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CHAPTER 25
AL-FURQAN
(77 VERSES)
VERSES 1 to 31

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن إسحاق بن عمار، عن أبي الحسن (عليه السلام)، قال: «يا ابن عمار، لا تدع قراءة سورة تبارك الذي نزل الفرقان على عبده، فإن من قرأها في كل ليلة، لم يعذبه الله أبدا، و لم يحاسبه، و كان منزله في الفردوس الأعلى».

Ibn Babuwayh, by his chain, from Is'haq Bin Amaar,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'O Ibn Amar! Do not leave the recitation of the Chapter: **Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]** (Chapter 25), for the one who recites it during every night, Allah^{azwj} would never Punish him, ever, and would not Reckon with him, and his status would be in the Elevated Firdows (A Garden in Paradise)'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة بعثه الله يوم القيامة و هو موقن أن الساعة آتية لا ريب فيها، و دخل الجنة بغير حساب،

And from (the book) Khawas Al Quran –

'It is reported from the Prophet^{saww} having said: 'One who recites this Chapter, Allah^{azwj} would Resurrected him on the Day of Judgment and he would be certain that the Hour would come there being no doubt in it, and he would enter the Paradise without Reckoning.

و من كتبها و علقها عليه ثلاثة أيام لم يركب جملا و لا دابة إلا ماتت بعد ركوبه بثلاثة أيام، فإن وطئ زوجته و هي حامل طرح ولدها في ساعته، و إن دخل على قوم بينهم بيع و شراء لم يتم لهم ذلك، و فسد ما كان بينهم، و لم يتراضوا على ما كان بينهم من بيع و شراء».

And one who writes it and hangs it upon himself (as an amulet) for three days, would neither ride a camel nor an animal except it would die after his riding it, within three days; and if he copulates with his wife and she is pregnant, her child would miscarry during its time; and if he enters upon a group between whom there is selling and

¹ ثواب الأعمال: 109.

buying, that would not be completed for them, and it would spoil whatever was between them, and there would not agree upon whatever was between them from selling and buying”.²

VERSE 1

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا {1}

Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان، عن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أهما شيان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan, from the one who mentioned who said,

‘I asked Abu Abdullah^{asws} about the Quran and the Furqan, are these two (different) things, or one thing?’ So he^{asws} said: ‘The Quran – Is the total Book, and the Furqan, is the Decisive, the Obligatory to be acted (in accordance) with it’.³

المفيد في (الاختصاص) في حديث مسائل عبد الله بن سلام لرسول الله (صلى الله عليه وآله) قال: فأخبرني، هل أنزل الله عليك كتابا؟ قال: «نعم» قال: و أي كتاب هو؟ قال: «الفرقان». قال: و لم سماه ربك فرقانا؟

Al-Mufeed, in Al-Ikhtisas -

‘In a question of Abdullah Bin Salam to Rasool-Allah^{saww}, he said, ‘So inform me, did Allah^{azwj} Sent down a Book upon you^{saww}?’ He^{saww} said; ‘Yes’. He said, ‘And which Book is it?’ He^{saww} said: ‘The Furqan’. He said, ‘And why is it called the Furqan?’

قال: «لأنه متفرق الآيات و السور، انزل في غير الألواح، و غيره من الصحف، و التوراة، و الإنجيل، و الزبور، أنزلت كلها جملة في الألواح و الأوراق»، قال: صدقت، يا محمد.

He^{saww} said: ‘Because of the separate (*Farriq*) Verses and the Chapters, other than being Revealed in Tablets and Parchments, while the Torah, and the Evangel, and the Psalms, all of these were Revealed in their entirety in Tablets and the Parchments’. He said, ‘You^{saww} speak the truth, O Muhammad^{saww}!’⁴

² خواص القرآن: 9: 45 «مخطوط».

³ الكافي 2: 11 / 461.

⁴ الاختصاص: 44.

VERSES 2 & 3

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا {2}

The One for Whom is the Kingdom of the skies and the earth, and He did not Take a son, and there is no associate for Him in the Kingdom, and He Created all things, so He Ordained a Determination (for it) [25:2]

وَاتَّخَذُوا مِنْ دُونِهِ آهَةً لَا يُخْلِقُونَ شَيْئًا وَهُمْ يُخْلَفُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا {3}

And they are taking gods from besides Him who are not creating anything while they are Created, nor are they controlling for themselves a harm nor a benefit, and are neither controlling death nor life nor Resurrection [25:3]

فِي عُيُونِ الْأَخْبَارِ بِإِسْنَادِهِ إِلَى حَمْدَانَ بْنِ سُلَيْمَانَ قَالَ: كَتَبْتُ إِلَى الرَّضَا عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنْ أَعْمَالِ الْعِبَادِ أَمْخُلُوقَةٌ أَمْ غَيْرُ مَخْلُوقَةٍ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: أَعْمَالُ الْعِبَادِ مُقَدَّرَةٌ فِي عِلْمِ اللَّهِ قَبْلَ خَلْقِ الْعِبَادِ بِالْفِي عَامٍ.

