 H 78

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'e, from his uncle Hamza Bin Yazī'e, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah**, he^{asws} said: 'The Side of Allah^{azwj} (جنب الله) is Amir-ul-Momineen^{asws}, and similar to that are the successors^{asws} from after him^{asws} with the elevated status, until the matter ends up to the last of them^{asws}'⁶⁶

وعنه: عن محمد بن يحيى، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن حسان الجمال، قال: حدثني هاشم بن أبي عمار الجنبى، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «أنا عين الله [و أنا يد الله]، و أنا جنب الله و أنا باب الله».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hasaan Al-Jamal, from Hashim Bin Abu Amaar Al-Janby who said,

'I heard Amir-ul-Momineen^{asws} saying: 'I^{asws} am the Eye of Allah^{azwj}, and I^{asws} and the Hand of Allah^{azwj}, and I^{asws} and the Side of Allah^{azwj}, and I^{asws} am the Gateway of Allah^{azwj}'⁶⁷

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن حمران بن أعين، عن أبان بن تغلب، عن جعفر بن محمد، عن أبيه، عن أبيه (عليه السلام)، في قول الله عز و جل: يا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ. قال: «خلقنا و الله من نور جنب الله خلقنا الله جزءا من جنب الله، و ذلك قوله عز و جل: يا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ يعني في ولاية علي (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Hamran Bin Ayn, from Aban Bin Taghlab,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah**, said: 'By Allah^{azwj}! We^{asws} were Created from the Light of the Side of Allah^{azwj}. Allah^{azwj} Created us^{asws} as part of the Side of Allah^{azwj}, and these are the Words of the Mighty and Majestic **O regret, for what I wasted regarding the Side of Allah**, Meaning, regarding the Wilayah of Ali^{asws}'⁶⁸

وعنه، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن حسين بن علي بن بهيس، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر محمد بن علي (عليه السلام)، في قول الله عز و جل: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ، قال: «قال علي (عليه السلام): أنا جنب الله، و أنا حسرة للناس يوم القيامة».

And from him, from Ali Bin Al-Abbas, from Hasan Bin Muhammad, from Husayn Bin Ali Bin Baheys, from Musa Bin Abu Al-Ghadeer, from Ata'a Al-Hamdany,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[39:56] Lest a soul should say: O regret, for what I wasted regarding**

⁶⁶ الكافي 1: 9 / 113

⁶⁷ الكافي 1: 8 / 113

⁶⁸ تأويل الآيات 2: 24 / 519

the Side of Allah, said: 'Ali^{asws} said: 'I^{asws} am the Side of Allah^{azwj}, and I^{asws} am the regret of the (Hostile) people of the Day of Judgement'.⁶⁹

وعنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سدير الصيرفي، قال: سمعت أبا عبد الله (عليه السلام) يقول: و قد سأله رجل عن قول الله عز و جل: يا حَسْرَتِي عَلَى ما فَرَّطْتُ فِي جَنبِ اللَّهِ، فقال أبو عبد الله (عليه السلام): «نحن و الله خلقنا من نور جنب الله تعالى، و ذلك قول الكافر إذا استقرت به الدار: يا حَسْرَتِي عَلَى ما فَرَّطْتُ فِي جَنبِ اللَّهِ يعني ولاية محمد و آل محمد (صلوات الله عليهم أجمعين)».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sudeyr Al-Sayrafi who said,

'I heard Abu Abdullah^{asws} saying, and a man had asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [39:56] ***O regret, for what I wasted regarding the Side of Allah***, so Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} are Created from the Light of Side of Allah^{azwj} the High, and that is the speech of the Infidel when he is settled in the house (of the Hereafter) [39:56] ***O regret, for what I wasted regarding the Side of Allah*** Meaning, Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}.⁷⁰

أبو ذر، في خبر عن النبي (صلى الله عليه و آله): «يا أبا ذر، يؤتي بجاحد علي يوم القيامة أعمى أبكم، يتككب في ظلمات القيامة، ينادي يا حَسْرَتِي عَلَى ما فَرَّطْتُ فِي جَنبِ اللَّهِ، و في عنقه طوق من النار».

Abu Dharr^{ar}, in a Hadeeth from the Prophet^{saww} having said: 'O Abu Dharr^{ar}! On the Day of Judgement, they will come with the one who fought against Ali^{asws} as a blind, mute, being overturned in the darkness of the Day of Judgement, calling out [39:56] ***O regret, for what I wasted regarding the Side of Allah***, and in his neck would be a collar of the Fire'.⁷¹

حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القسم بن يزيد عن مالك الجهني قال سمعت ابا عبد الله عليه السلام يقول انا شجرة من جنب الله فمن وصلنا وصله الله قال ثم تلى هذه الآية ان تقول نفس يا حسرتي على ما فرطت في جنب الله وان كنت لمن الساخرين.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Ssaeed, from Fazaalat Bin Ayub, from Al-Qasam Bin Yazeed, from Maalik Al-Jahny who said:

'I heard Abu Abdullah^{asws} say: 'I^{asws} am the Tree that originates from Allah^{azwj}, whosoever comes to us^{asws} would have come to Allah^{azwj}.' He said, then he^{asws} recited this Verse [39:56] ***Lest a soul should say: O regret, for what I wasted regarding the Side of Allah, and most surely I was of those who was scornful***.⁷²

الطبرسي: روى العياشي، بالإسناد، عن أبي الجارود، عن أبي جعفر (عليه السلام) أنه قال: «نحن جنب الله».

Al-Tabarsy, from Al-Ayyashi, by the chain, from Abu Al-Jaroud,

⁶⁹ تأويل الآيات 2: 25 / 520.

⁷⁰ تأويل الآيات 2: 27 / 520.

⁷¹ المناقب 3: 273.

⁷² Basaair Al Darajaat – P 2 CH 3 H 5

'Abu Ja'far^{asws} having said: 'We^{asws} are the Side of Allah^{azwj} (جنب الله)'.⁷³

VERSES 57 - 59

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ {57} أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ {58}
بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ {59}

[39:57] Or it should say: Had Allah Guided me, I would certainly have been of the pious [39:58] Or it should say when it sees the Punishment: If only there was a returning for me, I would be of the doers of good [39:59] Aye! My Signs came to you, but you belied them, and you were arrogant, and you were one of the unbelievers.

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ، قال: «الولاية لعلي (عليه السلام)، فرد الله عليهم: بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكَافِرِينَ».

