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CHAPTER 14

IBRAHIM^{AS}

سورة ابراهيم

(52 VERSES)

VERSES 1 - 27

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عنبة بن مصعب، عن أبي عبد الله (عليه السلام) انه قال: «من قرأ سورة ابراهيم و الحجر في ركعتين جميعا في كل جمعة، لم يصبه فقر ابداء، و لا جنون و لا بلوى».

Ibn Babuwayh, by his chain from Anbasat Bin Mas'ab,

'Abu Abdullah^{asws} has said: 'The one who recites Surah Ibrahim^{as} (Chapter 14) and Al-Hijr (Chapter 15) in two Cycles (of Salat) together during every Friday, poverty would never afflict him ever, nor would insanity, nor sorrow'.¹

و من (خواص القرآن): روي عن النبي (صلي الله عليه و آله) انه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من عبد الأصنام، و عدد من لم يعبدها، و من كتبها في خرقة بيضاء و علقها علي طفل، امن عليه من البكاء و الفزع، و مما يصيب الصبيان».

And from Khawas Al Quran –

'It has been reported from the Holy Prophet^{saww} saying: 'The one who recites this Chapter (14) would be Given from the Rewards of the number of the ones who worshipped the idols, and the number of the ones who did not worship these. And the one who writes it in a white cloth, and attaches it (as an amulet) upon a child, it would be a security for him from every wailing and panic, and from whatever tends to afflict the children'.²

و قال الصادق (عليه السلام): «من كتبها علي خرقة بيضاء و جعلها علي عضد طفل صغير، امن من البكاء و الفزع و التوابع، و سهل الله فطامه عليه بإذن الله تعالى».

¹ - ثواب الأعمال: 107.

² (خواص القرآن)

And Al-Sadiq^{asws} said: 'One who writes it (Surah Ibrahim^{as}) upon a white cloth and makes it to be upon the upper arm of a young child (as an amulet), he would be safe from the wailing, and the panic, and the shocks, and his weaning would be eased upon him by the Permission of Allah^{azwj} the Exalted'.³

VERSE 1

الر َّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ {1}

Alif Lam Ra. A Book We Revealed to you, for you to extract the people from the (multitude of) darkness to the Light by the Permission of their Lord, to the (Straight) Path of the Mighty, the Praised [14:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي علي بن علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرؤوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of: **[15:1] Alif Lam Ra?**' He^{asws} said: 'Its Meaning is: "I^{azwj} am Allah^{azwj}, the Kind (الرؤوف)".⁴

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعاً في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah^{asws} related the story of the two groups (good and evil) together during the Covenant, then he^{asws} said: 'So **the Light**, they^{asws} are the Progeny^{asws} of Muhammad^{saww} (being one Light), and the **(multitude of) darkness [14:1]**, are their^{asws} enemies".⁵

فِي مَجْمَعِ الْبَيَانِ نُوراً مُبِيناً وَ قِيلَ: النُّورُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

³ خواص القرآن: 43 (مخطوط)

⁴ معاني الأخبار: 1/22.

⁵ (Extract) تفسير العياشي 1: 461/138.

In Majma Al Bayan –

‘And it is said, ‘The **Light [14:1]** is the Wilayah of Ali^{asws} Bin Abu Talib^{asws} – from Abu Abdullah^{asws}’.⁶

في كتاب كمال الدين وتام النعمة باسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far^{asws} in a lengthy Hadeeth and in it he^{asws} said: ‘And we^{asws} are the Clear Way and the Straight Path to Allah^{azwj} Mighty and Majestic, and we^{asws} are the Favour of Allah^{azwj} upon His^{azwj} creation’.⁷

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آباءه، عن علي بن أبي طالب - عليهم السلام - قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

And in the book *Al-Khisaal* – from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light’.⁸

VERSES 2 & 3

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2}

Allah is He for Whom is whatever is in the skies and whatever is in the earth, and woe is for the Kafirs from a severe Punishment [14:2]

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ {3}

Those who are loving the life of the world over the Hereafter and are hindering from the Way of Allah and seeking it to be crooked. They are in a far straying [14:3]

العياشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ إِلَى قَوْلِهِ: يَبْغُوهَا عِوَجًا.

⁶ Tafseer Noor Al Saqalayn – V 1 P 579 H 698

⁷ Tafseer Noor Al Saqalayn – CH 1 – H 104

⁸ (2) الخصال 277 / 1، ح 20.

Al Ayyashi, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about His^{azwj} Words: **seeking it to be crooked [14:3]**.

قال: «أي يطلبون لسييل الله زيغا عن الاستقامة، يحرفونها بالتأويل و يصفونها بالانحراف عن الحق و الصواب».

He^{asws} said: 'i.e., they are seeking for the Way of Allah^{azwj} to be deviated from the uprightness, altering it with the (opinionated) explanations and describing it with the perversions from the Truth and the correctness".⁹

The far straying

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ كُلُّ مَنْ دَانَ اللَّهَ عَزَّ وَ جَلَّ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعْيُهُ غَيْرُ مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Everyone who makes it a Religion of Allah^{azwj} Mighty and Majestic by worship, fighting against his own self, and there is no Imam^{asws} for him from Allah^{azwj}, so his striving would be without Acceptance and he would stray confused and Allah^{azwj} would Hate his deeds.

وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعِهَا فَهَحَمَتْ ذَاهِبَةً وَ جَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْبِضِهَا فَلَمَّا أَنَّ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَحَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَ اغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَ قَطِيعِكَ فَأَنْتِ تَائِهَةٌ مُتَحَيِّرَةٌ عَنْ رَاعِيكَ وَ قَطِيعِكَ

And his example is like the example of a sheep who has strayed from its shepherd and its herd. So it wanders going and coming during its day. So when the night shields it, it sees a herd of sheep with their shepherd. So it goes over to them and departs with them and spends the night along with them in their pens. So the shepherd shouts at it, 'Go and join your own shepherd and your herd, for you are wandering confused from your shepherd and your herd!'

فَهَحَمَتْ دَعْوَةً مُتَحَيِّرَةً تَائِهَةً لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرْدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَمَّ الذَّبُّ ضِيَعَهَا فَأَكَلَهَا

So it runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

⁹تفسير الحبري: 36 / 276 عن زاذان نحوه»، و في مستدرک تفسیر الحبري: 79 / 340 برواية فرات في تفسيره ص 69 عن الحبري بالإسناد عن عباد بن عبد الله الأسيدي.

وَكَذَلِكَ وَ اللَّهُ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالًّا تَائِهًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْجَوْرِ وَ أَتْبَاعَهُمْ لَمَعُزُولُونَ عَنِ دِينِ اللَّهِ قَدْ ضَلُّوا وَ أَضَلُّوا فَأَعْمَاهُمْ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ .

And similar to that, by Allah^{azwj} O Muhammad, is the one from this community who wakes up in the morning with no Imam^{asws} for him from Allah^{azwj} Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the tyrannous imams and their followers are isolated from the Religion of Allah^{azwj}. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying'.¹⁰

VERSE 4

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

And We did not Send any Rasool except with the language of his own people, in order to explain clearly to them. Thus Allah Lets to stray one He so Desires to and Guides one He so Desires to, and He is the Mighty, the Wise [14:4]

فِي كِتَابِ الْخِصَالِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ مَنْ عَلَيَّ رَبِّي فَقَالَ: يَا مُحَمَّدُ قَدْ أَرْسَلْتُ كُلَّ رَسُولٍ إِلَى أُمَّتِهِ بِلِسَانِهَا وَ أَرْسَلْتُكَ إِلَى كُلِّ أَحْمَرٍ وَ أَسْوَدٍ مِنْ خَلْقِي.

In the book Al Khisaal, from Jabir Bin Abdullah,

‘From the Prophet^{saww}, there is a lengthy Hadeeth in which he^{saww} is saying: ‘And my^{saww} Lord^{azwj} Conferred upon me^{saww}, so He^{azwj} Said: “O Muhammad^{saww}! I^{azwj} have Sent each Rasool^{as} to his^{as} community with its language, and I^{azwj} Sent you^{saww} to every red and black one of My^{azwj} creatures”’.¹¹

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الطَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ قَالَ: حَدَّثَنَا خُفْصُ بْنُ كَثَّابٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ الرَّحَّائِيَّ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: أَخْبَرَنِي عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ عَامًا لِلنَّاسِ، أَلَيْسَ قَدْ قَالَ اللَّهُ فِي مُحْكَمِ كِتَابِهِ: «وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ» لِأَهْلِ الشَّرْقِ وَ الْعَرَبِ، وَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ، مِنَ الْجِنِّ وَ الْإِنْسِ، هَلْ بَلَغَ رِسَالَتُهُ إِلَيْهِمْ كُلَّهُمْ قُلْتُ: لَا أَذْرِي؟

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 7 H

¹¹ H 3 تفسير نور الثقلين، ج 2، ص: 526

In Tafseer of Ali Bin Ibrahim (Qummi) – 'It was narrated to us by Ali Bin Ja'far, from Muhammad Bin Abdullah Al Taiy, from Muhammad Bin Abu Umeyr, from Hafs Al Kunasy who said, 'I heard Abdullah Bin Bukeyr Al Rajai'e saying,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'Inform me^{asws} about the Rasool^{saww}. Was he^{saww} for the generality of the people? Hasn't Allah^{azwj} Said in the Decisive of His^{azwj} Book: **And We did not Send you except to all of the people [34:28]**? To the people of the east and the west, and the inhabitants of the sky and the earth, from the Jinn and the human beings. Did he^{saww} deliver His^{azwj} Message to them, all of them?' I said, 'I don't know'.

قَالَ: يَا ابْنَ بُكَيْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَخْرُجْ مِنَ الْمَدِينَةِ فَكَيْفَ بَلَغَ أَهْلَ الشَّرْقِ وَالْعَرْبِ؟ قُلْتُ: لَا أَدْرِي،

He^{asws} said: 'O Ibn Bakeyr! Surely, Rasool-Allah^{saww} did not exit from Al-Medina, so how could he^{saww} have delivered to the people of the east and the west?' I said, 'I don't know'.

قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَ جِبْرِئِيلَ فَأَقْتَلَعَ الْأَرْضَ بَرِيْشَةً مِنْ جَنَاحِهِ وَنَصَبَهَا لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَتْ بَيْنَ يَدَيْهِ مِثْلُ رَاحَتِهِ فِي كَفِّهِ يَنْظُرُ إِلَى أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَيُخَاطَبُ كُلُّ قَوْمٍ بِأَلْسِنَتِهِمْ وَيدْعُوهُمْ إِلَى اللَّهِ وَإِلَى بُرُوتِهِ بِنَفْسِهِ، فَمَا بَقِيَتْ قَرْيَةٌ وَلَا مَدِينَةٌ إِلَّا دَعَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَفْسِهِ.

He^{asws} said: 'Allah^{azwj} Blessed and Exalted Commanded Jibraeel^{as}, so he^{as} plucked the ground by a feather from his^{as} wing and established it for Muhammad^{saww}, and it was in front of him^{saww} like his^{saww} own palm in his^{saww} wrist, looking at the inhabitants of the east and the west, and he^{saww} addressed every people in their own language and called them to Allah^{azwj} and to his^{saww} Prophet-hood by himself^{saww}. So there did not remain a town nor a city except the Prophet^{saww} had invited them by himself^{saww}'.¹²

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}. He^{asws} said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{saww} has brought us a Quran in a non-Arabic language?' So Allah^{azwj} Loved it that He^{azwj} should Reveal it in their language'.¹³

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن إسحاق الماذرائي بالبصرة، قال: حدثنا أبو قلابة عبد الملك بن محمد، قال: حدثنا غانم بن الحسن السعدي، قال حدثنا مسلم بن خالد المكي، عن جعفر بن محمد (عليهما السلام)، قال: «ما أنزل الله تبارك و تعالي كتابا و لا وحيا الا بالعربية، و كان يقع في مسامع الأنبياء (عليهم السلام)، بألسنة قومهم، و كان يقع في مسامع نبينا (صلي الله عليه و آله) بالعربية،

¹² H 5 تفسير نور الثقلين، ج2، ص: 526

¹³ (Extract) تفسير القمي 2: 266

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is'haq Al Mazrai'e at Al Basra, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanam Bin Al Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Allah^{azwj} did not Reveal a Book, nor a Revelation except in Arabic. And it used to occur in the hearing of the Prophets^{as} in the language of their^{as} own people. And it occurred in the hearing of our Prophet^{saww} in Arabic.