And in (the book) Uyoon Al Akhbar, by his chain up to Hamdan Bin Suleyman who said,

‘I wrote to Al-Reza^{asws} about the deeds of the servants, ‘Are they creations or nor creations?’ So he^{asws} wrote back: ‘The deeds of the servants were Ordained in the Knowledge of Allah^{azwj} before He^{azwj} Created the creatures by two thousand years’.⁵

وَ فِيهِ فِي بَابِ مَا كَتَبَهُ الرَّضَا عَلَيْهِ السَّلَامُ لِلْمَأْمُونِ مِنْ تَحْضِ الْإِسْلَامِ وَ شَرَائِعِ الدِّينِ وَ أَنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ تَعَالَى، خَلَقَ تَقْدِيرًا لَا خَلْقَ تَكْوِينٍ، وَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ لَا نَقُولُ بِالْجَبْرِ وَ التَّفْوِيزِ.

And in it (Uyoon Al-Akhbar), in the chapter of what Al-Reza^{asws} wrote to Al-Mamoun, about the pure Islam and the Laws of the Religion: ‘And surely the deeds of the servants are creations of Allah^{azwj}. He^{azwj} Created the Ordainment, not Created the configuration, and Allah^{azwj} is the Creator of all things, and we^{asws} are saying with the compulsion and the delegation’.⁶

وَ فِيهِ عَنِ الرَّضَا عَلَيْهِ السَّلَامُ بِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدَّرَ الْمُعَادِيرَ وَ دَبَّرَ التَّوْبِيرَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْفِي عَامٍ.

And in it (Uyoon Al Akhbar) –

⁵ H 4 – تفسير نور الثقلين، ج4، ص: 3

⁶ H 5 – تفسير نور الثقلين، ج4، ص: 3

'From Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'Surely Allah^{azwj} Mighty and Majestic Determined the measurements and Organised the management before He^{azwj} Created Adam^{as}, by two thousand years'.⁷

فِي كِتَابِ الْخِصَالِ مَرْفُوعٌ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: الْأَعْمَالُ عَلَى ثَلَاثَةِ أَحْوَالٍ فَرَائِضٌ وَ فَضَائِلٌ وَ مَعَاصِي، أَمَّا الْفَرَائِضُ فَبِأَمْرِ اللَّهِ وَ بِرِضَاءِ اللَّهِ وَ بِقَضَاءِ اللَّهِ وَ تَقْدِيرِهِ وَ مَشِيئَتِهِ وَ عِلْمِهِ عَزَّ وَ جَلَّ.

In the book Al Khisaal –

'Raising it up to Ali^{asws} having said: 'The deeds are upon three states – Obligations, and the meritorious, and the disobedience. As for the Obligations, to these are with the Command of Allah^{azwj}, and by the Pleasure of Allah^{azwj}, and by the Judgment of Allah^{azwj}, and His^{azwj} Determination, and His^{azwj} Desire, and His^{azwj} Knowledge, Mighty and Majestic.

وَ أَمَّا الْفَضَائِلُ فَلَيْسَ بِأَمْرِ اللَّهِ وَ لَكِنْ بِرِضَاءِ اللَّهِ وَ بِقَضَاءِ اللَّهِ وَ بِمَشِيئَةِ اللَّهِ وَ بِعِلْمِ اللَّهِ تَعَالَى.

And as for the meritorious, so it isn't by the Command of Allah^{azwj}, but by the Pleasure of Allah^{azwj}, and by Judgment of Allah^{azwj}, and by Desire of Allah^{azwj}, and by Knowledge of Allah^{azwj} the Exalted.

وَ أَمَّا الْمَعَاصِي فَلَيْسَتْ بِأَمْرِ اللَّهِ وَ لَكِنْ بِقَضَاءِ اللَّهِ وَ بِعَدْرِ اللَّهِ وَ بِمَشِيئَتِهِ وَ بِعِلْمِهِ ثُمَّ يُعَاقِبُ عَلَيْهَا.

And as for the disobedience – so it isn't by the Command of Allah^{azwj}, but it is by Judgment of Allah^{azwj}, and by Determination of Allah^{azwj}, and by His^{azwj} Desire, and by His^{azwj} Knowledge. Then He^{azwj} Punishes upon these".⁸

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى بْنِ عَبْدِ عَنْ يُوسُفَ قَالَ: قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: تَدْرِي مَا التَّقْدِيرُ؟ قُلْتُ: لَا قَالَ: هُوَ وَضْعُ الْحُدُودِ مِنَ الْأَجَالِ وَ الْأَرْزَاقِ وَ الْبَقَاءِ وَ الْفَنَاءِ، تَدْرِي مَا الْقَضَاءُ؟ قُلْتُ: لَا قَالَ: هُوَ إِقَامَةُ الْعَيْنِ