Ibn Shehr Ashub,

'Al-Baqir^{asws}, regarding the Words of the High **[39:57] Or it should say: Had Allah Guided me, I would certainly have been of the pious**, he^{asws} said: 'The Wilayah of Ali^{asws}. So Allah^{azwj} Retorted against them **[39:59] My Signs came to you, but you belied them, and you were arrogant, and you were one of the unbelievers**'.⁷⁴

VERSE 60

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ {60}

[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened. Is there not in Hell an abode for the arrogant?

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز و جل: وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ، قال: «من قال إني إمام و ليس بإمام».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb,

'Abu Ja'far^{asws} replied when I said, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened?**' He^{asws} said: 'The one says he is an Imam^{asws}, but is not an Imam^{asws}'.

قال: قلت: و إن كان علويًا؟ قال: «و إن كان علويًا»، قلت: و إن كان من ولد علي بن أبي طالب (عليه السلام)؟ قال: «و إن كان».

⁷³ مجمع البيان 8: 787.

⁷⁴ المناقب 3: 98.

I said, 'And if he was an Alawite?' He^{asws} said: 'Even if he was an Alawite'. I said, 'And if he was a son of Ali^{asws}?' He^{asws} said: 'Even if he was a son of Ali^{asws}'.⁷⁵

وعنه، قال: حدثني أبي، عن ابن أبي عمير، عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن في جهنم لواديا للمتكبرين يقال له سقر، شكا إلى الله شدة حره، و سأله أن يتنفس، فأذن له فتتنفس فأحرق جهنم».

And from him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Bakeyr,

'Abu Abdullah^{asws} has said: 'In Hell there is a valley called Saqar. It complained to Allah^{azwj} of the intensity of its heat, and asked Him^{azwj} if it could breathe. So He^{azwj} Permitted it. It breathed, and inflamed Hell'.⁷⁶

العياشي: بإسناده، عن خيثمة بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من حدث عنا بحديث فنحن سائلوه عنه يوماً، فإن صدق علينا فإنما يصدق على الله و على رسوله، و إن كذب علينا فإنما يكذب على الله و على رسوله، لأننا إذا حدثنا لا نقول: قال فلان و فلان، و إنما نقول: قال الله و قال رسوله».

Al-Ayyashi, by his chain, from Khayshama Bin Abdul Rahman who said,

'I heard Abu Abdullah^{asws} saying: 'The one who narrated from us^{asws} with a Hadeeth, so we^{asws} would question him one Day. So if he has been truthful towards us^{asws}, so he would have been truthful to Allah^{azwj} and to His^{azwj} Rasool^{saww}. And if he has lied against us, so he would have lied against Allah^{azwj} and against His^{azwj} Rasool^{saww}, this is because when we^{asws} narrate, we^{asws} do not say: 'So and so, and so and so said it', but rather we^{asws} say Allah^{azwj} Said it, or His^{azwj} Rasool^{saww} said it'.

ثم تلا هذه الآية: وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ثم أشار خيثمة إلى أذنيه فقال: صمنا إن لم أكن سمعته.

Then he^{asws} recited this Verse [39:60] **And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened**. Then he^{asws} gestured towards the ears of Khayshama, so he^{asws} said: 'Be silent, if you have not heard it'.⁷⁷

VERSES 61 & 62

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ {61} اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ {62}

[39:61] And Allah will Rescue the ones who are pious; evil shall not touch them, nor shall they be grieving [39:62] Allah is the Creator of everything and He has in charge over everything

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله عليه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟ فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما أتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا ، فأما الخلق و الرزق فلا».

⁷⁵ الكافي 1: 304 / 1.

⁷⁶ تفسير القمي 2: 251.

⁷⁷ مجمع البيان 8: 787.

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from his father, from Yasir Al-Khadim who said,

'I said to Al-Reza^{asws}, 'What do you^{asws} say regarding the delegation (of authority)?' So he^{asws} said: 'Allah^{azwj} Delegated to His^{azwj} Prophet^{saww} the matters of His^{azwj} Religion, so He^{azwj} Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah. So as for the Creation and the sustenance (الرزق), so no!**'

ثم قال (عليه السلام): «إن الله تعالى يقول: اللهُ خَالِقُ كُلِّ شَيْءٍ، و يقول تعالى: اللهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ.»

Then he^{asws} said: 'Allah^{azwj} the High is Saying **[39:62] Allah is the Creator of everything.** And the High is Saying **[30:40] Allah is He Who Created you, then Gave you sustenance, then He Causes you to die, then Brings you to life. Is there any of your associate-gods who does any of it? Glory be to Him, and Exalted be He above what they associate (with Him)**'.⁷⁸

VERSE 63

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ {63}

[39:63] His are the Reins of the skies and the earth; and (as for) those who disbelieve in the Signs of Allah, these it is that are the losers.

علي بن إبراهيم: في قوله تعالى: لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ [يعني] مفاتيح السماوات و الأرض.

Ali Bin Ibrahim –

Regarding the Words of the High **[39:63] His are the Reins of the skies and the earth**, Meaning the Keys of the skies and the earth'.⁷⁹

VERSE 64

قُلْ أَغْفِرِ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ {64}

[39:64] Say: Is it other than Allah that you are ordering me to worship, O ignoramuses?

ابن شهر آشوب: الطبري و الواحدي بإسنادهما، عن السدي، و روى ابن بابويه في كتاب (النبوة)، عن زين العابدين (عليه السلام): «أنه اجتمعت قريش إلى أبي طالب و رسول الله (صلى الله عليه و آله) عنده، فقالوا: نسألك عن ابن أخيك النصف منه. قال: و ما النصف منه؟ قالوا: يكف عنا و نكف عنه، فلا يكلمنا و لا نكلمه، و لا يقاتلنا و لا نقاتله، ألا إن هذه الدعوة قد باعدت بين القلوب، و زرعت الشحناء، و أنبتت البغضاء،

Ibn Shehr Ashub – Al-Tabary and Al-Wahidy by their both respective chains, from Al-Sady, and it was reported by Ibn Babuwayh in a Book (Al-Nabuwwa),

⁷⁸ عيون أخبار الرضا (عليه السلام) 2: 3 / 202

⁷⁹ تفسير القمي 2: 251

(It has been narrated) from Zayn Al-Abideen^{asws} having said: 'Qureysh had gathered to Abu Talib^{as} and Rasool-Allah^{saww} was in his^{as} presence, so they said, 'We ask you^{as} about the son^{saww} of your^{as} brother^{as} the justice from it'. He^{as} said: 'And what is the justice from it?' They said, 'He^{saww} refrains from us and we refrain from him^{saww}, so he^{saww} would not speak to us and we would not speak to him^{saww}, and he^{saww} will not fight us and we will not fight him^{saww}. Indeed! This Invitation (to Al-Islam) has separated the hearts, and planted enmity, and the hatred has grown'.

