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CHAPTER 84

AL-INSHIQAQ

(25 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعاده الله تعالى أن يعطى كتابه من وراء ظهره، و إن كتبت و علقت على المتعسرة بولدها، أو قرئت عليها، وضعت من ساعتها».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (CH 86), it would invoke the Protection of Allah^{azwj} the High, for him, from him to be Given the (protection of) the Book from the (calamities) and deceit. And if it is written and attached (Amulet) upon the obstruction of the birth of the child, or recited upon it, she would give birth at its time (easy birth)'.¹

VERSES 1 TO 6

إِذَا السَّمَاءُ انشَقَّتْ {1} وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ {2} وَإِذَا الْأَرْضُ مُدَّتْ {3} وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4} وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ {5} يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}

[84:1] When the sky bursts asunder, [84:2] And Authorised by its Lord and it is a right. [84:3] And when the earth is stretched, [84:4] And casts forth what is in it and becomes empty, [84:5] And obeys its Lord and it must. [84:6] O Humans! surely you must strive to your Lord, a hard striving for meeting Him.

علي بن إبراهيم، في قوله تعالى: إِذَا السَّمَاءُ انشَقَّتْ قال: يوم القيامة و أذنت لربها أي أطاعت ربها و حقت، و حق لها أن تطيع ربها و إذا الأرض مدت و ألقت ما فيها و تخلت، قال: تمد الأرض فتتنشق، فيخرج الناس منها: و تخلت، أي تخلت من الناس يا أيها الإنسان إنك كادح إلى ربك كدحاً يعني تقدم خيراً أو شراً فملاقية ما قدم من خير أو شر.

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the High **[84:1] When the sky bursts asunder**, he^{asws} said: 'The Day of Judgement'. **[84:2] And Authorised by its Lord** i.e., obedience to its Lord^{azwj} **and it is a right**, and it is only right for it that it should be obedient to its Lord^{azwj} **[84:3] And when the earth is stretched, [84:4] And casts forth what is in it**, He^{asws} said: 'The ground would extend and it would split, so the people would come out from it **and becomes empty** i.e., empty from the people. **[84:6] O Humans! surely you must strive to your Lord, a hard striving for meeting Him**

¹ Tafseer Al Burhan – H 11487

Meaning, send forward good (deeds) or evil so you will meet it, what you have sent from the good or evil'.²

VERSES 7 TO 18

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ {7} فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8} وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9} وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10} فَسَوْفَ يَدْعُو ثُبُورًا {11} وَيَصْلِي سَعِيرًا {12} إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13} إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ {14} بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15} فَلَا أَفْسِسُ بِالْشَّفَقِ {16} وَاللَّيْلِ وَمَا وَسَقَ {17} وَالْقَمَرِ إِذَا اتَّسَقَ {18}

[84:7] Then as for him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful. [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire. [84:13] Surely he used to be joyful among his people. [84:14] Surely he thought that he would never return. [84:15] Yea! surely his Lord does ever see him. [84:16] But nay! I swear by the sunset redness, [84:17] And the night and that which it drives on, [84:18] And the moon when it grows full,

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَ يَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا هو علي و شيعته يؤتون كتبهم بأيمانهم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Sama'at, from Abu Baseer:

'Abu Abdullah^{asws} has said: 'The Words of the High **[84:7] Then as for him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful, it is All^{asws} and his^{asws} Shias who would be given their books in their right hands**'.³

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن ابن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): كل محاسب معذب، فقال له قائل: يا رسول الله، فأين قول الله عز و جل: فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا؟ قال: ذلك العرض» يعني التصفح.

Ibn Babuwayh said, 'It has been narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Abu Al-Jaroud:

'Abu Ja'far^{asws} has said that the Rasool-Allah^{saww} said: 'Everyone who is Reckoned with, will be Punished'. So a speaker said to him^{saww}, 'O Rasool-Allah^{saww}! So what does it mean by the Words of Allah^{azwj} Mighty and Majestic **[84:8] He shall be reckoned with by an easy reckoning?**' He^{saww} said: 'That is the presentation, meaning, the browsing (through it)'.⁴

وفي حديث آخر: ثلاث من كن فيه حاسبه الله حسابا يسيرا وأدخله الجنة برحمته، قالوا: وما هي يا رسول الله ؟ قال: تعطى من حرمك، وتصل من قطعك، وتعفو عمن ظلمك.

And in another Hadeeth –

² (تفسير القمي 2: 412).