In the Tafseer of Ali Bin Ibrahim – 'It is narrated to me by Muhammad Bin Isa Bin Ubeyd, from Yunus who said,

'Al-Reza^{asws} said: 'Do you know what the Ordainment is?' I said, 'No'. He^{asws} said: 'It is the Placing of the limits from the terms, and the sustenance(s), and the remaining, and the perishing. Do you know what the Judgment is?' I said, 'No'. He^{asws} said: 'It is the establishment of the fact'.⁹

⁷ H 6 – تفسير نور الثقلين، ج 4، ص: 3

⁸ H 7 – تفسير نور الثقلين، ج 4، ص: 3

⁹ H 19 – تفسير نور الثقلين، ج 4، ص: 3

VERSES 4 - 6

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا
 {4}

And those who commit Kufr are saying, 'Surely, this is only a lie. He fabricated it and he is being assisted upon it by other people, so they have come with injustice and falsehood' [25:4]

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۖ اُكْتَبَتْهَا فَهِيَ تُتْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا {5}

And they are saying, 'Stories of the former ones! He had these written out, and these are being dictated to him (in the) morning and evening' [25:5]

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا {6}

Say: 'He Revealed it, the One Who Knows the secrets in the skies and the earth. He was always Forgiving, Merciful [25:6]

ثم قال علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِلَّا إِفْكٌ افْتَرَاهُ قَالَ: «الإفك: الكذب و أعانته عَلَيْهِ قَوْمٌ آخَرُونَ يعنون أبا فكيهة، و حبرا، و عداسا، و عابسا مولى حويطب،

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: '**Surely this is only a lie. He fabricated it [25:4]**, he^{asws} said: '*Al-Ifak* (الإفك) – is the lie, **and he is being assisted upon it by other people** - meaning Abu Fakeyhat, and Habra, and Adasa, and Abasa the slave of Huweytab.

و قوله: أَسَاطِيرُ الْأَوَّلِينَ اُكْتَبَتْهَا فهو قول النضر بن الحارث بن علقمة بن كلدة، قال: أساطير الأولين اُكْتَبَتْهَا مُحَمَّد، فهي تملى عليه بكرة و أصيلا».

And His^{azwj} Words: 'Stories of the former ones! He had these written out - **This is the speech of Al-Nazar Bin Al-Haris Bin Alqama Bin Kaldat who said, 'Stories of the former ones! He had these written out, and these are being dictated to him (in the) morning and evening' [25:5]**'.¹⁰

حديث إسلام عداس

¹⁰ تفسير القمي 2: 111.

Background Hadeeth – Conversion to Islam by Adaas

عمر بن إبراهيم الأوسي: قيل: إن رسول الله (صلى الله عليه و آله) لما مات أبو طالب، لج المشركون في أذيته، فصار يعرض نفسه على القبائل بالإسلام، و الإيمان، فلم يأت أحدا من القبائل إلا صده و رده،

Umar Bin Ibrahim Al Awsy –

'It is said that Rasool-Allah^{saww}, when Abu Talib^{asws} passed away, the Polytheists persisted in harming him^{saww}. So, he^{saww} came and presented himself^{saww} to the tribes with the Islam and the Eman, but no one from the tribes came except that he blocked him^{saww} and rejected him^{saww}.

فقال بعضهم: قوم الرجل أعلم به، أترون أن رجلا يصلحنا، و هو قد أفسد قومه؟

So one of them said, 'The people of the man^{saww} are more knowing regarding him^{saww}. Are you viewing that a man would guide us and he^{saww} has misled his^{saww} own people?'

فعمد إلى تقيف بالطائف، فوجد ساداتهم جلوسا، و هم ثلاثة اخوة، فعرض عليهم الإسلام، و حذرهم من النار، و غضب الجبار، فقال بعضهم: أنا أسرق ثياب الكعبة، إن كان بعثك الله نبيا. قال آخر: يا محمد، أعجز الله أن يرسل غيرك!

So he^{saww} headed to Saqeef at Al-Ta'if, and he^{saww} found their chiefs seated in a gathering, and they were three brothers. He^{saww} presented Al-Islam to them and warned them of the Fire and the Wrath of the Compeller. One of them said, 'I tend to steal clothes (drapes) of the Kabah, if it was Allah^{azwj} Who Sent you^{saww}'. The other one said, 'O Muhammad^{saww}! Is Allah^{azwj} Frustrated from Sending anyone apart from you^{saww}!'

و قال الآخر: لا تكلموه، إن كان رسولا من الله كما يزعم، فهو أعظم قدرا من أن يكلمنا، و إن كان كاذبا على الله، فهو أسرف بكلامه.

And the other one said, 'Do not speak to him^{saww}! If he^{saww} was a Rasool^{saww} from Allah^{azwj} just as he^{saww} claims, then he^{saww} is of a more worth than for him^{saww} to speak to us; and if he^{saww} was a liar upon Allah^{azwj}, then he^{saww} is being extravagant with his^{saww} speech'.