فإذا كلم به قومه كلمهم بالعربية، فيقع في مسامعهم بلسانهم، وكان أحد لا يخاطب رسول الله (صلي الله عليه وآله) بأي لسان خاطبه إلا وقع في مسامعه بالعربية، كل ذلك يترجم له جبرئيل (عليه السلام)، تشريفا من الله عز وجل له (صلي الله عليه وآله)». و

So whenever he^{saww} spoke to his^{saww} people, he^{saww} spoke to them in Arabic, and so it occurred in their hearing in their own language. And whenever anyone addressed Rasool-Allah^{saww} in whichever language of his, it occurred in his^{saww} hearing in Arabic. All that was translated for him^{saww} by Jibraeel^{as}, an Honour for him^{saww} from Allah^{azwj} Mighty and Majestic'.¹⁴

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو أنزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. Thus it is the merit for the non-Arabs'.¹⁵

في الخصال عن الصادق عليه السلام: تعلموا العربية فإنها كلام الله الذي تكلم به خلقه.

And in (the book) Al Khisaal,

'From Al Sadiq^{asws}: 'Learn the Arabic (language), for it is the Speech of Allah^{azwj} which He^{azwj} Spoke with to His^{azwj} creatures'.¹⁶

ابن بابويه: قال: حدثنا علي بن عبد الله الوراق، و محمد بن احمد السنائي، و علي بن احمد بن محمد بن عمران الدقاق (رحمه الله)، قالوا: حدثنا ابو العباس احمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته.

¹⁴ علل الشرائع: 8 / 126

¹⁵ تفسير القمّي 2: 124.

¹⁶ تفسير الصافي، ج3، ص: 5

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

'I asked Abu Abdullah Ja'far Bin Muhammad^{asws}, and he^{asws} said: 'Allah^{azwj} Blessed and Exalted would Let the unjust go astray on the Day of Judgement from the Gate of His^{azwj} Prestige, and He^{azwj} would Guide the people of the belief and the righteous deeds to His^{azwj} Paradise'.¹⁷

VERSE 5

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {5}

And We had Sent Musa with Our Signs: "Take your people out from the (multiple) darkness into the light and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5]

ابن بابويه، قال: حدثنا احمد بن محمد بن يحيى العطار، قال: حدثنا سعد بن عبد الله، قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثني الحنط، قال: سمعت أبا جعفر (عليه السلام) يقول: «ايام الله عز و جل ثلاثة: يوم يقوم القائم، و يوم الكرة، و يوم القيامة».

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from Sa' d Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Masny Al Hanaat who said,

'I heard Abu Ja'far^{asws} saying: 'The Days of Allah^{azwj} Mighty and Majestic are three – The day of the rising of Al-Qaim^{asws}, and the day of Raj'at (The Return), and the Day of Judgement'.¹⁸

العياشي: عن ابراهيم بن عمر، عن ذكره، عن أبي عبد الله (عليه السلام) في قول الله: وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ. قال: «بآلاء الله» يعني نعمه.

Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: ***and remind them of the Days of Allah [14:5]***. He^{asws} said: '(Remind them) of the Favours of Allah^{azwj}. Meaning His^{azwj} Bounties'.¹⁹

¹⁷ 1 /241 (Extract) التوحيد

¹⁸ الخصال: 75 /108، ينابيع المودة: 424.

¹⁹ تفسير العياشي 2 /222

الشيخ في (اماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا ابو احمد عبيد الله بن الحسين بن ابراهيم العلوي النصيبي (رحمه الله) ببغداد، قال: سمعت جدي ابراهيم بن علي يحدث، عن أبيه علي بن عبيد الله، قال: حدثني شيخان بران من أهلنا سيدان، عن موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه (عليهم السلام)، و حدثني الحسين بن زيد بن علي ذو الدمعة، قال: حدثني عمي عمر بن علي، قال: حدثني اخي محمد بن علي، عن أبيه، عن جده الحسين (صلي الله عليهم).

Al Sheykh in his (book) Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Abu Ahmad Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy Al Nusaybi at Baghdad, from his grandfather Ibrahim Bin Ali, narrating from his father Ali Bin Ubeydullah, from two Seyyid Sheykhs from our family,

'From Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from Al-Husayn Bin Zayd Bin Ali, one with the tears, from his uncle Umar Bin Ali, from his brother Muhammad Bin Ali^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Al-Husayn^{asws}.

قال ابو جعفر (عليه السلام): «و حدثني عبد الله بن العباس و جابر بن عبد الله الأنصاري، و كان بدريا أحديا شجريا، و من محض من اصحاب رسول الله (صلي الله عليه و آله) في مودة امير المؤمنين (عليه السلام)،

Abu Ja'far^{asws} said: 'And it was narrated to me^{asws} by Abdullah Bin Al-Abbas and Jabir Bin Abdullah Al-Ansary, and they were (participants at) Badr, Ohad, the tree (at Al-Hudaybiyya), and from the companions of Rasool-Allah^{saww} being pure (sincere) in their cordiality of Amir Al-Momineen^{asws}.

قالوا: بينا رسول الله (صلي الله عليه و آله) في مسجده في رهط من الصحابة، فيهم: ابو بكر، و ابو عبيدة، و عمر، و عثمان، و عبد الرحمن، و رجلان من قراء الصحابة، هما: من المهاجرين عبد الله بن ام عبد، و من الأنصار أبي بن كعب، و كانا بدرين، فقرأ عبد الله من السورة التي يذكر فيها لقمان حتي أتى علي هذه الآية: **وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً** الآية،

They said, 'While Rasool-Allah^{saww} was in his^{saww} Masjid among a group of the companions, among them being Abu Bakr, and Abu Ubeyda, and Umar, and Abdul Rahman, and two from the readers (among) the companions, they both being from the Emigrants Abdullah Bin Um Abd, and from the Helpers Ubayy Bin Ka'ab, and they were (participants at) Badr, so Abdullah read from the Chapter in which Luqman^{as} is mentioned until he came to: **and Bestowed upon you His Bounties, apparent and hidden? [31:20].**

و قرأ أبي من السورة التي يذكر فيها ابراهيم (عليه السلام): **وَ ذَكَّرْنَاهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ** قالوا: قال رسول الله (صلي الله عليه و آله): ايام الله نعماءه و بلاؤه، و هي مثلثاته سبحانه.

And my father recited from the Chapter in which is mentioned Ibrahim^{as}: **and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5].** They said, 'Rasool-Allah^{saww} said: 'The Days of Allah^{azwj} are His^{azwj} Bounties, and His^{azwj} Afflictions, and these are Punishments of the Glorious One^{azwj}.

ثم اقبل (صلي الله عليه و آله) علي من شاهده من الصحابة، فقال: اني لأتخولكم بالموعظة تحولا مخالفة السامة عليكم، و قد اوحى الي ربي جل جلاله ان أذكركم بالنعمة، و أنذركم بما اقتص عليكم من كتابه، و تلا: وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ الْآيَةَ.

Then he^{saww} turned towards me from the ones present from the companions, so he^{saww} said: 'I^{saww} am pledging you all with the advice just like an anti-venom upon you, and my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty has Revealed unto me^{saww} that I^{saww} should remind you all of the Bounties and warn you with what would be a Reprisal upon you, from His^{azwj} Book', and he^{saww} recited: '**and Bestowed upon you His Bounties [31:20]** – the Verse.

ثم قال لهم: قولوا الآن قولكم، ما أول نعمة رغبكم الله فيها و بلاككم بها؟ فحاض القوم جميعا فذكروا نعم الله التي أنعم عليهم و احسن إليهم بها، من المعاش و الرياش و الذرية و الأزواج، الي سائر ما بلاهم الله عز و جل به من أنعمه الظاهرة.

Then he^{saww} said to them: 'Speak your words now. What is the first Bounty did Allah^{azwj} Make you aspire regarding it and Tried you with it?' So the people in their entirety, plunged into mentioning the Bounties of Allah^{azwj} which He^{azwj} had Bestowed upon them and had Favoured to them with it, from the subsistence, and the life-style, and the offspring, and the wives, up to the rest of whatever Allah^{azwj} Mighty and Majestic had Tried them with, from His^{azwj} apparent of His^{azwj} Bounties.

فلما امسك القوم اقبل رسول الله (صلي الله عليه و آله) على علي (عليه السلام)، فقال: يا أبا الحسن، قل، فقد قال أصحابك. فقال: و كيف لي بالقول – فداك أي و امي – و انما هداانا الله بك؟

So when the people calmed down, Rasool-Allah^{saww} faced towards Ali^{asws} and he^{saww} said: 'O Abu Al-Hassan^{asws}! Speak, for your^{asws} companions have already spoken'. He^{asws} said: 'And how can it be for me^{asws} with the speaking – may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{asws} – and rather Allah^{azwj} has Guided us with through you^{saww}?'

قال: و مع ذلك فهات. قل ما أول نعمة بلاك الله عز و جل، و أنعم عليك بها؟ قال: ان خلقتني حل ثناؤه و لم أك شيئا مذكورا. قال: صدقت، فما الثانية؟

He^{saww} said: 'And along with that, so give! Say what was the first Bounty Allah^{azwj} Mighty and Majestic Tried you^{asws} with and Favoured upon you^{asws} with it?' He^{asws} said: 'He^{azwj} Created me^{asws}, Majestic is His^{azwj} Extollation, and I^{asws} was not a mentioned thing'. He^{saww} said: 'You^{asws} speak the truth. So what is the second?'

قال: الله احسن بي إذ خلقتني فجعلني حيا لا مواتا. قال: صدقت، فما الثالثة؟

He^{asws} said: 'Allah^{azwj} Favoured me^{asws} when He^{azwj} Created me^{asws}, so He^{azwj} Made me^{asws} as being alive, not dead'. He^{saww} said: 'You^{asws} speak the truth. So what is the third?'

قال: ان انشأني – فله الحمد – في احسن صورة و اعدل تركيب. قال: صدقت، فما الرابعة؟

He^{asws} said: 'He^{azwj} Caused me^{asws} to grow – for Him^{azwj} is the Praise – in a beautiful image and fairest configuration'. He^{saww} said: 'You^{asws} speak the truth. So what is the fourth?'

قال: ان جعلني متفكرا واعيا لا ابله ساهيا. قال: صدقت، فما الخامسة؟

He^{asws} said: 'He^{saww} Made me^{asws} thoughtful, retaining, not being foolish'. He^{saww} said: 'You^{asws} speak the truth. So what is the fifth?'

قال: ان جعل لي مشاعر أدرك ما ابتغيت بها، و جعل لي سراجا منيرا. قال: صدقت، فما السادسة؟

He^{asws} said: 'He^{azwj} Made me^{asws} aware, realising, what I^{asws} can pursue (matters) with, and He^{azwj} Made for me^{asws} an illuminating lamp'. He^{saww} said: 'You^{asws} speak the truth. So what is the sixth?'