فقال: يا بن أخي، أسمعت؟ قال: يا عم لو أنصفتني بنو عمي لأجابوا دعوتي و قبلوا نصيحتي، إن الله تعالى أمرني أن أدعو إلى الحنيفية ملة إبراهيم، فمن أجابني فله عند الله الرضوان، و الخلود في الجنان، و من عصاني قاتلته حتى يحكم الله بيننا، و هو خير الحاكمين.

So he^{as} said: 'O son^{saww} of my^{as} brother^{as}, did you^{saww} hear?' He^{saww} said: 'Yes, O uncle^{as}! If the sons of my^{saww} uncle were to do justice to me^{saww}, they would have answered my^{saww} call and accepted my^{saww} advice. Allah^{azwj} the High has Commanded me^{saww} that I^{saww} should call to he upright Nation of Ibrahim^{as}. So the one who answers me^{saww}, so there would be the Pleasure for him in the Presence of Allah^{azwj}, and eternal abiding in the Gardens. And the one who disobeys me^{saww}, I^{saww} would fight them until Allah^{azwj} Judges between us, and He^{azwj} is the best of the Judges'.

فقالوا: قل له أن يكف عن شتم آلهتنا فلا يذكرها بسوء. فنزل: قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُوْنِي أَعْبُدُ أَيَّهَا الْجَاهِلُونَ».

So they said, 'Tell him^{saww} not to insult our gods, and not to mention them with evil'. So (the Verse) **[39:64] Say: Is it other than Allah that you are ordering me to worship, O ignoramus?** was Revealed'.⁸⁰

VERSES 65 & 66

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ {65} بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ {66}

[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers
[39:66] But Allah alone should you worship and be of the thankful

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحكم بن بهلول، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ، قال: «يعني إن أشركت في الولاية غيره بَلِ اللَّهُ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ يعني بل الله فاعبد بالطاعة و كن من الشاكرين أن عضدتك بأخيك و ابن عمك».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Hakam Bin Bahloul, from a man,

'Abu Abdullah^{asws} regarding the Words of the High **[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated**, he^{asws} said: 'Meaning, if you associate regarding the Wilayah of someone else **[39:66] But Allah alone should you worship and be of the thankful**, but it is Allah^{azwj} you should worship by being obedient to Him^{azwj} and

⁸⁰ المناقب 1: 59

become of the thankful people by supporting you^{saww} via your^{saww} brother^{asws} and cousin^{asws}.⁸¹

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله المحمدي، عن الحسن بن إسماعيل الأفتس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسألوه عن قول الله عز و جل: **لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ، فَاقْلَبْ** فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشرك في ولايته- أي الأول و الثاني- حتى يسكن الناس إلى قولك و يصدقوك،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

'I was in his^{asws} presence, and a group of the people of Al-Kufa came up to him^{asws}. So they asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:65] If you associate, your deeds would be confiscated**, so he^{asws} said: 'It is not as you are going with it. When Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should nominate Ali^{asws} as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his^{asws} Wilayah' – i.e., with the first one and the second one, until the people settle upon your words and ratify you.

فلما أنزل الله عز و جل: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ شَكَرًا رسول الله (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأُنزل الله عز و جل: **لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ.**

So when Allah^{azwj} Mighty and Majestic Revealed **[5:67] O you Rasool! Deliver what has been Revealed to you from your Lord**, Rasool-Allah^{saww} complained to Jibraeel^{as}: 'The people are belying me^{saww} and are not accepting from me^{saww}'. So Allah^{azwj} Mighty and Majestic Revealed **[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers**.⁸²

ابن شهر آشوب: عن أبي جعفر و أبي عبد الله (عليهما السلام): «و لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ الْآيَةُ، و ذلك لما أمر الله تعالى رسوله (صلى الله عليه و آله) أن يقيم عليا (عليه السلام)، و أن لا يشرك مع علي (عليه السلام) شريكا».

Ibn Shehr Ashub,

'Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: '**[39:65] And it was Revealed to you and to those before you** – the Verse, and that was when Allah^{azwj} the High Commanded His^{azwj} Rasool^{saww} that he^{saww} should nominate Ali^{asws}, and that there should be no association with Ali^{asws} of an associate'.⁸³

VERSE 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ
{67}

⁸¹ الكافي 2: 76 / 254.

⁸² تأويل الآيات 2: 32 / 522.

⁸³ المناقب 1: 252.

[39:67] And they did not appreciate Allah with the appreciation that is due to Him; and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand; Glory be to Him, and Exalted is He, above what they are associating

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، وكيف يوصف وقد قال في كتابه: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، فلا يوصف بقدر إلا كان أعظم من ذلك».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al-FazAl-Bin Shazan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al-Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} cannot be described. And how can He^{azwj} be described and He^{azwj} has Said in His^{azwj} Book **[39:67] And they did not appreciate Allah with the appreciation that is due to Him**, so He^{azwj} cannot be described but He^{azwj} was Greater than that'.⁸⁴

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان الكليني، قال: حدثنا محمد بن عيسى بن عبيد، قال: سألت أبا الحسن علي بن محمد العسكري (عليه السلام) عن قول الله عز وجل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ.

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'laan Al-Kulayni, from Muhammad Bin Isa Bin Ubeyd who said,

'I asked Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand**.

فقال: «ذلك تعبير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ و معناه إذ قالوا: إن الأرض جميعاً قبضته يوم القيامة و السماوات مطويات بيمينه؟ كما قال الله عز وجل: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إذ قالوا ما أنزل الله على بشر من شيء»¹، ثم نزه عز وجل نفسه عن القبضة و اليمين فقال: سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

So he^{asws} said: 'That is the taunting (of people) to Allah^{azwj} Blessed and High as the one who resembles His^{azwj} creatures. Do you not see that He^{azwj} Says **[39:67] And they did not appreciate Allah with the appreciation that is due to Him?** And its Meaning is that they are saying, 'And the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand? Just as Allah^{azwj} Mighty and Majestic Says **[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a mortal**, then Distanced Himself^{azwj} from the Grip and the Right Hand, so He^{azwj} Said **Glory be to Him, and Exalted is He, above what they are associating**'.⁸⁵

وعنه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدوي، عن سليمان بن مهران، قال:

⁸⁴ الكافي 1: 11 / 80

⁸⁵ التوحيد: 1 / 160

سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ. فقال: «يعني ملكه لا يملكه معه أحد، والقَبْضُ من الله تعالى في موضع آخر: المنع، والبسط منه: الإعطاء والتوسيع [كما قال عز وجل]: وَ اللَّهُ يَقْبِضُ وَ يَبْسُطُ وَ إِلَيْهِ تُرْجَعُونَ يعني يعطي و يمنع، و القبض منه عز وجل في وجه آخر: الأخذ، و الأخذ في وجه القبول، كما قال: وَ يَأْخُذُ الصَّدَقَاتِ أَي يَقْبَلُهَا مِنْ أَهْلِهَا وَ يَثِيبُ عَلَيْهَا».