و جعلوا يستهزئون به، فجعل يمشي، كلما وضع قدما، وضعوا له صخرة، فما فرغ من أرضهم إلا و قدماه تشخب دما،

And they went on mocking with him^{saww}. So he^{saww} went on to walk, (but) every time he^{saww} placed a foot, they placed a rock for him^{saww} (to walk upon). He^{saww} was not free from their land except and his^{saww} feet were spilling blood.

فعمد لحائط من كرومهم، و جلس مكروبا، فقال: «اللهم، إني أشكوا إليك غرتي، و كرتي، و هواني على الناس، يا أرحم الراحمين، أنت رب المستضعفين، أنت رب المكروبين،

So, he^{saww} headed towards a wall of their vineyard and sat in anguish, and he^{saww} said: 'O Allah^{azwj}! I^{saww} am complaining to You^{azwj} of my^{saww} loneliness, and my^{saww} distress, and my^{saww} being considered insignificant by the people. O most Merciful of the merciful ones! You^{azwj} are the Lord^{azwj} of the oppressed ones! You^{azwj} are the Lord^{azwj} of the distressed ones!

اللهم إن لم يكن بك علي غضب فلا ابالي، و لكن عافيتك أوسع لي، أعوذ بك من سخطك، و بمعافاتك و من عقوبتك، و بك منك،

O Allah^{azwj}! If You^{azwj} do not happen to be Wrathful upon me^{saww}, then I^{saww} don't care (about anything else). But, Your^{azwj} Given well-being is Extensive for me^{saww}. I^{saww} seek Refuge with You^{azwj} from Your^{azwj} Wrath, and with Your^{azwj} Pardon and from Your^{azwj} Punishment, and with You^{azwj} from You^{azwj}!

لا احصي الثناء عليك، أنت كما أثنيت على نفسك، لك الحمد حتى ترضى، و لا حول و لا قوة إلا بالله العظيم».

I^{saww} cannot count the Praise upon You^{azwj}. You^{azwj} are Just as You^{azwj} Praised upon Yourself^{azwj}. For You^{azwj} is the Praise until You^{azwj} are Pleased. And there is neither Mighty nor Strength except with Allah^{azwj}, the Exalted, the Magnificent!"

قيل: و كان في الكرم عتبه بن ربيعة، و شيبه، فكره أن يأتيهما، لما يعلم من عداوتهما، فقالا لغلام لهما، يقال له عداس: خذ قطفين من العنب، و قدحا من الماء، و أذهب بهما إلى ذلك الرجل، و إنه سيسألك: أ هدية، أم صدقة؟ فإن قلت صدقة، لم يقبلها، بل قل: هدية.

(The narrator said), 'It is said, 'And in the vineyard were Utba Bin Rabi'e, and Sheyba, so he^{saww} disliked going to them both due to what he^{saww} knew from their enmity. They said to a slave of theirs called Adaas, 'Take two bunches of the grapes and a mug of water, and go with these two to that man^{saww}, and he^{saww} will ask you: 'Is this a gift or charity?' So if you were to say, 'Charity', he^{saww} will not accept it, but say, 'Gift'.

فمضى، و وضعه بين يديه، فقال: «هدية، أم صدقة؟» فقال: هدية. فمد يده، و قال: «بسم الله الرحمن الرحيم» و كان عداس نصرانيا، فلما سمعه تعجب منه، و صار ينظره،

So he went and placed it in front of him^{saww}. He^{saww} said: '(Is it) a gift or (is it) charity?' He said, 'Giff'. So he^{saww} extended his^{saww} hand and said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. And Adaas was a Christian, so when he heard from him^{saww}, he was astounded from it and went on looking at him^{saww}.

فقال له: «يا عداس، من أين؟» قال: من أهل نينوى. قال: «من مدينة الرجل الصالح أخي يونس بن متى؟» قال: و من أعلمك؟ فأخبره بقصته، و بما أوحى إليه.

So he^{saww} said to him: 'O Adaas! From where (are you)?' He said, 'From the people of Nineveh'. He^{saww} said: 'From the city of the righteous man, my^{saww} brother Yunus^{as}

Bin Matta^{as}? He said, 'And who taught you^{saww}?' So he^{saww} informed him of his^{as} story and with what had been Revealed unto him^{saww}.

فقال: و من قبله؟ فقال: «نوح و لوط» و أخبره بالقصة فخر ساجدا لله، و جعل يقبل يديه، و أسياده ينظرون إليه، فقال أحدهما للآخر: سحر غلامك.

So he said, 'And who were before him^{as}?' He^{saww} said: 'Noah^{as} and Lut^{as}'. And he^{saww} informed him with the story, so he fell down in Sajdah to Allah^{azwj}, and went on to kiss his^{saww} hand, and both his masters were looking on at him. So one of them said to the other, 'He^{saww} has bewitched your slave'.