³ (تأويل الآيات 2: 1782 / 1)

⁴ (معاني الأخبار: 1 / 262)

He^{saww} said: 'There are three for whom Allah^{azwj} will Deal with an easy Reckoning and Enter them into the Paradise by His^{azwj} Mercy'. They said, 'And what are these, O Rasool-Allah^{saww}? He^{saww} said: 'Giving to the one who had prevented it from you, and establishing relations with the one who had cut it off from you, and excusing the one who had been unjust to you'.⁵

في اصول الكافي محمد بن يحيى عن احمد بن محمد بن عيسى عن الحسن بن محبوب عن سدير الصيرفي قال قال أبو عبد الله عليه السلام: في حديث طويل: إذا بعث الله عزوجل المؤمن من قبره خرج معه مثال يقدمه امامه، كلما رأى المؤمن هولاً من أهوال يوم القيامة قال له المثال: لا تفزع ولا تحزن وابشر بالسرور والكرامة من الله عزوجل، حتى يقف بين يدي الله عزوجل فيحاسبه حساباً يسيراً، ويأمر به إلى الجنة والمثال امامه، فيقول له المؤمن: رحمك الله نعم الخارج خرجت معي من قبري وما زلت تبشرني بالسرور والكرامة من ربي حتى رأيت ذلك، فيقول: من انت؟ فيقول: انا السرور الذي كنت ادخلته على اخيك المؤمن في الدنيا، خلقتني الله جل وعزمنه لابشرك انتهى.

In Usool Al-Kafi, Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin mahboub, from Sudeyr Al-Sayrafi who said:

'Abu Abdullah^{asws} said – in a lengthy Hadeeth: 'When Allah^{azwj} Mighty and Majestic Resurrects the Believer from his grave, there will come out along with him a resemblance (image) which will be preceding him, leading him. Every time that the Believer sees a terror from the terrors of the Day of Judgement, the image would say to him, 'Do not panic, and do not grieve, and receive good news of the Bliss and the Prestige from Allah^{azwj} Mighty and Majestic, until he comes to pause in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would Reckon him with an easy Reckoning, and Command for him to go to the Paradise, and the image would be leading him. So the Believer would say to it, 'May Allah^{azwj} have Mercy on you. It was so good of you to come out with me when I came out from my grave, and you have never ceased to give me the good news of the Bliss and Prestige from my Lord^{azwj} until I saw that. Who are you?' It will say, 'I am the joy which you had whenever you came up to a Believer in the world. Allah^{azwj} Majestic and Mighty Created me from it (that joy) to give you the good news to the end'.⁶

الحسين بن سعيد في كتاب (الزهد): عن القاسم بن محمد، عن علي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه، و حاسبه فيما بينه و بينه، فيقول: عدي فعلت كذا و كذا، و عملت كذا و كذا؟ فيقول: نعم يا رب، قد فعلت ذلك. فيقول: قد غفرت لها لك و أبدلتها حسنات. فيقول الناس: سبحان الله أما كان لهذا العبد و لا سيئة واحدة! و هو قول الله عز و جل: فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً وَ يُنْقَلَبُ إِلَىٰ أَهْلِهِ مَسْرُوراً».

Al-Husayn Bin Saeed in the book 'Al-Zohad', from Al-Qasim Bin Muhammad, from Ali who said:

'I heard Abu Abdullah^{asws} saying that: 'When Allah^{azwj} Blessed and High Intends to Account with the Believer, will Give him his book in his right hand, and Account with him with regards to what is between him and Himself^{azwj}. So He^{azwj} Would Say: "My^{azwj} servant! You have done such and such, and worked such and such?" So he would say, 'Yes, O my Lord^{azwj}! I have done that'. So He^{azwj} would Say: "I^{azwj} have Forgiven it for you, and have Changed it into a good deed'. So the people would be saying, 'Glory be to Allah^{azwj}! But there was not a single sin for this servant!' And these are the Words of Allah^{azwj} Mighty and Majestic **[84:7] Then as for him who is**

⁵ Tafseer Noor Al Saqalayn – CH 84 H 12

⁶ Tafseer Noor Al Saqalayn - CH 84 H 15

given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful'.

قلت: أي أهل؟ قال: «أهله في الدنيا هم أهله في الجنة، إذا كانوا مؤمنين، وإذا أراد الله بعبد شراً حاسبه على رؤوس الناس و بكنته، و أعطاه كتابه بشماله، و هو قول الله عز و جل: وَ أَمَّا مَنْ أَوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُوراً وَ يُصَلَّى سَعِيراً إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُوراً». قلت: أي أهل؟ قال: «أهله في الدنيا». قلت: قوله تعالى: إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ؟ قال: «ظن أنه لن يرجع».