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand; Glory be to Him**'. So he^{asws} said: 'It Means, He^{azwj} Possesses it, and no one possesses it with Him^{azwj}. And the Grip from Allah^{azwj} the High in another subject is the Prevention, and the Extension from it – the Granting and the Extending (Bounties), as the Mighty and Majestic Says **[2:245] and Allah Straits and Amplifies, and you shall be returning to Him**. It Means He^{azwj} Gives and Prevents. And the Grip of the Mighty and Majestic in another aspect is the Taking. And the Taking is in its aspect of Acceptance, as He^{azwj} Says **[9:104] and Takes the charities**, i.e., He^{azwj} Accepts it from its rightful ones, and Rewards them accordingly'.

قلت: فقوله عز وجل: وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ؟ قال: «اليمين: اليد، و اليد: القدرة و القوة، يقول عز وجل: وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ أَي بِقَدْرَتِهِ وَ قُوَّتِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

I said, 'So (what about) the Words of the Mighty and Majestic **[39:67] and the skies having been rolled up in His Right Hand?**' He^{asws} said: 'The Right hand – The Hand, and the Hand is the Power, and the Power is what the Mighty and Majestic is Saying **[39:67] and the skies having been rolled up in His Right Hand**, i.e., in His^{azwj} Power and His^{azwj} Mighty **Glory be to Him, and Exalted is He, above what they are associating**'.⁸⁶

الدلمي: بحذف الإسناد، مرفوعاً إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصاري، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, raising in up to

Salman Al-Farsy^{ar}, from Amir-ul-Momineen^{asws}, in a Hadeeth of his^{asws} with a Catholic, amongst a hundred Christian men. So among what the Catholic asked him^{asws} was, 'Inform me about the Words of the Majestic **[14:48] On the Day when the earth shall be Changed into a different earth and [39:67] and the whole of the earth shall be in His Grip on the Day of Judgement and the skies having been rolled up in His Right Hand**. So if the skies are rolled up, and the earth is Grippped, so where will the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أمأهما طي

⁸⁶ التوحيد: 2 / 161.

القرطاس؟». قال: لا، قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

He (Salman Al-Farsy^{ar}) said, 'So he^{asws} called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he^{asws} rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He^{asws} said: 'Open it!' So he opened it. He^{asws} said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'. He^{asws} said: 'So this is how it is in the Power of Allah^{azwj} when He^{azwj} Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.⁸⁷

VERSE 68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ
{68}

[39:68] And the Trumpet shall be Blown, and the ones in the skies and the ones in the earth shall swoon, except for the ones Allah Desires (not to swoon); then it shall be blown again, so they shall stand up looking around

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله .

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No'man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa'akhtat,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the two Blowings (into the Trumpet), how much (time) is between the two?' He^{asws} said: 'Whatever Allah^{azwj} so Desires it to be'.

فقيل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟ فقال: «أما النفخة الأولى، فإن الله يأمر إسرائيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرائيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

So it was said to him, 'Inform me, O son^{asws} of Rasool-Allah^{saww}! How would the Trumpet be Blown into?' So he^{asws} said: 'As for the first Blowing, Allah^{azwj} would Command Israfeel, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So when the Angels see Israfeel to have descended upon the earth, and with him is the Trumpet, they would say: 'Allah^{azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky'.

قال: فيهبط إسرائيل بحظيرة بيت المقدس و يستقبل الكعبة، فإذا رآوه أهل الأرض، قالوا: قد أذن الله في موت أهل الأرض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الأرض، فلا يبقى في الأرض ذو روح إلا صعق و مات، و يخرج الصوت من الطرف الذي يلي السماء، فلا يبقى ذو روح في السماوات إلا صعق و مات إلا إسرائيل».

⁸⁷ إرشاد القلوب: 310.

He^{asws} said: 'So Israfeel would descend by the yard of Jerusalem (بيت المقدس) and face towards the Kabah. So when the people of the earth see him, they would say, 'Allah^{azwj} has Given Permission for death to be for the people of the earth'. So he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel'.

قال: «فيقول الله لإسرافيل: يا إسرافيل مت فيموت إسرافيل، فيمكثون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، و يأمر الجبال فتسير، و هو قوله تعالى: يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَ تَسِيرُ الْجِبَالُ سَيْرًا يَعْنِي تَنْبَسِطُ وَ تُبْدَلُ الْأَرْضُ غَيْرَ الْأَرْضِ يَعْنِي بِأَرْضٍ لَمْ تَكْتَسِبْ عَلَيْهَا الذَّنُوبَ، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته-

He^{asws} said: 'So Allah^{azwj} would be Saying to Israfeel: "O Israfeel! Die!" So Israfeel would die. So (everything) would be remaining in that (situation) for as long as Allah^{azwj} so Desires it to. Then Allah^{azwj} would Command the skies, so they would shake. And He^{azwj} would Command the mountains, so they would disintegrate, and these are the Words of the High **[52:9] On the Day when the sky shall move from side to side [52:10] And the mountains shall pass away, passing away (altogether)**, Meaning, flattened. And **[14:48] On the Day when the earth shall be Changed into a different earth**, Meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He^{azwj} would Restore the Throne upon the water just as it was the first time around, separate, by His^{azwj} Magnificent and His^{azwj} Power'.