فلما أتاهما، قالوا له: ما شأنك، سجدت و قبلت يديه! فقال: يا أسيادي، ما على وجه الأرض أشرف، و لا أطف، و لا أخير منه. قالوا: و لم ذلك؟ قال: حدثني بأنبياء ماضية، و نبينا يونس بن متي.

So when he came to them, they said to him, 'What is your concern, prostrating and kissing his^{saww} hand?' He said, 'O my masters! There is none more honourable on the surface of the earth, nor kinder, nor better than him^{saww}'. They said, 'And why is that?' He said, 'He^{saww} narrated to me with the (News of the) Prophets^{as} of the past, and our Prophet Yunus^{as} Bin Matta^{as}'.

فقالوا: يا ويلك، فتنك عن دينك؟ فقال: و الله إنه نبي مرسل. قالوا له: ويحك، عزمت قريش على قتله، فقال، هو و الله يقتلهم و يسودهم و يشرفهم، إن تبعوه دخلوا الجنة، و خاب من لا يتبعه.

So they both said, 'O woe be unto you! You are tempted away from your Religion?' He said, 'By Allah^{azwj}! He^{saww} is a Mursil Prophet^{saww}'. They said, 'Woe be unto you! Quraysh are determined upon killing him^{saww}'. So he said, 'By Allah^{azwj}! He^{saww} would be killing them, and dominate them, and he^{saww} would be ennobling them if they were to follow him^{saww}, they would be entering the Paradise, and he would lose, one who does not follow him^{saww}'.

فقاما يريدان ضربه، فركض للنبي (صلى الله عليه و آله) و أسلم.

So they both arose intending to strike him, but he ran towards the Prophet^{saww} and professed Islam".¹¹

VERSES 7 - 10

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا {7}

¹¹ تفسير القمي 2: 111

And they are saying, 'What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him, so he would have been a warner along with him [25:7]

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
مَسْحُورًا {8}

Or a treasure been cast to him, or there should happen to be a garden for him to eat from'. And the unjust ones say, 'You are only following a man bewitched!' [25:8]

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {9}

Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
قُصُورًا {10}

Blessed is He Who, if He Desires to, would Make for you better than that, Gardens beneath which the rivers flow, and Made castles to be for you [25:10]

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقُلْتُ لِأَبِي عَلِيٍّ بْنِ مُحَمَّدٍ ع: فَهَلْ كَانَ رَسُولُ اللَّهِ ص يُنَازِرُهُمْ إِذَا عَانَتْهُ وَ يُجَاجِلُهُمْ قَالَ: بَلَىٰ مِرَارًا
كَثِيرَةً مِنْهَا: مَا حَكَى اللَّهُ مِنْ قَوْلِهِمْ: وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ- وَ يَمْشِي فِي الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ مَلَكٌ إِلَى قَوْلِهِ
رَجُلًا مَسْحُورًا.

Al-Hassan^{asws} Bin Ali^{asws} (Al-Askari^{asws}) said: 'I^{asws} said to my^{asws} father^{asws}, Ali^{asws} Bin Muhammad^{asws}: 'Did Rasool-Allah^{saww} debate with them, when they were insolent, and argue against them?' He^{asws} said: 'Yes, many a times. From these is what Allah^{azwj} has Related about their hearts: **And they are saying, 'What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7] – up to His^{azwj} Words: a man bewitched!' [25:8].**

وَ قَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ.

And they are saying: 'Why was this Quran not Revealed upon a great man from the two towns? [43:31]

وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا إِلَى قَوْلِهِ كِتَابًا نَقَرُوهُ

And they are saying, 'We will never believe you until you cause a spring to gush out for us from the ground [17:90] - up to His^{azwj} Words a Book which we may read [17:90].

ثُمَّ قِيلَ لَهُ فِي آخِرِ ذَلِكَ: لَوْ كُنْتَ نَبِيًّا كَمُوسَى لَنَزَلَتْ عَلَيْنَا الصَّاعِقَةُ - فِي مَسْأَلَتِنَا إِلَيْكَ، لِأَنَّ مَسْأَلَتَنَا أَشَدُّ مِنْ مَسْأَلَةِ قَوْمِ مُوسَى لِمُوسَى.

Then it was said to him^{saww} at the end of that, 'If you^{saww} were a Prophet^{as} like Musa^{as}, the thunderbolt would have descended upon us during our questioning you^{saww}, because our questioning is more severe than the questioning of the people of Musa^{as} (was) to Musa^{as}'.

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا ذَاتَ يَوْمٍ بِمَكَّةَ بِنِهَاةِ الْكَعْبَةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ، وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلٍ السَّنَهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ - يَفْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرَهُ وَ نَهْيَهُ.