قال: ان هداني لدينه، و لم يضلني عن سبيله. قال: صدقت، فما السابعة؟

He^{asws} said: 'He^{azwj} Guided me^{asws} to His^{azwj} Religion and did not Let me^{asws} stray from His^{azwj} Way'. He^{saww} said: 'You^{asws} speak the truth'.

قال: ان جعل لي مردا في حياة لا انقطاع لها. قال: صدقت، فما الثامنة؟

He^{asws} said: 'He^{azwj} Made for me^{asws} a return in a life there would be no termination for it'. He^{saww} said: 'You^{asws} speak the truth. So what is the eighth?'

قال: ان جعلني ملكا مالكا لا مملوكا. قال: صدقت، فما التاسعة؟

He^{asws} said: 'He^{azwj} Made me^{asws} an owner of an ownership, not being owned (as a slave)'. He^{saww} said: 'You^{asws} speak the truth. So what is the ninth?'

قال: ان سخر لي سماء و ارضه و ما فيهما و ما بينهما من خلقه، قال صدقت، فما العاشرة؟

He^{asws} said: 'He^{azwj} Made subservient to me^{asws}, His^{azwj} sky, and His^{azwj} earth and whatever in in these two, and whatever is in between them both, from His^{azwj} creatures'. He^{saww} said: 'You^{asws} speak the truth. So what is the tenth?'

قال: ان جعلنا سبحانه ذكرانا قواما علي حلائلنا لا إناثا، قال: صدقت، فما بعد هذا؟

He^{asws} said: 'He^{azwj} the Glorious Made us males, being custodians upon our Permissible (womenfolk), not as women'. He^{saww} said: 'You^{asws} speak the truth. So what is after this?'

قال: كثرت نعم الله – يا نبي الله – فطابت، و تلا و إِنَّ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا.

He^{asws} said: 'Abundant are the Bounties of Allah^{azwj} – O Prophet^{saww} of Allah^{azwj} – so they are suitable'. And he^{asws} recited: **And He Gives you from all that you ask**

Him, and if you were to count the Favours of Allah, you would not (be able to) number these [14:34].

فتبسم رسول الله (صلي الله عليه و آله)، و قال: لتهنتك الحكمة، لتهنتك العلم- يا أبا الحسن- و أنت وارث علمي، و المبين لامتني ما اختلفت فيه من بعدي،

So Rasool-Allah^{saww} smiled, and said: 'Congratulations to you^{asws} for the Wisdom! Congratulations to you^{asws} for the Knowledge, O Abu Al-Hassan^{asws}! And you^{asws} are the inheritor of my^{saww} knowledge, and the explainer to my^{saww} community what they would be differing in, from after me^{saww}.

من أحبك لدينك و أخذ بسبيلك فهو ممن هدي الي صراط مستقيم، و من رغب عن هداك، و أبغضك و تخلاك، لقي الله يوم القيامة لا خلاق له».

One who loves you^{asws} for your^{asws} Religion, and takes with your^{asws} way, so he is from the one Guided to the Straight Path. And one who turns away from your^{asws} guidance, and hates you^{asws} and abandons you^{asws}, would meet Allah^{azwj} on the Day of Judgment, there being no share for him”²⁰.

الطبرسي: المروي عن أبي عبد الله (عليه السلام): «ذكرهم بنعم الله سبحانه في سائر أيامه».

Al Tabarsy –

‘The reported from Abu Abdullah^{asws} is: ‘Remind them of the Favours of Allah^{azwj}, Glorious is He^{azwj}, in the rest of His^{azwj} days”²¹.

VERSE 6

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6}

And when Musa said to his people: ‘Recall the Favours of Allah upon you when He Rescued you from the people of Pharaoh who were subjecting you to the evil punishments, and they were slaughtering your sons and letting your womenfolk live? And during that was a grievous Trial from your Lord [14:6]

قَالَ الْإِمَامُ ع قَالَ تَعَالَى: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ بَخَّيْنَاكُمْ أُخْيَيْنَا أَسْلَافَكُمْ مِنْ آلِ فِرْعَوْنَ وَ هُمُ الَّذِينَ كَانُوا يَذْنُونَ إِلَيْهِ بِقَرَائِبِهِ وَ بِدِينِهِ وَ مَذْهَبِهِ يَسُومُونَكُمْ كَانُوا يُعَذِّبُونَكُمْ سُوءَ الْعَذَابِ شِدَّةَ الْعَذَابِ كَانُوا يَحْمِلُونَهُ عَلَيْكُمْ.

²⁰ الأمالى 2: 105

²¹ مجمع البيان 6: 467

The Imam (Hassan Al-Askari^{asws}) said: ‘The Exalted Said: “And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors, **from the people of Pharaoh [14:6]** – and there were those who are going closer to him^{la}, his^{la} nearness, and his^{la} religion, and his^{la} doctrine **who were subjecting you [14:6]** – they were punishing you all **to the evil punishments** – the intensity of the punishment which they were loading upon you all’.

قَالَ: وَكَانَ مِنْ عَذَابِهِمُ الشَّدِيدِ - أَنَّهُ كَانَ فِرْعَوْنُ يُكَلِّفُهُمْ عَمَلَ الْبِنَاءِ وَالطِّينِ - وَ يُخَافُ أَنْ يَهْرَبُوا عَنِ الْعَمَلِ، فَأَمَرَ بِتَقْيِيدِهِمْ فَكَانُوا يَنْقُلُونَ ذَلِكَ الطِّينَ عَلَى السَّلَالِيمِ إِلَى السُّطُوحِ، فَرُبَّمَا سَقَطَ الْوَاحِدُ مِنْهُمْ فَمَاتَ أَوْ زَمِنَ وَ لَا يَخْفَلُونَ بِهِمْ إِلَى أَنْ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع: قُلْ لَهُمْ: لَا يَبْتَدِئُوا عَمَلًا - إِلَّا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيَخَفَ عَلَيْهِمْ.

He^{asws} said: ‘And it was from their severe punishments, that Pharaoh^{la} was encumbering upon them the construction work and the mud (bricks for the building), and he^{la} feared that they might be fleeing from the work, so he^{la} ordered with imprisoning them. So they used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and die or be crippled, and they would not be sympathising with him, until Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “Say to them that they should not begin work except with the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, so it would be lightened upon them”. So they were doing that, and it was easier upon them.

فَكَانُوا يَفْعَلُونَ ذَلِكَ، فَيَخِفُّ عَلَيْهِمْ. وَ أَمَرَ كُلَّ مَنْ سَقَطَ وَ زَمِنَ - مِمَّنْ نَسِيَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - أَنْ يَقُولَهَا عَلَى نَفْسِهِ إِنْ أَمْكَنَهُ - أَيِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ أَوْ يُقَالُ عَلَيْهِ إِنْ لَمْ يُمْكِنَهُ، فَإِنَّهُ يَقُومُ وَ لَا يَضُرُّهُ ذَلِكَ فَفَعَلُوهَا فَسَلِمُوا.

“And instruct everyone who falls and is cripples, from the ones who forgot the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, that he should be saying it upon himself, if he is able to – i.e., the *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws} – or it should be said upon him if he is not able to, for he would stand, and that (fall) would not harm him”. So, they did that, and were safe.

يُذَبِّحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ: أَنَّهُ يُؤَلَّدُ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَكَكَ، وَ زَوَالُ مُلْكِكَ. فَأَمَرَ بِذَبْحِ أَبْنَائِهِمْ،

They were slaughtering your sons [14:6] – and that was due to what was said to Pharaoh^{la}, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your^{la} destruction and the decline of your^{la} kingdom’. So he^{la} ordered with the slaughter of your sons.

فَكَانَتْ الْوَاحِدَةُ [مِنْهُمْ] تُصَانِعُ الْقَوَائِلَ عَنْ نَفْسِهَا - لِئَلَّا يَتِمَّ عَلَيْهَا [وَيَتِمَّ] حَمْلُهَا، ثُمَّ تُلْقَى وَلَدَهَا فِي صَحْرَاءٍ أَوْ غَارٍ جَبَلٍ، أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، فَيَقْبِضُ اللَّهُ [لَهُ] مَلَكًا يُرِيْبُهُ، وَ يُدِرُّ مِنْ إِبْصَعٍ لَهُ لَبَنًا يَمْصُهُ، وَ مِنْ إِبْصَعٍ طَعَامًا [لَيْبِنًا] يَتَعَدَّاهُ إِلَى أَنْ نَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلَمٍ مِنْهُمْ وَ نَشَأَ أَكْثَرُ بِمَنْ قُتِلَ.

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or a mountain cave, or a hidden place, and she would be saying upon

him ten times, the *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}. So Allah^{azwj} would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

وَيَسْتَحْيُونَ نِسَاءَكُمْ يُفْثِنُونَهُنَّ وَيَتَّخِذُونَهُنَّ إِمَاءً، فَضَحُّوا إِلَى مُوسَى وَقَالُوا: يَفْتَرِغُونَ بَنَاتِنَا وَأَخَوَاتِنَا.

And letting your womenfolk live [14:6] – They were letting them remain and were taking them as maids. So they were vociferous to Musa^{as} and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا رَابَهُنَّ رَبُّنَّ مِنْ ذَلِكَ - صَلَّيْنِ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يُرْدُّ عَنْهُنَّ أَوْلِيَّكَ الرِّجَالَ، إِمَّا بِشُغْلٍ أَوْ مَرَضٍ أَوْ زَمَانَةٍ أَوْ لُطْفٍ مِنْ أَلْفَافِهِ فَلَمْ يَفْتَرِشْ مِنْهُنَّ امْرَأَةً، بَلْ دَفَعَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ عَنْهُنَّ - بِصَلَاتَيْنِ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ.

So Allah^{azwj} Commanded those daughters that every time they were suspicious and doubting from that, they should be sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}. And it was so that Allah^{azwj} Repelled those (Pharaoh's^{la}) men from them by their sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَفِي ذَلِكَ أَيْ فِي ذَلِكَ الْإِنْجَاءِ - الَّذِي أَنْجَاكُمْ مِنْهُمْ رُبُّكُمْ بَلَاءٌ نِعْمَةٌ مِنْ رَبِّكُمْ عَظِيمٌ كَبِيرٌ.

Then Allah^{azwj} Mighty and Majestic Said: **And during that** – i.e., **during that** rescuing which your Lord^{azwj} Rescued you all from the scourge, **a grievous Trial from your Lord [14:6].**²²

VERSES 7 & 8

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7}

And when your Lord Proclaimed: “If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

And Musa said: ‘Even if you and the ones in the earth altogether were to commit Kufr, surely Allah is Needless, Praised [14:8]

²² Tafseer Imam Hassan Al Askari^{asws} – S 120

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال: «من اعطى الشكر اعطى الزيادة، يقول الله عز و جل: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who give thanks would be Given the Increase. Allah^{azwj} Mighty and Majestic is Saying: **And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7].**²³

سَهْلٌ عَنْ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَحُسَيْنُ بْنُ نُؤَيْرِ بْنِ أَبِي فَاحِشَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ عَضَاةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَزِدَّ ذَلِكَ إِلَيْنَا

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza^{asws} with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him^{asws}, 'May I be sacrificed for you^{asws}, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah^{azwj} to return that state to us'.

فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَمْ يَسُرُّكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرِثَمَةَ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهُ مَا يَسُرُّنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

So he^{asws} said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah^{azwj}, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, while I am upon the opposite to what I am upon at present (Al-Wilayah)'.