قال:- فعند ذلك ينادي الجبار جل جلاله بصوت من قبله جهوري يسمع أقطار السماوات و الأرضين: لمن الملك اليوم؟ فلا يجيبه أحد، فعند ذلك يجيب الجبار عز و جل مجيبا لنفسه: لله الواحد القهار و أنا قهرت الخلائق كلهم و أمتهم، إني أنا الله لا إله إلا أنا وحدي، لا شريك لي و لا وزير، و أنا خلقت خلقي بيدي و أنا أمتهم بمشييتي، و أنا أحبيهم بقدرتي،

He^{asws} said: 'When that happens, the Compeller, Majestic is His^{azwj} Majesty would Call out by a Loud Voice from His^{azwj} Front which would be heard in the corners of the skies and the firmaments: "**[40:16] To whom belongs the Kingdom this Day?**". No one would answer Him^{azwj}. So when that happens, the Compeller, Mighty and Majestic would Answer Himself^{azwj} "**[40:16] To Allah, the One, the Subduer**, and I^{azwj} Subdued all the creatures and Caused them to die. I^{azwj} am Allah^{azwj}. There is no god except to Me^{azwj} Alone. There is no associate for Me^{azwj} nor a Vizier, and I^{azwj} Created My^{azwj} creation by My^{azwj} Hands, and I^{azwj} Caused them to die by My^{azwj} Desire (Mashi'at), and I^{azwj} shall Revive them by My^{azwj} Power".

قال: فينفخ الجبار نفخة في الصور، فيخرج الصوت من أحد الطرفين الذي يلي السماوات، فلا يبقى أحد في السماوات إلا حيي و قام كما كان، و يعود حملة العرش، و تعرض الجنة و النار، و تحشر الخلائق للحساب».

He^{asws} said: 'So the Compeller^{azwj} would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

قال: فرأيت علي ابن الحسين (عليهما السلام) يبكي عند ذلك بكاء شديدا.

He (the narrator) said, 'And I saw Ali^{asws} Bin Al-Husayn^{asws} crying as a result of that, with an intense crying'.⁸⁸

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه و آله)، فأخذ بيده فأخرجه إلى البقيع، فأنتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله، قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، و هو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

'Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww}. So he^{as} took him^{saww} by the hand, and went out to Al-Baqi'e (The Cemetery). He^{saww} ended up at a grave, so he^{as} called out to its occupant: 'Arise, by the Permission of Allah^{azwj}!' So there came out from it a man with a white face covered in dust, and he was saying, 'The Praise is due to Allah^{azwj} the Great'. Jibraeel^{as} said: 'Return by the Permission of Allah^{azwj}!'

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، و ا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى، ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he^{as} came up with him^{saww} to another grave. So he^{as} called out at its occupant and said to him: 'Arise, by the Permission of Allah^{azwj}!' So there came out from it a man with a blackened face, and he was saying, 'O regret! O perdition!' Then Jibraeel^{as} said to him: 'Return, by the Permission of Allah^{azwj}'. Then said; 'O Muhammad^{saww} (Allah^{azwj} Says) This is how they will be Resurrect on the Day of Judgement, and the Believers would be saying these words, and those ones (unbelievers) would be saying what you^{saww} have seen'.⁸⁹

VERSE 69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {69}

[39:69] And the earth shall shine with the Light of its Lord, and the Book would be brought in with the Prophets and the Witnesses, and Judgement shall be Given between them with justice, and they shall not be dealt with unjustly.

علي بن إبراهيم، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا جعفر بن محمد، قال: حدثني القاسم بن الربيع، قال: حدثنا صباح المدائني، قال: حدثنا المفضل بن عمر، أنه سمع أبا عبد الله (عليه السلام) يقول في قوله تعالى: وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا، قال: «رب الأرض يعني إمام الأرض». قلت: فإذا خرج يكون ماذا؟ قال: «إذن يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام».

Ali Bin Ibrahim said, 'Muhammad Bin Abu Abdullah narrated to us, from Ja'far Bin Muhammad, from Al-Qasi, Bin Al-Rabi'e, from Sabah Al-Mada'iny,

⁸⁸ تفسير القمّي 2: 252

⁸⁹ (الزهد: 253 / 94)

'Al-Mufazzal Bin Umar who heard Abu Abdullah^{asws} saying regarding the Words of the High [39:69] **And the earth shall shine with the Light of its Lord**, The Lord of the earth, means the Imam^{asws} of the earth'. I said, 'So what would happen when he^{asws} comes out?' He^{asws} said: 'Then the people would be needless of the illumination of the sun and the light of the moon, and they would be participating by the Light of the Imam^{asws}, 90

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثَوْبِرِ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عَزْلاً بَعْضُهُمْ جُرْداً مُرداً فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النُّورُ وَتَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَفُوقُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضاً وَيَرْجِعُونَ دُونَهَا فَيَمْتَعُونَ مِنَ الْمَضِيِّ فَنَشْتَدُّ أَنْفُسَهُمْ وَيَكْتُرُ عَرْفُهُمْ وَتَصِيقُ بِهِمْ أُمُورُهُمْ وَيَشْتَدُّ صَاحِبُهُمْ وَتَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَهُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجِبَارُ تَبَارَكَ وَتَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكاً مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَاسْتَمِعُوا مُنَادِيَ الْجِبَارِ قَالَ فَيَسْمَعُ آخِرَهُمْ كَمَا يَسْمَعُ أَوَّلَهُمْ قَالَ فَتَنْكَبِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَتَخْشَعُ أَبْصَارُهُمْ وَتَضْطَرِبُ فَرَائِصُهُمْ وَتَفْرَعُ قُلُوبُهُمْ وَيرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِرٌ

He^{asws} said: 'The Compeller^{azwj} Blessed and High will Attend to them from above His^{azwj} Throne in the shadow of the Angels, so He^{azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'. He^{asws} said: 'So the last of them would hear it just as the first of them'. He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجِبَارُ عَزَّ وَجَلَّ الْحَكْمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكْمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكَمُ بَيْنَكُمْ بَعْدَلِي وَفِسْطِي لَا يَظْلُمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ أَخَذُ لِلصَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَالسَّيِّئَاتِ وَ أَثِيبُ عَلَى الْهَبَاتِ وَ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبِئُهَا صَاحِبُهَا وَ أَثِيبُهُ عَلَيْهَا وَ أَخَذَ لَهُ بِهَا عِنْدَ الْحِسَابِ قَتَلَارُمُوا

90. تفسیر القمّي 2: 253.

He^{asws} said: 'So the Compeller^{azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{azwj} will Say to them: "I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{azwj} Presence today. I^{azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَاطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{azwj} am a Witness for you against them, and I^{azwj} am sufficient as a Witness'.