He^{asws} said: 'And that is, that Rasool-Allah^{saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{saww} was among a number of his^{saww} companions – reciting to them the Book of Allah^{azwj}, and entrusting to them, on behalf of Allah^{azwj}, His^{azwj} Commands and His^{azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرٌ مُحْمَدٍ، وَ عَظُمَ خَطْبُهُ فَتَعَالَوْا نَبْدًا بِتَقْرِيعِهِ وَ تَبْكِيئِهِ وَ تَوْبِيخِهِ، وَ الْإِخْتِجَاجِ عَلَيْهِ، وَ إِنْطَالِ مَا جَاءَ بِهِ - لِيُهَوَّنَ خَطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْعُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ غَيْبِهِ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُعْيَانِهِ، فَإِنْ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسَّيْفِ الْبَاطِرِ.

So the Polytheists said to each other, 'The matter of Muhammad^{saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{saww}, and reproach him^{saww}, and rebuke him^{saww}, and argue against him^{saww}, and invalidate whatever he^{saww} has come with – in order to humiliate his^{saww} sermons upon his^{saww} companions, and belittle his^{saww} worth in their presence. Perhaps he^{saww} would be removed from what he^{saww} is (indulging) in, from his^{saww} error and his^{saww} falsehood, and his^{saww} rebellion and his^{saww} tyranny. So either it ends, or else we shall work with the sharp sword'.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ مُجَادَلَتَهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَمَا تَرْضَانِي لَهُ قَرْنًا حَسِيْبًا، وَ مُجَادِلًا كَفِينًا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl^{la} said: 'So who is that who would follow his^{saww} speech and contest it?' Abdullah Bin Abu Amayya Al Makhzoumy said, 'I am for that. Are you not pleased

with me for as a counterpart to reckon with, a sufficing debater?’ Abu Jahl^{la} said, ‘Yes’.

فَأْتَوْهُ بِأَجْمَعِهِمْ، فَأَبْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيَّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، زَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ- أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, ‘O Muhammad^{saww}! You^{saww} have claimed a great claim, and you^{saww} said a speech which boggles (the mind). You^{saww} claimed that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and it is not befitting for the Lord^{azwj} of the worlds and Creator of the entire creatures that the likes of you^{saww} should become a Rasool^{as} for Him^{azwj}.

بَشَرٌ مِثْلُنَا، نَأْكُلُ كَمَا نَأْكُلُ، وَ نَمْشِي فِي الْأَسْوَاقِ كَمَا نَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ فُصُوزٌ وَ دُورٌ [وَ بَسَاتِينٌ] وَ فَسَاطِيطٌ وَ حِيَامٌ وَ عَيْدٌ وَ خُدَامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ نُشَاهِدُهُ،

(You^{saww} are) a person like us, eating just as we eat, and walking in the markets just as we walk. So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, and they are His^{azwj} slaves. And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِنَّمَا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْحُورًا، وَ لَسْتَ بِنَبِيٍّ.

But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us. You^{saww}, O Muhammad^{saww}, are not, except bewitched, and you^{saww} are not a Prophet^{as}.

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ قَالَ: بَلَى، لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ رَسُولًا لَبَعَثَ أَجَلَ مَنْ فِيمَا بَيْنَنَا مَالًا، وَ أَحْسَنَهُ حَالًا، فَهَلَّا نَزَلَ هَذَا الْقُرْآنَ الَّذِي نَزَعُمْ أَنَّ اللَّهَ أَنْزَلَهُ عَلَيْكَ، وَ ابْتَعَثَكَ بِهِ رَسُولًا عَلَى رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ: إِمَّا الْوَلِيدُ بْنُ الْمُغْبِرَةِ بِمَكَّةَ، وَ إِمَّا عُزْرَةَ بْنَ مَسْعُودٍ التَّقْفِيَّ بِالطَّائِفِ.

So Rasool-Allah^{saww} said: ‘Does there remain anything (else) from your speech?’ He said, ‘Yes. Had Allah^{azwj} Wanted to Send a Rasool^{as}, He^{azwj} would have Sent someone more majestic, in what is between us, in wealth, and of better state. So why wasn’t this Quran Revealed – which you^{saww} claiming that Allah^{azwj} Revealed it upon you^{saww} and Sent you^{saww} as a Rasool^{saww} with it: **upon a great man from the two towns? [43:31]** – either Al-Waleed Bin Al-Mugheira in Makkah, or Urwat Bin Mas’oud Al-Saqafy at Al-Ta’if?’