قَالَ فَقَالَ فَمَنْ أَيْسَرُ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ

He^{asws} said; 'So the one who is contented among you, should be thankful to Allah^{azwj}. Allah^{azwj} is Saying: **"If you are grateful, I would Increase it for you [14:7].** And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13].**

وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيُسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيُسِيرِ مِنَ الْحَالِ خَفَّتْ مُثُونَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصُرَ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

²³ الكافي 2: 8 / 78

And think good with Allah^{azwj}, for Abu Abdullah^{asws} used to say; ‘The one who thinks about Allah^{azwj}, Allah^{azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah^{azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace’.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يُنْعَمْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزَّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{asws} having said: ‘The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

ثُمَّ قَالَ أ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{asws} said: ‘Did you recite the Book of Allah^{azwj} Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]?**’ And he^{asws} said: **If you are grateful, I would Increase it for you [14:7].** And He^{azwj} Said: **Supplicate to Me, I will Answer you [40:60].**²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزَّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who gives the thanks is Given the increase. Allah^{azwj} Mighty and Majestic is Saying: **And when your Lord Proclaimed: “If you are grateful, I would Increase it for you [14:7].”**²⁶

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا حيان بن بشر أبو بشر الأسدي القاضي بالمصيصة، قال: حدثني خالي أبو عكرمة عامر بن عمران الضبي الكوفي، قال: حدثني محمد بن المفضل بن سلمة الضبي، عن أبيه المفضل بن سلمة، عن مالك بن أعين الجهني، قال: أوصي علي بن الحسين (عليه السلام) بعض ولده، فقال: «يا بني، اشكر الله لما أنعم عليك، و أنعم علي من شكرك، فإنه لا زوال للنعمة إذا شكرت، و لا بقاء لها إذا كفرت،

²⁴ Al Kafi – H 14993

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 8

And from him who said, 'A group informed us, from Abu Al Mufazzal, from Hayan Bin Bashir Abu Bishr Al Asady the judge at Al Masaysa, from his uncle Ikrama Amir Bin Umran Al Zaby Al Kufy, from Muhammad Bin Al Mufazzal Bin Salma Al Zaby, from his father Al Mufazzal Bin Salma, from Malih Bin Ayn Al Jahny who said,

'Ali^{asws} Bin Al-Husayn^{asws} bequeathed to one of his^{asws} sons, so he^{asws} said: 'O my^{asws} son! Thank Allah^{azwj} for what He^{azwj} has Favoured upon you and Favoured upon me^{asws} from your thanks, for there would be no decline of the Bounties when they are thanked for, and there would be no remaining for these when these are denied with.

و الشاكر بشكره أسعد منه بالنعمة التي وجب عليه الشكر بها» - و تلا- يعني علي ابن الحسين (عليه السلام) - قول الله تعالى:
وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ إِلَى آخِرِ الْآيَةِ.

And the thanking one with this thankfulness is more fortunate from it with the Bounty which Obligated upon him the gratefulness with it', and he^{asws} – meaning Ali^{asws} Bin Al-Husayn^{asws} – the Words of Allah^{azwj} Exalted: **And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7] – up to the end of the Verse**".²⁷

و عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): أ رأيت هذه النعمة الظاهرة علينا من الله، أ ليس ان شكرناه عليها و حمدناه زادنا، كما قال الله في كتابه: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ؟

And from Abu Walad who said,

'I said to Abu Abdullah^{asws}, 'What is your^{asws} view of these apparent Bounties Favoured upon us from Allah^{azwj}. Isn't it so that when we thank Him^{azwj} upon these and we praise Him^{azwj}, He^{azwj} Increases for us, just as Allah^{azwj} has Said in His^{azwj} Book: **"If you are grateful, I would Increase it for you [14:7]"?**

فقال: «نعم، من حمد الله علي نعمه و شكره، و علم أن ذلك منه لا من غيره، زاد الله نعمه».

So he^{asws} said: 'Yes. One who praises Allah^{azwj} upon His^{azwj} Bounties and thanks Him^{azwj}, and knows that, that is from Him^{azwj}, not from other than Him^{azwj}, Allah^{azwj} would Increase His^{azwj} Bounties".²⁸

و عنه: عن عدة من أصحابنا، عن احمد بن محمد بن خالد، عن بعض أصحابنا، عن محمد بن هشام، عن ميسر، عن أبي عبد الله (عليه السلام) قال: «شكر النعمة: اجتناب المحارم، و تمام الشكر: قول الرجل: الحمد لله رب العالمين».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Maysar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The appreciation for the Favours – Keeping aside from the Prohibitions; and the Completion of the

²⁷ الأمالي 2: 114.

²⁸ تفسير العياني 2: 5/222.

appreciation – The words of the man, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the Worlds’.²⁹

و عنه: عن الحسين بن محمد، عن معلي بن محمد، عن الوشاء، عن حماد بن عثمان، قال: خرج أبو عبد الله (عليه السلام) من المسجد، و قد ضاعت دابته، فقال: «لئن ردها الله علي لأشكرن الله حق شكره»

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Hamaad Bin Usmaan who said,

‘Abu Abdullah^{asws} came out from the Masjid, and his^{asws} animal (ride) was lost. So he^{asws} said: ‘If Allah^{azwj} were to Return it to me^{asws}, I^{asws} would thank Allah^{azwj} as is His^{azwj} Right to be Appreciated’.

قال: «فما لبث أن أتى بها، فقال: «الحمد لله» فقال قائل له: جعلت فداك، أ لست قلت: لأشكرن الله حق شكره؟! فقال أبو عبد الله (عليه السلام): «ألم تسمعي قلت: الحمد لله؟».

He (the narrator) said, ‘It was not long before it was brought to him^{asws}, so he^{asws} said: ‘The Praise is for Allah^{azwj}! So a speaker said to him^{asws}, ‘May I be sacrificed for you^{asws}! Did you^{asws} not say: ‘I^{asws} would thank Allah^{azwj} as is His^{azwj} Right to be Appreciated?’ So Abu Abdullah^{asws} said: ‘Did you not hear me^{asws} say: ‘The Praise is for Allah^{azwj}?’³⁰

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Yazeed, from Abu Amro Al-Zubeyri,

‘I said to Abu Abdullah^{asws} ‘ (please) Inform me about the aspects of the Kufr in the Book of Allah^{azwj} Mighty and Majestic’. He^{asws} said: ‘The Kufr, in the Book of Allah^{azwj} Mighty and Majestic, is upon five aspects – So from it is the Kufr of the denial which itself is upon two aspects; and the Kufr of disregarding what Allah^{azwj} has Commanded for; and the Kufr of disavowing, and Kufr of the Favours.³¹

For detailed Ahadeeth on gratefulness refer to Al Kafi V 2 – The Book Of Kufr and Eman Ch 48

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(3).pdf)

²⁹ الكافي 2: 10 / 78

³⁰ الكافي 2: 18 / 79

³¹ الكافي 2: 1 / 287

VERSES 9 - 11

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ ۖ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَعْنَاقَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9}

Has there not come to you news of those before you – people of Noah, and Aad, and Samood, and those from after them whom none knows except Allah? Their Rasools came to them with the clear proofs, but they thrust their hands in their mouths and said, ‘We disbelieve in what you have been Sent with, and we are in doubt from what you are calling us to, suspicious [14:9]

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ {10}

Their Rasools said: ‘Is the doubt regarding Allah, Originator of the skies and the earth? He is Calling you to Forgive you of your sins and Respite you to a specified term’. They said, ‘Surely you (Rasools) are only persons like us. You are wanting to block us from what our forefathers used to worship? Then come to us with a clear authorisation’ [14:10]

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

Their Rasools said to them: ‘Certainly we are persons like yourselves, but Allah Confers upon the one He so Desires to from His servants, and it was not for us that we should come to you with an authorisation except by the Permission of Allah, and upon Allah should the Momineen be relying’ [14:11]

Rasools^{as} are persons like us – in what way?

ثُمَّ أَنْزَلَ اللَّهُ تَعَالَىٰ عَلَيْهِ: يَا مُحَمَّدُ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُغْنِي أَكْلُ الطَّعَامِ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ يَعْنِي قُلْ لَهُمْ: أَنَا فِي الْبَشَرِيَّةِ مِثْلُكُمْ، وَ لَكِنَّ رَبِّي خَصَّنِي بِالنُّبُوَّةِ دُونَكُمْ، كَمَا يَخْصُ بَعْضُ الْبَشَرِ بِالْعَنَاءِ- وَ الصَّحَّةِ وَ الْجَمَالِ دُونَ بَعْضِ مِنَ الْبَشَرِ، فَلَا تُنْكِرُوا أَنْ يَخْصَنِي أَيْضاً بِالنُّبُوَّةِ.

(Imam Hassan Al-Askari^{asws} said): 'Then Allah^{azwj} the Exalted Revealed unto him^{saww}: O Muhammad^{saww}! **Say: 'But rather, I am a person like you [18:110] – meaning, 'I^{saww} eat the food', it is Revealed to me that your God is one God – meaning, tell them, 'I^{saww} am, with regards to being a human being, am like you all, but my^{saww} Lord^{azwj} Specialised me^{saww} with the Prophet-hood besides you all, just as He^{azwj} Specialised some of the human beings with the riches, and the good health, and the beauty besides the other from the humans. Therefore, you should not be denying that He^{azwj} can Specialise me^{saww} with the Prophet-hood as well'.³²**

VERSE 12

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {12}

And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12]

ابن بابويه في (الفتية) مرسلًا عن الصادق (عليه السلام) في قوله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ. قال: «الزارعون».

Ibn Babuwayh in Al Faqueeh, with an unbroken chain

(It has been narrated) from Al-Sadiq^{asws} regarding the Mighty and Majestic: **and upon Allah should the relying ones be relying [14:12]**. He^{asws} said: 'The farmers'.³³

VERSES 13 & 14

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوْدُنَّ فِي مِلَّتِنَا ۚ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ {13}

And those who committed Kufr said to their Rasools, 'We will expel you from our land or else you return to be in our religion'. So their Lord Revealed unto them: "We will Destroy the unjust ones!" [14:13]

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

³² Tafseer Imam Hassan Al Askari^{asws} – S 314

³³ من لا يحضره الفقيه 3: 703 / 160

And We will Settle you in the land after them. That is for one who fears My Status and fears My Threat [14:14]

علي بن ابراهيم، قال: حدثني أبي رفعه الي النبي (صلى الله عليه و آله) قال: «من آذى جاره طمعا في مسكنه ورثه الله داره، و هو قوله: وَ قَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ - الي قوله- فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَ لَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ».

Ali Bin Ibrahim said, 'My father narrated to me, raising it to

(It has been narrated) the Holy Prophet^{saww} having said: 'The one who hurts his neighbour in the greed regarding his house and that Allah^{azwj} would Make him (neighbour) inherit his house. And these are the His^{azwj} Words: ***And those who committed Kufr said to their Rasools [14:13] - up to His^{azwj} Words: So their Lord Revealed unto them: "We will Destroy the unjust ones!" [14:13] And We will Settle you in the land after them [14:14].***³⁴

تحف العقول: عن الإمام علي بن الحسين (عليه السلام) أنه قال- في حديث طويل-: «فخافوا الله أيها المؤمنون من البيات خوف أهل التقوى، فإن الله يقول: ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدٍ فاحذروا زهرة الحياة الدنيا و غرورها و شرورها، و تذكروا ضرر عاقبة الميل إليها، فإن زينتها فتنة، و حبها خطيئة».