قَالَ فَيَبْعَارْفُونَ وَ يَبْلَازْمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمَكُثُونَ مَا شَاءَ اللَّهُ فَيَسْتَدُّ حَالَهُمْ وَ يَكْتُرُ عَرَفَهُمْ وَ يَسْتَدُّ عَمَّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَتَّعُونَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He^{asws} said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He^{asws} said: 'So they would do that for as long as Allah^{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطْلُبُ اللَّهُ عَزَّ وَ جَلَّ عَلَىٰ جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسْلِكِهِمْ وَ تَرَاحِمِهِمْ قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءً أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَىٰ بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمَنَا أَكْبَرُ مِنْ أَنْ نَهَبَهَا

He^{asws} said: 'And Allah^{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{azwj} Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{azwj} Blessed and High, and listen to what Allah^{azwj} Blessed and High is Saying to you all: 'I^{azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{azwj} will Take it for you from the one who was unjust to you'. He^{asws} said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He^{asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْفَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَانِ جِنَانِ الْفُرْدُوسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفُرْدُوسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَنْبِيَةِ وَ الْخَدَمِ قَالَ فَيَطْلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفِ وَ الْخَدَمِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانظُرُوا إِلَىٰ هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَبْتَمَنُّهُ

He^{asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He^{asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{asws} said: 'So a Caller would Call out from the Presence of Allah^{azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He^{asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فِينَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لَكُمْ مِنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلَّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَا يَجُوزُ إِلَيَّ جَنَّتِي الْيَوْمَ ظَالِمٌ وَلَا يَجُوزُ إِلَيَّ نَارِي الْيَوْمَ ظَالِمٌ وَلَا أَحَدٌ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيْهَا الْخَلَائِقِ اسْتَعِدُّوا لِلْحِسَابِ

He^{asws} said: 'So a Caller will Call out from the Presence of Allah^{azwj}: "O group of creatures! This is for every one forgives a Believer'. He^{asws} said: 'So all of them would be forgiving except for a few'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Say: "There is no Permission to My^{azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُخَلَّى سَبِيلَهُمْ فَيَنْطَلِفُونَ إِلَى الْعُقْبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْتَئَهُوا إِلَى الْعُرْصَةِ وَ الْجَبَارِ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتْ الدَّوَابُّ وَ نُصِبَتْ الْمَوَازِينُ وَ أَحْضِرَ النَّبِيِّونَ وَ الشَّهَدَاءُ وَ هُمْ الْأَيْمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He^{asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{azwj} Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{as}, and the witnesses^{asws}, and these would be the Imams^{asws} would be present. Each Imam^{asws} testifying over the people of his^{asws} era, having stood among them by the Command of Allah^{azwj} Mighty and Majestic, and called them to the Way of Allah^{azwj}.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ فَرِيشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيَعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكَفَرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنَ مَظْلَمَةٍ

He^{asws} said: 'So a man from Qureish said to him^{asws}, 'O son^{asws} of the Rasool^{saww} Allah^{azwj}, if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْفَرِيشِيُّ فَإِذَا كَانَتْ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تَأْخُذُ مَظْلَمَتَهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُرَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْفَرِيشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُرَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He^{asws} said: 'So the Qureishi said to him^{asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He^{asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He^{asws} said: 'The Qureishi said to him^{asws}: 'If the oppressor does not have any good deeds to his credit?' He^{asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.⁹¹

VERSES 70 - 72

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ {70} وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ {71} قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَىٰ الْمُتَكَبِّرِينَ {72} وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {73}

[39:70] And every soul shall be Paid back fully what it has done, and He Knows best what they do [39:71] And those who disbelieve shall be driven to Hell in crowds; until, when they come to it, its Doors shall be opened, and the Keepers of it shall say to them: Did not there come to you Rasools from among you reciting to you the Verses of your Lord and warning you of the meeting of this Day of yours? They shall say: Yes! But the Sentence of Punishment was to be proven to be True against the unbelievers [39:72] It shall be said: Enter the gates of Hell to abide therein eternally; so evil is the abode of the arrogant

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عليهم السلام قال: ان للنار سبعة أبواب باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين، وباب يدخل منه بنو امية هو لهم خاصة وهو باب لظى، وهو باب سقر وهو باب الهاوية يهوى بهم سبعين خريفا فكلما هوى بهم سبعين خريفا فار بهم فورة قذف بهم في اعلاها سبعين خريفا ثم هوى بهم هكذا سبعين خريفا فلا يزالون هكذا أبدا خالدين مخلدين، وباب يدخل منه مبغضونا ومحاربونا وخاذلونا وإنه لا عظم الابواب وأشدّها حرا.

In the book Al-KhisAl--

'Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'The Fire (Hell) had seven Doors for it. A door from which Pharaoh^{la}, and Hamaam, and Qaroun would enter; a Door from which the Polytheists, and the Infidels from the one who did not believe in Allah^{azwj} even for the blink of an eye would enter; and a Door from which the Clan of Umayya would enter, and this is especially for them, and it is the Door of Flames, and it is the Door of Saqar, and it is the Door of the Haawiya which would boil them for seventy autumns (years). So every time it burns them for seventy autumns, it would fling them with an outburst of Flames and throw them down for seventy autumns. Then it would keep doing this to them for seventy autumns, unceasingly for ever and ever, eternally; and a Door from which would enter those that hate us^{asws}, and fought against us^{asws}, and humiliated us^{asws}, and for them is the Greatest of the Doors, and the most intense heat'.

⁹¹ الكافي 8: 79 /104

قال محمد بن الفضل الرزقي: فقلت لابي عبد الله عليه السلام: الباب الذي ذكرت عن أبيك عن جدك عليهما السلام أنه يدخل منه بنو أمية يدخله من مات منهم على الشرك أو ممن أدرك الإسلام منهم؟ فقال: لا أم لك ألم تسمعه يقول: وباب يدخل منه المشركون والكفار، فهذا باب يدخل منه كل مشرك وكل كافر لا يؤمن بيوم الحساب، وهذا الباب الآخر يدخل منه بنو أمية، لأنه هو لابي سفيان ومعاوية وآل مروان خاصة يدخلون من ذلك الباب، فتحطمهم النار فيه حطماً لا يسمع لهم واعية لا يحيون فيها ولا يموتون.

Muhammad Al-Fazal Al-Razqy said, 'So I said to Abu Abdullah^{asws}, 'The Door which your^{asws} father^{asws} mentioned from his^{asws} grandfather^{asws}, from which the Clan of Umayya would enter, would it be the ones who died from among them upon the Polytheism, or from the ones who realised Al-Islam from among them?'. So he^{asws} said: 'No. Did you not hear him^{asws} saying: 'And a Door from which the Polytheists, and the Infidels would enter? So this is the Door from which would enter every Polytheist, and every Infidel who did not believe in the Day of Reckoning, and this is the last Door from which the Clan of Umayya would enter, because it is for Abu Sufyan, and Muawiya, and the progeny of Marwan especially. They would be entering from that Door. So the Fire would destroy them with a destruction, they would not be listened to. Neither will they be living in it, nor would they be dying'.⁹²

في كتاب ثواب الاعمال باسناده إلى ابي الجارود قال: قلت لابي - جعفر عليه السلام: أخبرني باول من يدخل النار؟ قال: ابليس ورجل عن يمينه ورجل عن يساره.