I said, 'Which people (will he go back to)?' He^{asws} said: 'His family in the world, they are his family in the Paradise, if he was a Believer. And when Allah^{azwj} Intends evil for a servant, He^{azwj} would Reckon him with the leaders of the people and he would lament it, and would be Given his book in his left hand, and these are the Words of Allah^{azwj} Mighty and Majestic **[84:12] And enter into burning fire [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter into burning fire. [84:13] Surely he used to be joyful among his people'**. I said, 'Which people?' He^{asws} said: 'His family in the world'. I said, '(What about) the Words of the High **[84:14] Surely he thought that he would never return?**' He^{asws} said: 'He thought that he would never return (to be resurrected and to face the Reckoning)'.⁷

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، وا 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}! 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'.⁸

⁷ (الزهد: 92 / 246)

⁸ (الزهد: 94 / 253)

قوله تعالى: فَسَوْفَ يَدْعُوا ثُبُوراً. الثُبُور: الويل إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ يقول: ظن أن لن يرجع بعد ما يموت فلا أُقسِمُ بالشَّفَقِ، الشَّفَق: الحمرة بعد غروب الشمس وَ اللَّيْلِ وَ مَا وَسَقَ يقول: إذا ساق كل شيء خلق «1» إلى حيث يهلكون بها وَ الْقَمَرِ إِذَا اتَّسَقَ إِذَا اجتمع لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقٍ، يقول: حالا بعد حال،

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High [84:11] **He shall call for perdition.** Al-Sabour – (Calling for) woe'. [84:14] **Surely he thought that he would never return** He^{asws} said: 'He thought that he would never return after his death [84:16] **But nay! I swear by the sunset redness** 'Al-Shafaq' is the redness after the setting of the sun [84:17] **And the night and that which it drives on** everything Created is brought to where it would perish by it [84:18] **And the moon when it grows full** when it gathers (all of it) [84:19] **That you shall most certainly enter one state after another** He^{asws} said: 'Immediately after the event'.

قال (صلى الله عليه و آله): «لتركين سنة من كان قبلكم حذو النعل بالنعل و القذة بالقذة، و لا تخطئون طريقهم «1»، شبرا بشبر و ذراعا بذراع، و باعا بباع، حتى إن كان من قبلكم دخل حجر ضب لدخلموه»، قال: قالوا: اليهود و النصرى تعني، يا رسول الله؟ قال: «فمن أعني! لتنقض عرى الإسلام عروة عروة، فيكون أول ما تنقضون من دينكم الإمامة، و آخره الصلاة».

He^{saww} said: 'You will be riding upon the ways of the ones who were before you like the (following) of the slipper of the slipper, and the (following of the) shoe of the shoe, step by step, and not erring from their ways, inch (Shibr) by inch, yard (Zira') by yard, and experience what they experience, to the extent that if the ones before you entered the hole of a lizard, you will enter it (as well)'. They said, '(Is it) the Jews and the Christians that you^{saww} mean by this, O Rasool-Allah^{saww}?' He^{saww} said: 'So who (else) do I^{saww} mean? You will be invalidating the Handle of Al-Islam, handle by handle. So the first of what you will be invalidating from your Religion is the Imamate, and the next one, the Prayer (Al-Salaat)'.⁹

علي بن إبراهيم، في قوله تعالى: إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ بلى يرجع بعد الموت فلا أُقسِمُ بالشَّفَقِ و هو الذي يظهر بعد مغيب الشمس، و هو قسم و جوابه: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقٍ أي مذهباً بعد مذهب و اللهُ أَعْلَمُ بِمَا يُوعُونَ أي بما تعي صدورهم إلا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ، أي لا يمن عليهم.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High [84:14] **Surely he thought that he would never return**, Yes, returning after the death. [84:16] **But nay! I swear by the sunset redness** and it is which appears after the disappearance of the sun, and it is a Swear and its Answer is [84:19] **That you shall most certainly enter one state after another**, Yes, sect after sect (Ideology) [84:23] **And Allah knows best what they hide**, Yes, by what they are hiding in their chests [84:25] **Except those who believe and do good; for them is a reward that shall never be cut off**, yes, not disallowed from it'.¹⁰

⁹ (تفسير القمي 2: 412)

¹⁰ (تفسير القمي 2: 413).

VERSE 19 TO 25

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ {19} فَمَا لَهُمْ لَا يُؤْمِنُونَ {20} وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿21﴾ بَلِ الَّذِينَ كَفَرُوا يَكْتُمُونَ {22} وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23} فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

[84:19] That you shall most certainly enter one state after another. [84:20] But what is the matter with them that they do not believe, [84:21] And when the Quran is recited to them they do not make obeisance? [84:22] Nay! those who disbelieve give the lie to the truth. [84:23] And Allah knows best what they hide, [84:24] So announce to them a painful punishment [84:25] Except those who believe and do good; for them is a reward that shall never be cut off

علي بن إبراهيم، قال: حدثنا علي بن الحسين، قال: حدثنا أحمد بن أبي عبد الله، عن ابن محبوب، عن جميل بن صالح، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ، قال: «يا زرارة، أو لم تتركب هذه الأمة بعد نبينا طبقا عن طبق في أمر فلان و فلان و فلان؟».