Tohfah Al Uqool,

(It has been narrated) from the Imam Ali^{asws} Bin Al-Husayn^{asws} having said – in a lengthy Hadeeth: 'So be fearing Allah^{azwj}, O you Momineen from the infantrymen, the fear of the people of piety, for Allah^{azwj} is Saying: ***That is for one who fears My Status and fears My Threat [14:14].*** Therefore, be cautioned from the blossoms of the life of the world, and its deceptions, and its evils, and remember the damage of the consequences of inclining towards it, for its adornments are a Trial, and the love for it is a sin'.³⁵

فِي كِتَابِ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيِّ وَ فِي خَبَرٍ آخَرَ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً وَ قُودُهَا النَّاسُ وَ الْحِجَارَةُ» تَلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَصْحَابِهِ فَخَرَّ قَتَّى مَعْشِيّاً عَلَيْهِ،

In the book of Ja'far Bin Muhammad Al Dowrosty, and in another Hadeeth from Ibn Madoud, he said, '

When this Verse was Revealed: ***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6].*** Rasool-Allah^{saww} recited it to his^{saww} companions, and a youth fell down due to fainting upon him.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَدَهُ عَلَى قُودِهِ فَوَجَدَهُ يَكَاذُ يَخْرُجُ مِنْ مَكَانِهِ، فَقَالَ: يَا قَتَّى قُلْ لَا إِلَهَ إِلَّا اللَّهُ، فَتَحَرَّكَ الْقَتَّى فَقَالَهَا، فَبَشَّرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْجَنَّةِ،

³⁴ تفسير القمي 1: 368.

³⁵ تحف العقول: 273

So the Prophet^{saww} placed his^{saww} hand upon his heart, and found it to have almost come out from its place, so he^{saww} said: 'O young man! Say, 'There is no god except Allah^{azwj}!' The youth moved and said it, and the Prophet^{saww} gave him the glad tidings of the Paradise.

فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّهِ مِنْ بَيْنِنَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَمَا سَمِعْتُمْ اللَّهَ تَعَالَى يَقُولُ: ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ.

The people said, 'O Rasool-Allah^{saww}! From among us?' So the Prophet^{saww} said: 'Have you not heard Allah^{azwj} the Exalted Saying: ***That is for one who fears My Status and fears My Threat [14:14]***?'³⁶

VERSE 15

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَلَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِحَاكٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah^{saww} was explaining (matters) in a session, when Amir-Al-Momineen^{asws} came over. Rasool Allah^{saww} said to him^{asws} that: 'In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that he would take the dust from under your^{asws} feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانِ وَالْمُغَيْرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ

He^{asws} said: 'Two bedouins became angered along with Al-Mugheira Bin Sho'bat as well a number from the Quraysh among them. So they said, 'He^{saww} was not happy until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{as} with Isa^{as} Bin Maryam^{as}'.

36 H 35 تفسير نور الثقلين، ج2، ص: 531

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَاهْنُتْنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَغْنِي مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not attacking him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you –** Meaning the clan of Hashim^{asws}, **Angels in the earth succeeding (each other) [43:59].**

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرِو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He^{asws} said: 'Al-Haris Bin Amro Al-Fahry became angry and said, **'O Allah! In case this is the Truth from Your Presence** - that the Clan of Hashim^{asws} will be inheriting from Heraclius and after Heraclius, **then Rain upon us stones from the sky or Give up a painful Punishment [8:32].** So Allah^{azwj} Revealed (upon) the words of Al-Haris and this Verse Came down: **And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33].**

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرِو إِمَّا تُثَبِّتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he^{saww} said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad^{saww}, but you^{saww} have made for all of the Quraysh something from what is in your^{saww} hands, for the Clan of Hashim^{asws} have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قُلِّي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْخَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جُنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet^{saww} said to him: 'That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and Exalted'. He said, 'O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوُحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةٍ عَلَيَّ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Then Revelation Came to the Prophet^{saww} Saying: **A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3].**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِئِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُبَيَّنٌّ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}, we do not read it like this'. He^{asws} said: 'By Allah^{azwj}! This is how Jibraeel^{as} Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus'haf) of Fatima^{asws}'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah^{azwj} Mighty and Majestic Said: **And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]**.³⁷

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «العنيد: المعرض عن الحق».

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The stubborn – the one who turns away from the Truth'.³⁸

في التوحيد عن النبي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سلم: يعني من أبي أن يقول لا إله إلا الله.

In (the book) Al Tawheed,

'From the Prophet^{saww}: 'It (**stubborn tyrant [14:15]**) means one who refuses to say, 'There is no god except Allah^{azwj}'.³⁹

VERSES 16 & 17

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ {16}

Ahead of him is Hell and he would be Quenched from a watery pus [14:16]

³⁷ 18 / 57 : 8 الكافي H 14466

³⁸ تفسير القمي 1 : 368.

³⁹ تفسير الصافي، ج 3، ص: 83

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ
غَلِيظٌ {17}

He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying, and ahead of him would be harsh Punishment [14:17]

الطبرسي: عن أبي عبد الله (عليه السلام): «أي و يسقي مما يسيل من الدم و القيح من فروج الزواني في النار».

Al Tabarsy,

(It has been narrated) from Abu Abdullah^{asws}: 'Yes, and he would be quenched from what flows from the blood and the pus from the genitals of the prostitutes, in the Fire'.⁴⁰

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام): ان أهل النار لما غلي الزقوم و الضريع في بطونهم كغلي الحميم سألوا الشراب، فاتوا بشراب غساق و صديد

Al-Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir-Al-Momineen^{asws} said: 'When *Al-Zaqoom* and *Al-Zari'e* (plants of Hell) boil in the bellies of the people of Hell, like the boiling of scalding water, they would ask for the drink. So they would be brought bodily excretions and pus.

يَتَجَرَّعُهُ وَ لَا يَكَادُ يُسِيغُهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ وَ مِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ وَ حَمِيمٌ تَغْلِي بِهِ جَهَنَّمَ مِنْذُ خَلَقْتُ، كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَقًا.

He would sip it and would hardly be able to swallow it, and the death would come to him from every place and he would not be dying, and ahead of him would be harsh Punishment [14:17], and the water has been boiled by the Hell since it was Created, like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29].⁴¹

⁴⁰ مجمع البيان 6: 474.

⁴¹ تفسير العياشي 2: 223 / 7.

VERSE 18

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَغْمَاهُمْ كَرَمَادٌ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {18}

An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]

عنه، عن محمد بن علي، عن الحسن بن محبوب، عن العلا بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر عليه السلام يقول: ان أئمة الجور وأتباعهم لمعزولون عن دين الله والحق، قد ضلوا بأعمالهم التي يعملونها "كرماد اشتدت به الريح في يوم عاصف لا يقدر على شيء مما كسبوا ذلك هو الضلال البعيد".

From him, from Muhammad Bin Ali, from Al Hassan Bin Mahoun, from Al A'ala in Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The unjust imams and their followers are isolated ones from the Religion of Allah^{azwj} and the Truth, having strayed due to their deeds which they had done, **are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]**'.⁴²

و قَوْلُهُ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَغْمَاهُمْ - كَرَمَادٌ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ قَالَ مَنْ لَمْ يُقَرَّرْ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع بَطَلَ عَمَلُهُ - مِثْلُ الرَّمَادِ الَّذِي يَحِيءُ الرِّيحُ فَتَحْمِلُهُ

(Ali Bin Ibrahim) said,

'And His^{azwj} Words: **An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day [14:18]**, he^{asws} said: 'One who does not accept the Wilayah of Amir Al-Momineen^{asws}, his deeds would be invalidated, like the dust to which the wind comes to on a stormy day'.⁴³

The far straying

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (يَقُولُ كُلُّ مَنْ دَانَ اللَّهَ عَزَّ وَ جَلَّ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ وَ لَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعْيُهُ غَيْرُ مَقْبُولٍ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ اللَّهُ شَانِيٌّ لِأَعْمَالِهِ

⁴² Al Mahaasin – V 1 Bk 3 H 48

⁴³ تفسير القمي، ج 1، ص: 369

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Everyone who makes it a Religion of Allah^{azwj} Mighty and Majestic by worship, fighting against his own self, and there is no Imam^{asws} for him from Allah^{azwj}, so his striving would be without Acceptance and he would stray confused and Allah^{azwj} would Hate his deeds.

وَمَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَفَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَجَائِغُهُ يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِفَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاعْتَرَتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْضِئَتِهَا فَلَمَّا أَنَّ سَاقَ الرَّاعِي فَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَفَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَفَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاعْتَرَتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَفَطِيعِكَ فَأَنْتِ تَائِهَةٌ مُتَحَيِّرَةٌ عَنْ رَاعِيكَ وَفَطِيعِكَ

And his example is like the example of a sheep who has strayed from its shepherd and its herd. So it wanders going and coming during its day. So when the night shields it, it sees a herd of sheep with their shepherd. So it goes over to them and departs with them and spends the night along with them in their pens. So the shepherd shouts at it, 'Go and join your own shepherd and your herd, for you are wandering confused from your shepherd and your herd!'

فَهَجَمَتْ دَعِرَةً مُتَحَيِّرَةً تَائِهَةً لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرْدُّهَا فَبَيْنَمَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَيْعَتَهَا فَأَكَلَهَا

So it runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

وَكَذَلِكَ وَ اللَّهُ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالًّا تَائِهًا وَ إِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مَيِّتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْجَوْرِ وَ أَتْبَاعَهُمْ لَمَعُزُولُونَ عَنْ دِينِ اللَّهِ قَدْ ضَلُّوا وَ أَضَلُّوا فَأَعْمَاهُمْ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ .

And similar to that, by Allah^{azwj} O Muhammad, is the one from this community who wakes up in the morning with no Imam^{asws} for him from Allah^{azwj} Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the tyrannous imams and their followers are isolated from the Religion of Allah^{azwj}. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying'.⁴⁴

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 8

VERSES 19 - 21

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يُذْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ
{19}

Do you not see that Allah Created the skies and the earth with the Truth? If He so Desires to, He can Eliminate you all and Come with a new people [14:19]

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20}

And this is not a big thing for Allah [14:20]

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ
عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۚ سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبَرْنَا مَا لَنَا
مِنْ مَحِيصٍ {21}

And they shall come forth to Allah altogether, so the weak ones would say to those who had been arrogant, 'We used to be your followers, so can you avert anything from the Punishment of Allah from us?' They would say, 'If Allah has Guided us, we would have guided you. It is the same upon us whether we panic or are patient, there is no escape for us' [14:21]

فِي مِصْبَاحِ شَيْخِ الطَّائِفَةِ قُدَّسَ سِرُّهُ خُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَطَبَ بِهَا يَوْمَ الْغَدِيرِ وَفِيهَا يَقُولُ عَلَيْهِ السَّلَامُ: وَ تَقَرَّبُوا
إِلَى اللَّهِ بِتَوْحِيدِهِ وَ طَاعَةِ مَنْ أَمَرَكُمْ أَنْ تُطِيعُوهُ وَ لَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَ لَا يَخْلُجْ بِكُمْ الْغِي فَتَضِلُّوا عَنْ سَبِيلِ الرَّشَادِ بِاتِّبَاعِ
أَوْلِيَّكَ الَّذِينَ ضَلُّوا وَ أَضَلُّوا،

In (the book) Misbah of Sheykh Al Taifa –

'There is a sermon of Amir Al-Momineen^{asws} he^{asws} had addressed with on the day of Al-Ghadeer, and in it he^{asws} is saying: 'And you should draw closer to Allah^{azwj} by His^{azwj} Tawheed and obedience to the one^{asws} you have been Commanded to obey him^{asws}, and do not be attached to the ropes of the apparent nor let the errors play with your minds, for you will stray from the righty way by following them, those who are straying and leading others astray.

قَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ فِي طَائِفَةٍ ذَكَرَهُمْ بِالذِّمِّ فِي كِتَابِهِ: «إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبَرَاءَنَا» إِلَى قَوْلِهِ عَلَيْهِ السَّلَامُ وَ قَالَ اللَّهُ تَعَالَى: وَ إِذْ
يَسْحَابُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا
اللَّهُ لَهْدَيْنَاكُمْ

Allah^{azwj} Mighty and Majestic Said, of a speaker in a group Mentioning them with the Condemnation in His^{azwj} Book: **We obeyed our chiefs and our great ones [33:67]** to his^{asws} words. And Allah^{azwj} the Exalted Said: when they would be arguing in the Fire: **so the weak ones would say to those who had been arrogant, 'We used to be your followers, so can you avert anything from the Punishment of Allah from us?' They would say, 'If Allah has Guided us, we would have guided you [14:21].**

أَفْتَدْرُونَ الْإِسْتِكْبَارَ مَا هُوَ؟ هُوَ تَرْكُ الطَّاعَةِ لِمَنْ أُمِرُوا بِطَاعَتِهِ، وَ التَّرَفُّعُ عَلَى مَنْ نُدُّوهُ إِلَى مُتَابَعَتِهِ، وَ الْقُرْآنُ يَنْطِقُ مِنْ هَذَا مِنْ كَثِيرٍ إِنْ تَدَبَّرَهُ مُتَدَبِّرٌ رَجَحَهُ وَ وَعَظَهُ.

So do you know 'the arrogance' what is it? It is the neglect of the obedience to the one^{asws} the obedience to whom has been Commanded for, and the scorn upon the one who has been inclined to follow him^{asws}. And the Quran Speaks a lot of this if the pondering ones were to ponder, His^{azwj} Rebuke and His^{azwj} Advice".⁴⁵

VERSE 22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22}

And the Satan will say when the matters are Decided, 'Surely Allah Promised you a Promise of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon you except that I called you, so you responded to me. Therefore, do not blame me, but blame your own selves. I am not going to cry out to you all for help and you should not cry out to me for help. I denied what you were associating from before. Surely the unjust, for them would be in a painful Punishment [14:22]

العباشي: عن حريز، عمن ذكره، عن أبي جعفر (عليه السلام) في قول الله: وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ، قال: «هو الثاني، و ليس في القرآن وَقَالَ الشَّيْطَانُ الا و هو الثاني».

Al Ayyashi, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **And the Satan will say when the matters are Decided [14:22].** He^{asws} said: 'He is the

⁴⁵ تفسير نور الثقلين، ج2، ص: 533

second one (Umar), and there is nothing in the Quran 'And the Satan said', except that it is the second one (Umar)'.⁴⁶

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتى بإبليس في سبعين غلا و سبعين كبلا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعا؟

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, they would come with Iblees^{la} in seventy chains and seventy shackles, and he^{la} would first look at Zafar (Umar) who would be in one hundred and twenty chains and one hundred and twenty shackles. So Iblees^{la} would look and he^{la} would be saying, 'Who is this for whom Allah^{azwj} has Multiplied the Punishment for, and I^{la} was the one who seduced these people in their entirety?'

فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغيه علي علي (عليه السلام).

It would be said, 'This is Zafar (Umar)'. So he^{la} would say, 'Due to what is this Punishment for him?' It would be saying, 'Due to his rebellion against Ali^{asws}'.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجني الي ذلك و قال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

So Iblees^{la} would say to him (Umar), 'woe be unto you and perdition is for you! But, did you not know that Allah^{azwj} had Commanded me^{la} with the Sajdah to Adam^{as}, but I^{la} disobeyed Him^{azwj}, and I^{la} asked Him^{azwj} that He^{azwj} should Make an authority for me^{la} upon Muhammad^{saww} and the People^{asws} of his^{saww} Household and his^{saww} Shias, but He^{azwj} did not Answer me^{la} to that and Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them, except for the ones who follow you from the straying ones [15:42].**

و ما عرفتهم حين استنأهم، إذ قلت و لا تجِدُ أَكْثَرَهُمْ شَاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

And did you not recognise them when He^{azwj} Excluded them, when I^{la} said, **and You will not Find most of them as thankful ones' [7:17]?** Then he^{la} would say to him, 'What was that which was from you to Ali^{asws} and to the people who followed you upon the opposition?' So the satan^{la} - and he is Zafar (Umar) – would be saying to Iblees^{la}, 'You^{la} instructed me with that!'

فيقول له إبليس: فلم عصيت ربك و أطعني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا آخِرُ الْآيَةِ».

⁴⁶ تفسير العياشي 2: 8 / 223

So Iblees^{la} would be saying to him, 'So why did you disobey your Lord^{azwj} and obey me^{la}?' Zafar (Umar) would reply to him what Allah^{azwj} Said: **'Surely Allah Promised you a Promise of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon [14:22] – up to the end of the Verse'**.⁴⁷

The Kufr of Iblees^{la}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرِو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وَجْهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجِهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'The *Kufr* (disbelief) in the Book of Allah^{azwj} is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah^{azwj} Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

وَ الْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبِرَاءَةِ وَ قَالَ يَذْكُرُ إِبْلِيسَ وَ تَبَرَّأَتْهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ.

And the fifth aspect from the *Kufr* (disbelief) is *Kufr* of the disavowing. And He^{azwj} Said Mentioning Iblees^{la} and his^{la} disavowing from his^{la} friends from the human beings on the Day of Judgment: ***I denied what you were associating from before [14:22]***.⁴⁸

VERSE 23

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

And those who are believing and are doing righteous deeds would be entering Gardens beneath which the Rivers flow, being eternally in these by the Permission of their Lord. Their greeting therein would be, 'Salaam!' [14:23]

⁴⁷ تفسير العياشي 2: 223 / 9.

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

وَبَدَأَ الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوَّلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ .

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'The closest of the people with Allah^{azwj} and with His^{azwj} Rasool^{saww} is the one who initiates the greeting (السَّلَامُ)'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جَرَّانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلَمَانُ رَجُلَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was so that Salman^{as} was saying: 'Offer the Greeting (السَّلَامُ) of Allah^{azwj} openly, as for the Greeting (السَّلَامُ) of Allah^{azwj} cannot be attained by the unjust'.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Loves the greeting (السَّلَامُ) offered openly (loudly)'.⁵¹

For detailed Ahadeeth on greetings, refer to Al Kafi V 2 – The book of social relationships Chapter 7 –

<https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfSocialRelationships.pdf>

VERSES 24 & 25

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24}

Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]

⁴⁹ Al Kafi V 2 – The Book Of Social Relationships CH 7 H 3

⁵⁰ Al Kafi V 2 – The Book Of Social Relationships CH 7 H 4

⁵¹ Al Kafi V 2 – The Book Of Social Relationships CH 7 H 5

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25}

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سئلت ابا جعفر عليه السلام عن قول الله تعالى كشجرة طيبة اصلها ثابت وفرعها في السماء تؤتي أكلها كل حين باذن ربها

Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{saww} ***like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].***

فقال الشجرة رسول الله نسبه ثابت في بني هاشم وفرع الشجرة على وعنصر الشجرة فاطمة واغصانها الأئمة ورقها الشيعة وان الرجل منهم ليموت فتسقط منها ورقة وان المولد منهم ليولد فتورق ورقة

He^{asws} said: 'Rasool-Allah^{saww} established it firmly it among the Clan of Hashim^{as}, and the trunk of the Tree is Ali^{asws}, and its component is Fatima^{asws}, and its branches are the Imams^{asws}, and its leaves are our^{asws} Shias, and when a man from them dies, a leaf falls from it, and when there is a birth among them a leaf forms onto it.'

قال قلت له جعلت فداك قوله تعالى تؤتي أكلها كل حين باذن ربها

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, (what about) the Words of the Exalted: ***Yielding its fruit in every season by the permission of its Lord? [14:25]?***

قال هو ما يخرج من الامام من الحلال والحرام في كل سنة إلى شيعته

He^{asws} said: 'It is what comes out from the Imam^{asws} from the Permissible and the Prohibited during every year to his^{asws} Shias.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ قَالَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَصْلُهَا وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَفَرْعُهَا وَ الْأَئِمَّةُ مِنْ دُرِّيَّتِهَا أَغْصَانُهَا وَ عِلْمُ الْأَئِمَّةِ ثَمَرُهَا وَ شَبَعُهُمُ الْمُؤْمِنُونَ وَ رَفْقُهَا هَلْ فِيهَا فَضْلٌ قَالَ قُلْتُ لَا وَ اللَّهُ قَالَ وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَيُولَدُ فَتَوَرَّقُ وَرَقَةً فِيهَا وَ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةً مِنْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father, from Amro Bin Hureys who said,

⁵² Basaair Al Darajaat – P 2 Ch 2 H 2

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **like a good tree, its roots are stable and its branches are in the sky [14:24]**. So he^{asws} said: 'Rasool-Allah^{saww} is its root and Amir Al-Momineen^{asws} its branches are the Imams^{asws} from their^{asws} descendants, and the knowledge of the Imams^{asws} is its fruits, and their^{asws} Shias, the Momineen are its leaves. Is there any excess in this?' I said, 'No, by Allah^{azwj}'. He^{asws} said: 'The *Momin* is born, so a leaf sprouts in it, and if the *Momin* dies, so a leaf falls from it'.⁵³

و عنه: عن احمد بن محمد، عن الحسين بن سعيد، عن المفضل بن صالح، عن محمد الحلي، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ. قال: «النبي (صلى الله عليه و آله) و الأئمة هم الأصل الثابت، و الفرع: الولاية لمن دخل فيها».

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'The Prophet^{saww} and the Imams^{asws}, they^{asws} are the firm roots; and the branches – the Wilayah for the one who enters into it'.⁵⁴

عن عبد الرحمن بن سالم الأشل، عن أبيه، عن أبي عبد الله (عليه السلام) ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الْآيَاتَانِ، قال: «هذا مثل ضربه الله لأهل بيت نبيه، و لمن عاداهم هو مثل كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ».

From Abdul Rahman Bin Saalim Al Ashal, from his father,

(It has been narrated) from Abu Abdullah^{asws} regarding: **Allah Strikes an example of a good word as being like a good tree [14:24]** – the two Verses, he^{asws} said: 'This is an example which Allah^{azwj} has Struck for the People^{asws} of the Household of His^{azwj} Prophet^{saww}. And for their enemies it is: **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]**'.⁵⁵

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين قال: حدثنا فضيل بن الزبير، عن أبي حمزة، عن علي بن حسين * (كلمة طيبة) * قال: لا إله إلا الله.

Yahya Al Shajary said, 'And by the chain, said, 'Haseyn, from Fazeyl Bin Al Zubeyr, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}: **a good word [14:24]**, said: 'There is no god except for Allah^{azwj}'.⁵⁶

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 80

⁵⁴ بصائر الدرجات: 1 / 80

⁵⁵ تفسير العياشي 2: 15 / 225

⁵⁶ Tafseer Abu Hamza Al Sumaly - H 165

The apparent interpretation of the Verses

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ زَمَانًا قَالَ الزَّمَانُ خَمْسَةُ أَشْهُرٍ وَالْحَيْنُ سِتَّةُ أَشْهُرٍ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} that Ali^{asws} said regarding a man who vowed that he would be Fasting for a time: 'The 'time' is five months, and the 'season' is of six months because Allah^{azwj} Mighty and Majestic is Saying: ***Yielding its fruit in every season by the permission of its Lord [14:25]***.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ خَالِدِ بْنِ حَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَالَ لِلَّهِ عَلَيَّ أَنْ أَصُومَ حِينًا وَ ذَلِكَ فِي شُكْرِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَدْ أُتِيَ عَلِيٌّ (عليه السلام) فِي مِثْلِ هَذَا فَقَالَ صُمْ سِتَّةَ أَشْهُرٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا يَعْنِي سِتَّةَ أَشْهُرٍ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabi'e,

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who said, 'By Allah^{azwj}! It is upon me that I Fast for a season', and that is regarding appreciation. So Abu Abdullah^{asws} said: 'Someone had come to Ali^{asws} with the like of this, so he^{asws} said: 'Fast for six months, for Allah^{azwj} Mighty and Majestic is Saying: ***Yielding its fruit in every season by the permission of its Lord [14:25]*** – Meaning six months'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ تَقُولُ إِذَا عَرَسْتَ أَوْ زَرَعْتَ وَ مِثْلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا .

Muhammad Bin Yahya, raising it,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'You should be saying, whenever you plant or sow, ***Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]***'.⁵⁹

⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 58 H 5

⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 58 H 6

⁵⁹ Al Kafi – V 5 – The Book of Subsistence Ch 125 H 6

VERSE 26

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]

The wicked word

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «كذلك الكافرون لا تصعد اعمالهم الى السماء، و بنو امية لا يذكرون الله في مجلس و لا في مسجد، و لا تصعد اعمالهم الي السماء الا قليل منهم».

Then he (Al Tabarsy) said, 'And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'Like that are the Kafirs. Their deeds do not ascend to the sky. And the clan of Umayya. Allah^{azwj} is not (letting them) be mentioned in a gathering nor in a Masjid, nor do their deeds ascend to the sky except for a few of them".⁶⁰

الطبرسي، قال: روى ابو الجارود، عن أبي جعفر (عليه السلام): «ان هذا مثل بني امية».

Al Tabarsy said, 'Abu Al Jaroud reported,

'From Abu Ja'far^{asws}: 'This is an example of the clan of Umayya".⁶¹

VERSE 27

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ {27}

Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]

⁶⁰ تفسير القمي 1: 369.

⁶¹ مجمع البيان 6: 481.

The Firm Word

و من طريق المخالفين: ما رواه النطنزي، عن ابن عباس، في قوله: يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ، قال: بولاية علي بن أبي طالب (عليه السلام).

And from Tareeq Al Mukhalifeen, what has been reported by Al Natanzy,

(It has been narrated) from Ibn Abbas, regarding His^{azwj} Words: **Allah Affirms those who believe with the firm Word [14:27]**, said, 'By the Wilayah of Ali^{asws} Bin Abu Talib^{asws},⁶²

At the time of death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي حَمِيلَةَ مَفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُؤْدِ بْنِ غَفَلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مَثَلُ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَجِيحاً فَمَا لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

'Amir Al-Momineen^{asws} said: 'The son of Adam^{as}, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah^{azwj}! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

قَالَ فَيَلْتَفِتُ إِلَى وَلَدِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ لَكُمْ مُحِبّاً وَ إِنِّي كُنْتُ عَلَيْكُمْ مُحَامِياً فَمَا دَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّيكَ إِلَى حُفْرَتِكَ نُؤَارِيكَ فِيهَا

He^{asws} said: 'So he turns towards his children, and he is saying, 'By Allah^{azwj}! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ فِيكَ لَزَاهِداً وَ إِن كُنْتُ عَلَيْكَ لَتَقِيلاً فَمَا دَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرِكَ حَتَّى أُعْرَضَ أَنَا وَ أَنْتَ عَلَى رَبِّكَ

⁶² شواهد التنزيل 1: 314 / 434

He^{asws} said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord^{azwj}'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيًّا أَتَاهُ أَطْيَبُ النَّاسِ رِيحًا وَ أَحْسَنُهُمْ مَنْظَرًا وَ أَحْسَنُهُمْ رِيَاشًا فَقَالَ أَبَشِّرْ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ مَقْدَمِكَ خَيْرٌ مَقْدَمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ ازْجَلِ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He^{asws} said: 'So if he was a friend of Allah^{azwj}, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him, 'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَامِلَهُ أَنْ يُعَجِّلَهُ فَإِذَا أُدْخِلَ قَبْرَهُ أَتَاهُ مَلَكَا الْقَبْرِ يَجْرَانِ أَشْعَارُهُمَا وَ يَخْذَانِ الْأَرْضَ بِأَقْدَامِهِمَا أَصْوَاتُهُمَا كَالرَّغْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ وَ نَبِيِّ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولَانِ لَهُ تَبَشَّرْ اللَّهُ فِيمَا تُحِبُّ وَ تَرْضَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُتَبَشَّرُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

And he recognises the one who washes him, and calls upon his bearers to hasten him. So when he enters into his grave, two Angels of the grave comes over to him, their hair flowing and piercing the ground with their feet, their voices being like the echoing thunder, and their eyes being like the rapid lightning. So they are saying to him: 'Who is your Lord^{azwj}, and what is your Religion, and who is your Prophet^{as?}' So he is saying, 'Allah^{azwj} is my Lord^{azwj}, and my Religion is Islam, and my Prophet^{saww} is Muhammad^{saww}'. So they are saying to him, 'May Allah^{azwj} Affirm your feet in what you love and are pleased with', and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27].**

ثُمَّ يَفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى الْجَنَّةِ ثُمَّ يَقُولَانِ لَهُ تَمَّ فَرِيرَ الْعَيْنِ نَوْمَ الشَّابِّ النَّاعِمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا

Then they are expanding for him in his grave to the extent of his vision. Then they are opening for him a door to the Paradise, then they are saying to him: 'Sleep with delighted eyes, the sleep of the sleeping youth, for Allah^{azwj} Mighty and Majestic is Saying: **The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]**'.⁶³

⁶³ Al Kafi V 3 – The Book Of Funerals CH 85 H 1 (Extract)

العياشي: عن صفوان بن مهران، عن أبي عبد الله (عليه السلام) قال: «إن الشيطان ليأتي الرجل من أوليائنا فيأتيه عند موته، يأتيه عن يمينه و عن يساره ليصده عما هو عليه، فيأبى الله له ذلك، وكذلك قال الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

Al Ayyashi, from Safwan Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Surely Satan^{la} comes to the man from our^{asws} friends. So he^{la} comes to him during his death from his right, and from his left, to dislodge him from what he is upon. But, Allah^{azwj} Refuses (to Allow) him^{la} to do that. And thus, Allah^{azwj} Says: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27].**⁶⁴

Questioning in the grave

حدثنا الحسين بن سعيد قال: حدثنا النضر بن سويد عن عاصم بن حميد عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إذا وضع الرجل في قبره أتاه ملكان ملك عن يمينه وملك عن شماله وأقيم الشيطان بين يديه عيناه مثل النحاس فيقال له: كيف تقول في هذا الرجل الذي كان بين (أظهركم) ظهرا نيككم؟

Al Husayn Bin Saeed narrated to us saying, 'Al Nazar Bin Suweyd narrated to us, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'When a man is placed in his grave, two Angels come to him – an Angel on his right and an angel on his left, and the Satan^{la} stands in front of him, his^{la} eyes being like the brass (orange). Then it is said to him (the deceased): 'How are you saying regarding this man (Rasool Allah^{saww}) who used to be before you apparently?'

قال: فيفرغ له فرعة (فليفرغ لذلك فرعا عظيما) فيقول إذا كان مؤمنا: (أ) عن محمد رسول الله صلى الله عليه وآله تسألاني؟ فيقولان له: نعم نومة لا حلم فيها ويفسح له في قبره (تسع) تسعة أذرع ثم يرى مقعده في الجنة وهو قول الله عز وجل: (يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة)

He^{asws} said: 'So there would be a panic for him (and he would panic due to that with a great panic), and he would be saying, if he were a Momin, 'Is it about Muhammad^{saww}, Rasool-Allah^{saww} that you are asking me?' They would both say to him: 'Yes. (Go to) sleep, there being no dreams in it'. And it would be opened up in his grave (space of) nine by nine cubits. Then he would see his seat in the Paradise, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27].**

فإذا (وإذا) كان كافرا يقولان له: (ما من هذا الرجل الذي خرج بين ظهرا نيككم؟ فيقول: لا أدرى فيخيلان بينه وبين الشيطان

⁶⁴ تفسير العياشي 2: 16 / 225.

So if he were a Kafir, they both would be saying to him: 'What (have you got) from this man (Rasool Allah^{saww}) who came out from between you apparently?' He would be saying, 'I don't know'. So they would both be leaving him along between him and the Satan^{la}.⁶⁵

عن أبي بصير، عن أبي عبد الله (عليه السلام): «ان الميت إذا اخرج من بيته شيعة الملائكة الى قبره يترحمون عليه، حتى إذا انتهى به الى قبره، قالت الأرض له: مرحبا بك و أهلا و سهلا، و الله لقد كنت أحب ان يمشي علي مثلك، لا جرم لترى ما اصنع بك، فيوسع له مد بصره، و يدخل عليه في قبره قعيدا منكر و نكير، فيلقيان فيه الروح الى حقويه،

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the dead body is taken out from his house, the Angels accompany him to his grave Obtaining Mercy for him, until they end up with him to his grave. The ground says to him: 'Welcome to you, and hello. By Allah^{azwj}! It was always beloved to me that the likes of you would walk upon me. Undoubtedly you will see what I shall be doing with you'. So it extends itself for him for as far as the eye can see. And they enter him in his grave, and Munkar and Nakeer get seated in the grave. They cast into him the spirit into his loins.

فيقعدانه فيسألانه، فيقولان له: من ربك؟ فيقول: الله. فيقولان: و ما دينك؟ فيقول: الإسلام. فيقولان: و من نبيك؟ فيقول: محمد (صلى الله عليه و آله). فيقولان: و من امامك؟ فيقول: علي.

So they both seat themselves besides him, questioning him, saying to him: 'Who is your Lord^{azwj}?' So he would be saying, 'Allah^{azwj}'. So they would both say: 'And what is your Religion?' So he would be saying, 'Al-Islam'. So they would both say: 'And who is your Prophet^{saww}?' So he would be saying, 'Muhammad^{saww}'. So they would both say: 'And who is your Imam^{asws}?' So he would be saying, 'Ali^{asws}'.

فينادي مناد من السماء: صدق عبيدي، افرشوا له في القبر من الجنة، و البسوه من ثياب الجنة، و افتحوا له في قبره بابا الى الجنة، حتى يأتيها و ما عندنا خير له. ثم يقولان له: نم نومة العروس، نم نومة لا حلم فيها.

Then a Caller would Call out from the sky: 'My^{azwj} servant has spoken the truth! Spread out for him in the grave from the Paradise, and clothe him in the clothing of the Paradise, and open for him in his grave, Gates to the Paradise until he comes to Us^{azwj}. And what is in Our Presence with better for him'. Then they both say to him: 'Sleep, the sleep of a bride. Sleep, the sleep in which there are no dreams'.

و ان كان كافرا، أخرجت له ملائكة يشيعونه الى قبره يلعنونه، حتى إذا انتهى الى الأرض، قالت الأرض: لا مرحبا بك و لا أهلا، اما و الله لقد كنت ابغض ان يمشي علي مثلك، لا جرم لترين ما اصنع بك اليوم، فتضايق عليه حتى تلتقي جوارحه. و يدخل عليه ملكا القبر، و هما قعيدا منكر و نكير -

⁶⁵ Kitab Al Zohad – Ch 16 H 231

And if he is a Kafir, the Angels come out with him accompanying him to his grave, cursing him, until they end up to the ground. The ground says, 'Neither there is welcome for you, nor hello. But, by Allah^{azwj}, it was always hateful that the likes of you would walk upon me. Undoubtedly, you will see what I would be doing with you today'. So it constricts itself to him until his ribs meet each other. And two Angels enter upon on him in the grave, and they seat themselves in the grave – Munkar and Naakeer.