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ يَا عَبْدَ اللَّهِ قَالَ: بَلَى، لَنْ نُؤْمِنَ لَكَ - حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعاً بِمَكَّةَ هَذِهِ، فَإِنَّهَا دَاتٌ حِجَارَةٌ وَعَرَّةٌ وَجِبَالٌ، تَكْسَحُ أَرْضَهَا وَتُخْفِرُهَا، وَ تُجْرِي فِيهَا الْعُيُونُ، فَإِنَّا إِلَى ذَلِكَ مُتَحَاجُونَ، أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ، فَتَأْكُلُ مِنْهَا وَ تُطْعِمَنَا،

So Rasool-Allah^{saww} said: 'Does there (still) remain anything from your speech, O Abdullah?' He said, 'Yes. ***We will never believe you until you cause a spring to gush out for us from the ground [17:90]***, in this Makkah, for it is with rocks and desert plains and mountains. Its land is bare and with holes, and you^{saww} should make the springs to flow therein, for we are needy to that, ***or there should happen to be for you, gardens of palms and grapes [17:91]***, so we can eat from these and feed others (as well).

فَتَفَجَّرَ الْأَنْهَارُ خِلَالَهَا خِلَالَ تِلْكَ النَّخِيلِ وَالْأَعْنَابِ تَفْجِيرًا - أَوْ تُسْقِطَ، السَّمَاءُ كَمَا رَعِمَتْ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ لَنَا: وَ إِن يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا - يَقُولُوا سَحَابٌ مَرْكُومٌ وَ لَعَلْنَا نَقُولُ ذَلِكَ.

And you should cause the rivers to gush forth in the middle of these- in the midst of these gardens and the grapes, ***gushing forth [17:91]*** ***Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92];*** for you^{saww} said to us ***And if they should see pieces of the sky falling down, they would be saying, 'Piled up clouds' [52:44]***, and perhaps we would be saying that'.

ثُمَّ قَالَ: وَ لَنْ نُؤْمِنَ لَكَ أَوْ تَأْتِيَ بِاللَّهِ وَ الْمَلَائِكَةَ قَبِيلًا، تَأْتِي بِهِ وَ بِهِمْ وَ هُمْ لَنَا مُقَابِلُونَ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ تُعْطِينَا مِنْهُ، وَ نُعْطِيكَ بِهِ فَلَعَلَّنَا نَطْعَى، فَإِنَّكَ قُلْتَ لَنَا: كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا كَافِرٌ. فَتَأْتِيكَ بِمَنْزِلٍ مِنْ رَبِّكَ فَتَكْفُرُ بِهِ كَمَا كَفَرْتُمْ بِمَا كُنْتُمْ تَكْفُرُونَ. فَتَأْتِيكَ بِمَنْزِلٍ مِنْ رَبِّكَ فَتَكْفُرُ بِهِ كَمَا كَفَرْتُمْ بِمَا كُنْتُمْ تَكْفُرُونَ.

Then he said, 'And we will never believe you^{saww}, ***or you should bring Allah and the Angels face to face (with us) [17:92]***, coming with Him^{azwj} and with them, and they would be face to face with us, ***or there should happen to be for you, a house of treasures [17:93]***, giving us (something) from it, and enriching us with it, and we would be overwhelmed, for you^{saww} said to us: ***Never! The human being becomes overwhelmed [96:6] if he sees himself as needless [96:7]***.

ثُمَّ قَالَ: أَوْ تَرْفَى فِي السَّمَاءِ أَيْ تَصْعَدُ فِي السَّمَاءِ وَ لَنْ نُؤْمِنَ لِرَبِّكَ لِصُعُودِكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ: مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ وَ مَنْ مَعَهُ - بِأَنْ آمَنُوا بِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ رَسُولِي وَ صَدَّقُوهُ فِي مَقَالِهِ فَإِنَّهُ مِنْ عِنْدِي.

Then he said, '***Or you should ascend into the sky [17:93]*** - i.e., go up into the sky, ***and we will never be believing in your ascending*** - of your going up, ***until you bring down a letter to us, we can read from it [17:93]*** - from Allah^{azwj}, the Mighty, the Wise to Abdullah Bin Abu Amayya Al-Makhzoumy and the ones with him, that they should be believing in Muhammad^{saww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws}, as he^{saww} is My^{azwj} Rasool^{saww}, and they should ratify him^{saww} in his^{saww} speech, for he^{saww} is from My^{azwj} Presence.

ثُمَّ لَا أَدْرِي يَا مُحَمَّدُ إِذَا فَعَلْتَ هَذَا كُفَلَهُ - أَوْ مِنْ بَكَ أَوْ لَا أَوْ مِنْ بَكَ، بَلْ لَوْ رَفَعْتَنَا إِلَى السَّمَاءِ، وَ فَتَحْتَ أَبْوَابَهَا وَ أَدْخَلْتَنَاهَا لَقُلْنَا: إِنَّمَا سُكِّرَتْ أَبْصَارُنَا وَ سَحَرْتَنَا.