Ali Bin Ibrahim said, 'It has been narrated to us by Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Jameel Bin Salih, from Zurara, who has said:

'Abu Ja'far^{asws} regarding His^{azwj} Words **[84:19] That you shall most certainly enter one state after another.** He^{asws} said; 'O Zurara! Or did not this community, after its Prophet^{saww}, enter into one state from another regarding the matter of so and so, and so and so, and so and so?¹¹

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد بن مسعود و حيدر بن محمد السمرقندي جميعا، قالوا: حدثنا محمد بن مسعود، قال: حدثنا جبرئيل بن أحمد، عن موسى بن جعفر البغدادي قال: حدثنا الحسن بن محمد الصيرفي، عن حنان بن سدير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن للقائم منا غيبة يطول أمدها».

Ibn Babuwayh said, 'It has been narrated to us by Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Masoud and Hyder Bin Muhammad Al-Samarqandy together, from Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Al-Hassan Bin Muhammad Al-Sayrafi, from Haman Bin Sudeyr, from his father, who has said:

Abu Abdullah^{asws} has said: 'Al-Qaim^{asws} from us^{asws}, the time of his^{asws} occultation would be prolonged'.

فقلت له: و لم ذاك يا بن رسول الله؟ قال: «إن الله عز و جل أبي إلا أن تجرى فيه سنن الأنبياء (عليهم السلام) في غيبتهم، و إنه لا بد له- يا سدير- من استيفاء مدد غيبتهم، قال الله عز و جل: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ، أي على سنن من كان من قبلكم».

So I said to him^{asws}, 'And why is that, O son^{asws} of the Rasool-Allah^{saww}?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic would Refuse, until there come together some (Momineen) for his^{ajfj} (company) who would be on the Sunnah of the Prophets^{as} during his^{asws} occultation, and it is inevitable – O Sudeyr – in order to fulfil that, the period of the occultation would be extended. Allah^{azwj} Mighty and Majestic has Said:

¹¹ (تفسير القمي 2: 413)

[84:19] That you shall most certainly enter one state after another, Meaning, upon the ways of the ones before you'.¹²

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قوله تعالى: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ: «أي لتسلكن سبيل من كان قبلكم من الأمم في الغدر بالأوصياء بعد الأنبياء».

Al-Tabrsy, in Al-Ihtijaj – From Amir Ul Momineen^{asws} regarding the Words of the High **[84:19] That you shall most certainly enter one state after another**, he^{asws} said: 'They will be travelling upon the ways of the ones who were before them from the communities regarding the betrayal of the successors^{as} after the Prophets^{as}'.¹³

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وليس كل من أقر أيضا من أهل القبلة بالشهادتين كان مؤمنا ان المنافقين كانوا يشهدون ان لا اله الا الله وان محمدا رسول الله صلى الله عليه وآله ويدفعون عهد رسول الله صلى الله عليه وآله بما عهد به من دين الله، وعزائمه وبراهين نبوته إلى وصيه، ويضمرون من الكراهية لذلك، والنقض لما أبرمه عند امكان الامر لهم فيه ما قد بينه الله لنبيه مثل قوله: " لتركين طبقا عن طبق " أي لتسلكن سبيل من كان قبلكم من الامم في الغدر بالاوصياء بعد الانبياء، وهذا كثير في كتاب الله عزوجل.

In the book Al-Ihtijaj Al-Tabarsy – From Amir-ul-Momineen^{asws} – a lengthy Hadeeth in which he^{asws} said: 'And not everyone from the people of the Qiblah (Muslims) who recites the two testimonies was a Believer. The hypocrites (also) used to testify that there is no god except for Allah^{azwj} and that Muhammad^{saww} is the Rasool-Allah^{saww}, and they fulfilled the oath of the Rasool-Allah^{saww} with what he^{saww} had oathed to them from the Religion of Allah^{azwj}, and its bequests and the proofs of his^{saww} Prophet-hood to his^{saww} successor^{asws}, but they harboured hatred for that, and broke the order to the best of their abilities, regards to which Allah^{azwj} has Explained by an example in His^{azwj} Words **[84:19] That you shall most certainly enter one state after another**, Meaning that "You will be travelling upon the ways of the ones who were before you, from the communities, regarding the betrayal with the successors^{asws} after the Prophets^{as}" – and this is very frequently (Mentioned) in the Book of Allah^{azwj}'.¹⁴

¹² (كمال الدين و تمام النعمة: 480 / 6).

¹³ (الاحتجاج: 248)

¹⁴ Tafseer Noor Al Saqalayn – Ch 84 H 22