In the book Sawaab Al-Amaal, by his chain going up to Abu Al-Jaroud who said, 'I said to Abu Ja'far^{asws}, 'Inform me of the first one who would enter the Fire?' He^{asws} said: 'Iblees^{la}, and there would be a man⁹³ on his^{la} right and a man⁹⁴ on his^{la} left'.⁹⁵

VERSE 73

[39:73] And those who are pious shall be Conveyed to the Paradise in crowds; until when they come to it, and its Doors shall be opened, and the Keepers of it shall say to them: Peace be on you, you are good; therefore enter it to abide therein eternally

علي بن إبراهيم، في قوله تعالى: وَ سَيَقُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا أَي جماعه حَتَّى إِذَا جَاؤَهَا وَ فَتَحَتْ أَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ أَي طابت مواليدكم، لأنه لا يدخل الجنة إلا طيب المولد فَاذْخُلُوهَا خَالِدِينَ.

Ali Bin Ibrahim regarding the Words of the High **[39:73] And those who are pious shall be Conveyed to the Paradise in crowds;** i.e., groups **until when they come to it, and its Doors shall be opened, and the Keepers of it shall say to them: Peace be on you, you are good;** i.e., your birth is good, because none can enter the Paradise except of a good birth **therefore enter it to abide therein eternally**.⁹⁶

قال أمير المؤمنين (عليه السلام): «إن فلانا و فلانا و فلانا غصبونا حقنا، و اشتروا به الإماء و تزوجوا به النساء، ألا و إنا قد جعلنا شيعتنا من ذلك في حل لتطيب مواليدهم».

⁹² Tafseer Noor Al Saqalayn – CH 39 H 123

⁹³ No. 1

⁹⁴ No. 2

⁹⁵ Tafseer Noor Al Saqalayn – CH 39 H 128

⁹⁶ تفسير القمي 2: 254

Amir-ul-Momineen^{asws} said; 'So and so, and so and so, and so and so usurped our^{asws} rights (Khums), and bought slaves for themselves with it, and married the women with it. Indeed! And we^{asws} have made a solution (make Khums permissible) for our^{asws} Shias so that their births are pure (legitimate)'.⁹⁷

وفيه ايضا في بيان مناقب لامير المؤمنين عليه السلام وتعدادها قال عليه السلام: و اما التاسعة والثلاثون فاني سمعت رسول الله صلى الله عليه واله يقول: كذب من زعم أنه يحبنى ويبغض عليا، لا يجتمع حبي وحبه الا في قلب مؤمن، ان الله عز وجل جعل أهل حبي وحبك يا على في زمرة اول السابقين إلى الجنة، وجعل أهل بغضى وبغضك في أول زمرة الضالين من امتى إلى النار.

And in it as well (Al-Khisaal) –

In the relating of the merits of Amir-ul-Momineen^{asws} and its numbering, he^{asws} said: 'And as for the thirty ninth, so I^{asws} heard Rasool-Allah^{saww} saying: 'He has lied, the one who claims that he loves me^{saww} and hates Ali^{asws}. There shall not gather the love for me^{saww} and the love for him^{asws} except in the heart of a Believer. Allah^{azwj} Mighty and Majestic Made the people who love me^{saww}, and love you^{asws} O Ali^{asws}, to be in the first group, the preceding ones to the Paradise, and Made the people who hate me^{saww} and hate you^{asws} to be in the first group of the erring ones from my^{saww} community, to the Fire'.⁹⁸

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المائة قال له اليهودي: فما السبعة؟ قال: سبعة أبواب النار متطابقات، قال: فما الثمانية؟ قال: ثمانية أبواب الجنة.

In the book Al-Khisaal—

Regarding the questions of a Jew posed to Ali^{asws} about one to a hundred (numbers), the Jew said to him^{asws}: 'So what is the seven?' He^{asws} said: 'The Doors of the Fire (Hell), in Levels'. So he said, 'So what is the eight?' He^{asws} said: 'The Doors of the Paradise'.⁹⁹

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عن علي عليهم السلام قال: ان للجنة ثمانية أبواب، باب يدخل منه النبيون والصديقون، وباب يدخل منه الشهداء والصالحون، وخمسة أبواب تدخل منها شيعةنا ومحبونا،

In the book Al-Khisaal—

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'For the Paradise, there are eight Doors. A Door from which would enter the Prophets^{as} and the Truthful^{asws}; and a Door from which would enter the Martyrs and the Righteous; and five Door from which would enter our^{asws} Shias and those that love us^{asws} .

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبتى وأنصاري ومن تولاني في دار الدنيا فإذا النداء من بطنان العرش قد أجبت دعوتك وشفعت في شيعتك، ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربنى بفعل أو قول في سبعين ألفا من جيرانه وأقربائه، وباب يدخل منه ساير المسلمين ممن يشهد أن لا اله الا الله، ولم يكن في قلبه متقال ذرة من بغضنا أهل البيت.

⁹⁷ تفسير القمي 2: 254

⁹⁸ Tafseer Noor Al Saqalayn – CH 39 H 127

⁹⁹ Tafseer Noor Al Saqalayn – CH 39 H 126

So I^{asws} will not stop standing upon the Bridge and call out, and I^{asws} would be saying: 'Lord^{azwj}! Keep Safe my^{asws} Shias, and those that loved me^{asws}, and helped me^{asws}, and the one who befriended me^{asws} in the house of the world'. So there would be the Call from the Middle of the Throne: "I^{azwj} have Answered your^{asws} supplication, and Interceded for your^{asws} Shias". And He^{azwj} would intercede for every man from my^{asws} Shias, and the one who befriended me^{asws}, and helped me^{asws}, and fought against the one who fought against me^{asws}, by action or by words, regarding seventy thousand from his neighbours and relatives; and a Door from which would enter the rest of the Muslims, from the ones who testified that there is no god except for Allah^{azwj}, and there was no hatred in his heart, even an particle's weight, against us^{asws}, the People^{asws} of the Household'.¹⁰⁰

VERSES 74 & 75

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ {74} وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {75}

[39:74] And they shall say: The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers. [39:75] And you shall see the Angels surrounding the Throne Glorifying the Praise of their Lord; and Judgement shall be Given between them with justice, and it shall be said: The Praise is due to Allah, the Lord of the Worlds.