قال: قلت له: جعلت فداك، يدخلان علي المؤمن و الكافر في صورة واحدة؟ فقال: «لا». فيقعدانه فيقولان له: من ربك؟ فيقول: سمعت الناس يقولون، [فيقولان: لا دريت، فما دينك؟ فيقول: سمعت الناس يقولون.] و يتلجلج لسانه. فيقولان: لا دريت، فمن نبيك؟ فيقول: سمعت الناس يقولون، و يتلجلج لسانه. فيقولان: لا دريت.

He (the narrator) said: 'May I be sacrificed for you^{asws}! They both enter upon the Momin as well as the Kafir in one (and the same) image?' So he^{asws} said: 'No! They both sit him up and say to him: 'Who is your Lord^{azwj}?' So he would be saying, 'I heard the people saying'. So they would both say, 'You don't know. So what is your Religion?' He would be saying, 'I heard the people saying'. And his tongue would hesitate. They would both say: 'You don't know, So who is your Prophet^{saww}?' He would be saying, 'I heard the people saying', and his tongue would hesitate. They would both say: 'You don't know'.

فينادي مناد. من السماء: كذب عبدي، افرشوا له في قبره من النار، و البسوه من ثياب النار، و افتحوا له بابا الي النار، حتى يأتيانا و ما له عندنا شر له

Then a Caller would Call out from the sky: 'My^{azwj} servant has lied! Spread out for him in his grave, from the Fire, and clothe him in the clothing of the Fire, and open for him a Gate to the Fire, until he comes to Us^{azwj}, and what is for him in Our Presence is evil for him'.

- قال - ثم يضربانه بمرزبة معهما ثلاث ضربات ليس منها ضربة الا تطاير قبره نارا، و لو ضربت تلك الضربة علي جبال تامة، لكانت رميما».

He^{asws} said: 'They would both strike him with a sledgehammer which would be with them both, with three strikes. There is no strike from it except that his grave would be filled with the Fire. And if that strike were to be struck upon a mountain it would crumble, as if it was decayed'.

قال ابو عبد الله (عليه السلام): «و يسلط الله عليه في قبره الحيات و العقارب تنهشه نوحشا، و الشياطين تغمه غما، يسمع عذابه من خلق الله الا الجن و الإنس، و انه ليسمع خفق نعالهم، و نفض أيديهم، و هو قول الله: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا - قال - عند موته وَ فِي الْآخِرَةِ - قال - فِي قَبْرِه وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ».

Abu Abdullah^{asws} said: 'And Allah^{azwj} would make emerge in his grave, the snakes, and the scorpions who ravage him with a ravaging, and the devils grieve him with a grief. His Punishment would be heard by all the creatures except for the Jinn and the human beings, and they hear the beating of their shoes, and the shaking of their

hands. And these are the Words of Allah^{azwj}: **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter [14:27], - in his grave and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27].**⁶⁶

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين، عن أبي حمزة، عن علي بن حسين وأبي جعفر و زيد بن علي (عليهم السلام): * (يثبت الله الذين ءامنوا بالقول الثابت) * قال: عند المسألة في القبر.

Yahya Al Shajary said, 'And by the chain, said, 'Haseyn narrated to us, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Husayn^{asws} and Abu Ja'far^{asws}, and Zayd son of Ali^{asws}: **Allah Affirms those who believe with the firm Word [14:27]**, said: 'During the questioning in the grave'.⁶⁷

Rasool-Allah^{saww} at the grave of Fatima^{asws} Bint Asad^{asws}

قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ الْأَسَدِيِّ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ الْأَعْمَشِ عَنْ عُبَايَةَ بْنِ رِجْعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

He said, 'It was narrated to us by Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Khalaf Bin Hammad Al Asady, from Abu Al Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabi'e, from Abdullah Bin Abbas who said,

أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَ دَاتِ يَوْمٍ إِلَى النَّبِيِّ ص بَاكِياً وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ لَهُ رَسُولُ اللَّهِ مَهْ يَا عَلِيُّ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا تَأْتِ أُمِّي فَاطِمَةُ بِنْتُ أَسَدٍ

'One day Ali^{asws} Bin Abu Talib^{asws} came crying to the Prophet^{saww} and he^{asws} was saying: **'We are for Allah and we are returning to Him [2:156]'**. So Rasool-Allah^{saww} said to him^{asws}: 'Muh! O Ali^{asws}!' Ali^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} mother^{as} Fatima Bint Asad^{as} passed away'.

قَالَ فَبَكَى النَّبِيُّ ثُمَّ قَالَ رَحِمَ اللَّهُ أُمَّكَ يَا عَلِيُّ أَمَا إِنَّهَا كَانَتْ لِي أُمًّا خُذْ عِمَامَتِي هَذِهِ وَ خُذْ ثَوْبِي هَذَيْنِ وَ كَفِّنْهَا فِيهِمَا وَ مُرِ النِّسَاءَ فَلْيُحْسِنَنَّ غُسْلَهَا وَ لَا تُخْرِجْهَا حَتَّى أَجِيءَ فَإِلَيَّ أَمْرُهَا

(Ibn Abbas) said, 'So the Prophet^{saww} wept, then said: 'May Allah^{azwj} have Mercy on your^{asws} mother^{as}, O Ali^{asws}! But, she^{as} was a mother^{as} to me^{saww} (as well). However, take this turban of mine^{saww}, and take these two clothes of mine^{saww} and enshroud her^{as} in these two and instruct the women to be excellent in washing her^{as} and not to bring her^{as} out (for Salat) until I^{saww} come over, for her^{as} matter is for me^{saww} (to perform)'.⁶⁷

⁶⁶ تفسير العياشي 2: 18 / 225

⁶⁷ Tafseer Abu Hamza Al Sumaly - H 167

قَالَ وَ أَقْبَلَ النَّبِيُّ ص بَعْدَ سَاعَةٍ وَ أُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ ع فَصَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ الْقَبْرَ فَتَمَدَّدَ فِيهِ فَلَمْ يُسْمَعْ لَهُ أُنْيٌ وَ لَا حَرَكَةٌ

He (the narrator) said, 'And the Prophet^{saww} came after a while and brought out Fatima^{as}, mother^{as} of Ali^{asws}. So the Prophet^{saww} prayed such a *Salat* over her^{as} he^{saww} had not prayed upon anyone before her^{as} similar to that *Salat*. Then he^{saww} exclaimed *Takbeer* upon her^{as} with forty *Takbeers*. Then he^{saww} entered the grave and extended (lied down) in it, and neither a sigh nor movement was heard from him^{saww}.

ثُمَّ قَالَ يَا عَلِيُّ ادْخُلْ يَا حَسَنُ ادْخُلْ فَدَخَلَ الْقَبْرَ فَلَمَّا فَرَّغَ بِمَا احتَاجَ إِلَيْهِ قَالَ يَا عَلِيُّ اخْرُجْ يَا حَسَنُ اخْرُجْ فَخَرَجَا ثُمَّ رَحَفَ النَّبِيُّ ص حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ أَنَا مُحَمَّدٌ سَيِّدُ وَلَدِ آدَمَ وَ لَا فَخْرَ فَإِنْ أَتَاكَ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكَ مَنْ رَبُّكَ فَقُولِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ أَنبِي وَلِيِّي

Then he^{saww} said: 'O Ali^{asws}, enter! O Hassan^{asws}, enter!' So they^{asws} both entered the grave. So when they^{asws} were free from whatever they^{asws} were needed for, he^{saww} said: 'O Ali^{asws}, come out! O Hassan^{asws}, come out!' So they^{asws} both came out. Then the Prophet^{saww} crawled until he^{saww} came to be by her^{as} head, then said: 'O Fatima^{as}! I^{saww} am Muhammad^{saww}, chief of the children of Adam^{as}, and there is no pride. If Munkar and Nakeer come to you^{as} and they ask you^{as}, 'Who is your^{as} Lord^{azwj}?' so you^{as} should be saying, 'Allah^{azwj} is my^{as} Lord^{azwj}, and Muhammad^{saww} is my^{saww} Prophet^{saww}, and Islam is my^{as} Religion, and the Quran is my^{as} Book, and my^{as} son^{asws} is my^{as} Guardian^{asws}'.

ثُمَّ قَالَ اللَّهُمَّ نَبَتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ ثُمَّ خَرَجَ وَ حَتَا عَلَيْهَا حَتِيَّاتٍ ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَنَفَضَهُمَا ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ سَمِعْتُ فَاطِمَةَ تَصْفِيْقُ بَيْنِي عَلَى شِمَالِي

Then he^{saww} said: 'O Allah^{azwj}!' Affirm Fatima^{as}: **with the firm Word [14:27]** (Al Wilayah). Then he^{saww} came out and pushed handfuls of soil upon her. Then he^{saww} hit his^{saww} right hand upon the left and shook them, then said: 'By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! Fatima^{as} has heard the hitting of my^{saww} right hand upon my^{saww} left hand'.

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ فِذَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ لَقَدْ صَلَّيْتُ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ؟ قَالَ يَا أَبَا الْيُمُظَانِ وَ هَلْ ذَلِكَ هِيَ مِنِّي لَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وَلَدٌ كَثِيرٌ وَ لَقَدْ كَانَ خَيْرُهُمْ كَثِيرًا وَ خَيْرُنَا قَلِيلًا فَكَأَنْتَ تُشْبِعُنِي وَ تُجِيعُهُمْ وَ تُكْسُونِي وَ تُعْرِيهُمْ وَ تُدْهِنُنِي وَ تُشَعِّتُهُمْ

So Ammar Bin Yasser stood up to him^{saww} and he said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! (Why did) you^{saww} pray upon her^{as} with such a *Salat* you^{saww} did not pray upon anyone before her^{as} similar to that *Salat*?' He^{saww} said: 'O Abu Al-Yaqzan! And that is because she^{as} is from me^{saww}. It was so that she^{as} had a lot of children from Abu Talib^{as}, and it was so that their goodness was a lot and our goodness was little, so she^{as} used to satiate me^{saww} and keep them hungry, and would clothe me and keep them bare, and would oil (massage) me^{saww} and keep them dishevelled'.

قَالَ فَلِمَ كَبَّرْتَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ؟ قَالَ نَعَمْ يَا عَمَّارُ التَّمَتُّ إِلَى يَمِينِي وَ نَظَرْتُ إِلَى أَرْبَعِينَ صَفًّا مِنَ الْمَلَائِكَةِ فَكَبَّرْتُ لِكُلِّ صَفٍّ تَكْبِيرَةً

He said, 'So why did you^{saww} exclaim forty *Takbeers*, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, O Ammar! I^{saww} turned to my^{saww} right and I^{saww} looked at forty rows of Angels, so I^{saww} exclaimed one *Takbeer* for each row'.

قَالَ فَتَمَدَّدْتَ فِي الْقَبْرِ وَ لَمْ يُسْمَعْ لَكَ أُنْيٌ وَ لَا حَرَكَةٌ؟ قَالَ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاءَ فَلَمْ أَزَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَ جَلَّ أَنْ يُبْعَثَهَا سَتِيرَةً وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رَأْسِهَا وَ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رِجْلَيْهَا وَ مَلَكَيْهَا الْمُؤَكَّلَيْنِ بِقَبْرِهَا يَسْتَغْفِرَانِ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

He said, 'You lied down in the grave and neither was a sigh heard from you^{saww} nor a movement?' He^{saww} said: 'The people would be Resurrected bare on the Day of Judgment, so I^{saww} did not cease seeking to my^{saww} Lord^{azwj} Mighty and Majestic that He^{azwj} Resurrect her veiled. By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! I^{saww} did not come out from her^{as} grave until I^{saww} saw two lamps of light by her^{as} head, and two lamps of light by her^{as} feet, and her^{as} Angels Allocated with her^{as} grave would be seeking Forgiveness on behalf of her^{as} (Shias) until the Establishment of the Hour".⁶⁸

⁶⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 8