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَ أَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ: «يعني أرض الجنة».

And in a report of Abu Al-Jaroud,

'Abu Ja'far^{asws} regarding the Words of the High **[39:74] The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth**, he^{asws} said: 'It Means the land of the Paradise'.¹⁰¹

وقال علي بن إبراهيم: حدثني أبي، قال: حدثنا إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: «لما حضر علي بن الحسين (عليهما السلام) الوفاة اغمى عليه ثلاث مرات، فقال في المرة الأخيرة: الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَ أَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثم مات (عليه السلام)».

And Ali Bin Ibrahim said, 'My father narrated to me, from Ismail Bin Hamam,

'Abu Al-Hassan^{asws} having said: 'When death presented itself to Ali^{asws} Bin Abu Talib^{asws}, he^{asws} fainted three times. So he^{asws} said during the last time **[39:74] And they shall say: The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise**

¹⁰⁰ Tafseer Noor Al Saqalayn – CH 39 H 129

¹⁰¹ تفسير القمي 2: 254

wherever we desire to; so goodly is the Recompense of the workers, then he^{asws} left us'.¹⁰²

المفيد في (الإختصاص): في حديث رسول الله (صلى الله عليه و آله)، في سؤال عبد الله بن سلام، قال (صلى الله عليه و آله): «و أما الستة عشر فستة عشر صفا من الملائكة حافين من حول العرش، و ذلك قوله تعالى: حَافِينَ مِنْ حَوْلِ الْعَرْشِ».

AI-Mufeed in AI-Ikhtisas –

In a Hadeeth of Rasool-Allah^{saww} regarding the question of Abdullah Bin Salaam, he^{saww} said: 'And as for the sixteen, these are the sixteen rows of the Angels surround around the Throne, and that is in the Words of the High **[39:75] And you shall see the Angels surrounding the Throne'**.¹⁰³

ابن شهر آشوب: من أحاديث علي بن الجعد، عن شعبة، عن قتادة في تفسير قوله تعالى: وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ الْإِيَّةِ، قال أنس: قال رسول الله (صلى الله عليه و آله): «لما كانت ليلة المعراج نظرت تحت العرش أمامي، فإذا أنا بعلي بن أبي طالب قائم أمامي تحت العرش، يسبح الله و يقده، قلت: يا جبرئيل سبقني علي بن أبي طالب؟ قال: لا، لكني أخبرك يا محمد، أن الله عز و جل يكثر من الثناء و الصلاة على علي بن أبي طالب (عليه السلام) فوق عرشه، فاشتاق العرش إلى رؤية علي بن أبي طالب (عليه السلام)، فخلق الله تعالى هذا الملك على صورة علي بن أبي طالب (عليه السلام) تحت عرشه، لينظر إليه العرش، فيسكن شوقه، و جعل تسبيح هذا الملك و تقديسه و تحميدته ثوابا لشيعه أهل بيتك، يا محمد».

Ibn Shehr Ashub, from the Ahadeeth of Ali Bin Al-Ja'ad, from Sha'bat, from Qatada –

Regarding the interpretation of the Words of the High **[39:75] And you shall see the Angels surrounding the Throne** – the Verse, Anas said, 'Rasool-Allah^{saww} said: 'When it was the night of the Ascension (المعراج), I^{saww} looked towards underneath the Throne in front of me^{saww}, so I^{saww} was looking at Ali^{asws} Bin Abu Talib^{asws} standing in front of me^{saww} underneath the Throne, Glorifying Allah^{azwj} and Extolling His^{azwj} Holiness. I^{saww} said; 'O Jibraeel^{as}! Ali^{asws} Bin Abu Talib^{asws} has preceded me^{saww}?', He^{as} said: 'No, but I^{as} inform you^{saww}, O Muhammad^{saww}, that Allah^{azwj} Mighty and Majestic Frequent in the Praising and the Greetings to Ali^{asws} Bin Abu Talib^{asws} above the Throne, so the Throne Yearned to see Ali^{asws} Bin Abu Talib^{as}. Therefore Allah^{azwj} Created this Angel upon the image of Ali^{asws} Bin Abu Talib^{as} underneath the Throne, so that the Throne may look at him, and its Yearning would settled down. And He^{azwj} has Made the Glorification of this Angel, and the Extollation of His^{azwj} Holiness, and Praise of Him^{azwj} to be a Reward for the Shias of the People^{asws} of your^{saww} Household, O Muhammad^{saww}!'.¹⁰⁴

تأويله: ما ذكره الكراجكي (رحمه الله) في كنز الفوائد، بإسناده عن رجاله مرفوعا إلى أبي عبد الله عليه السلام قال: إذا كان يوم القيامة يقبل قوم على نجائب من نور ينادون بأعلى اصواتهم: الحمد لله الذي صدقنا وعده وأورثنا أرضه نتبوا من الجنة حيث نشاء. قال: فتقول الخلائق: هذه زمرة الانبياء.

Its explanation is what was mentioned by Al-Karajaky in Kanz Al-Fawa'id, by his chain, from his men raising it with an unbroken chain going up to Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, a group of people would come up, immersed in Light, calling out at the top of their voices **[39:74] The Praise is due**

¹⁰² تفسير القمي 2: 254

¹⁰³ الإختصاص: 47.

¹⁰⁴ المناقب 2: 233

to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to. So the creatures would be saying, 'This is a group of Prophets^{as}!'

فإذا النداء من قبل الله عزوجل: هؤلاء شيعة علي بن أبي طالب، فهو صفوتي من عبادي وخيرتي من بريتي. فتقول الخلائق: إلهنا وسيدنا بما نالوا هذه الدرجة؟ فإذا النداء من (قبل) الله " بتختهم باليمين وصلاتهم إحدى وخمسين وإطعامهم المسكين، وتعفيرهم الجبين، وجهرهم

So there would come a Call from the Presence of Allah^{azwj}: "These are the Shias of Ali^{asws} Bin Abu Talib^{asws}! So these are of My^{azwj} Qualities from My^{azwj} servants and the best of them from the virtuous ones!" So the creatures would be saying, 'Our God^{azwj} and our Master^{azwj}, how did they achieve this Level?' So there would be a Call from the Presence of Allah^{azwj}: "By wearing their rings on their right hands, and their Praying fifty one (Cycles a week), and their feeding of the poor, by their making their foreheads dusty (by Prostrations), and their speaking out!"¹⁰⁵

¹⁰⁵ Taweel Al Ayaat Al Zaahira – CH 39 H 38