Then, I (still) don't know, O Muhammad^{saww}, when you have done all of this, whether I would believe in you^{saww} or not believe in you^{saww}. But, if you^{saww} were to lift us up to the sky, and open its doors and enter us, for us to say **But rather, our eyes have been intoxicated [15:15]**.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ أ بَقِيَ شَيْءٌ مِنْ كَلَامِكَ قَالَ: يَا مُحَمَّدُ أ وَ لَيْسَ فِيهَا أوردته عليك كفايةً وَ بَلَاغٌ مَا بَقِيَ شَيْءٌ فَعُلْنَا مَا بَدَا لَكَ وَ أَفْصَحَ عَنْ نَفْسِكَ - إِنْ كَانَتْ لَكَ حُجَّةٌ، وَ آتَيْنَا بِمَا سَأَلْنَاكَ.

So Rasool-Allah^{saww} said: 'O Abdullah! Does there remain anything (else) from your speech?' He said, 'O Muhammad^{saww}! Or isn't it enough in what I have referred it upon you^{saww}, and far-reaching. There is nothing remaining, therefore say whatever comes to you^{saww} and explain from yourself^{saww} – if there was an argument for you, and come to us (answers) to what we have asked you^{saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُمَّ أَنْتَ السَّمِيعُ لِكُلِّ صَوْتٍ، وَ الْعَالِمُ بِكُلِّ شَيْءٍ تَعْلَمُ مَا قَالَه عِبَادُكَ. فَأَنْزَلَ اللَّهُ عَلَيْهِ: يَا مُحَمَّدُ وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ - وَ يَمْشِي فِي الْأَسْوَاقِ إِلَى قَوْلِهِ رَجُلًا مَسْحُورًا.

So Rasool-Allah^{saww} said: 'O Allah^{azwj}! You^{azwj} are the Listener of every sound, and the Knower of everything. You^{azwj} Know what Your^{azwj} servants said'. So Allah^{azwj} Revealed unto him^{saww}: **And they are saying, 'What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7] – up to His^{azwj} Words: a man bewitched!' [25:8]**.

ثُمَّ قَالَ اللَّهُ تَعَالَى: انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ - فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا.

Then Allah^{azwj} the Exalted Said: **Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]**.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ أَمَا مَا ذَكَرْتَ مِنْ أَبِي أْكَلِ الطَّعَامَ - كَمَا تَأْكُلُونَ، وَ زَعَمْتَ أَنَّهُ لَا يَجُوزُ لِأَجْلِ هَذِهِ أَنْ أَكُونَ لِلَّهِ رَسُولًا، فَإِنَّمَا الْأَمْرُ لِلَّهِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ، وَ هُوَ مُحَمَّدٌ، وَ لَيْسَ لَكَ وَ لَا لِأَحَدٍ الْإِعْتِرَاضُ عَلَيْهِ بِلِمٍّ وَ كَيْفٍ.

So Rasool-Allah^{saww} said to him: 'O Abdullah Bin Ameyt! As for what you mentioned than I^{saww} eat the food just as you are eating, and you claimed that it is not allowed due to this reason that I^{saww} happen to be a Rasool^{saww} of Allah^{azwj}, so rather the Command is Allah^{azwj}'s. He^{azwj} Does whatever He^{azwj} so Desires to and Decides whatever He so Wants to, and He^{azwj} is the Most Praised One, and it isn't for you, nor for anyone to object to Him^{azwj} with 'why', and 'how'.

أَلَا تَرَى أَنَّ اللَّهَ تَعَالَى كَيْفَ أَفْقَرَ بَعْضًا وَ أَعْنَى بَعْضًا، وَ أَعَزَّ بَعْضًا، وَ أَدَلَّ بَعْضًا وَ أَصَحَّ بَعْضًا وَ أَسَقَمَ بَعْضًا، وَ شَرَّفَ بَعْضًا وَ وَضَعَ بَعْضًا، وَ كُلُّهُمْ مِنْ يَأْكُلُ الطَّعَامَ.

Do you not see Allah^{azwj} the Exalted how He^{azwj} Impoverishes some, and Enriches some, and Honours some, and Disgraces some, and Grants health to some, and Causes other to be sick, and Ennobles some, and Ignoble some, and all of them are from the ones who eat the food?

تُمْ لَيْسَ لِلْمُقْرَاءِ أَنْ يَقُولُوا: لِمَ أَفْقَرْنَا وَ أَعْنَيْتَهُمْ وَ لَا لِلرِّمَى وَ الصُّعْفَاءِ أَنْ يَقُولُوا: لِمَ أَرْمَيْنَا وَ أضعفنا وَ صَحَّحْتَهُمْ وَ لَا لِلذَّلَالِ أَنْ يَقُولُوا: لِمَ أَدَلَّيْنَا وَ أَعَزَّزْتَهُمْ وَ لَا لِلْبَائِحِ الصُّورِ أَنْ يَقُولُوا: لِمَ قَبَّحْنَا وَ جَمَّلْتَهُمْ

Then, it isn't for the poor that they should be saying, 'Why did You^{azwj} Impoverish us and Enrich them?' Nor is it for the ignoble ones that they should be saying, 'Why did You^{azwj} Drop us and Ennobled them?' Nor for the sick and the weak ones that they should be saying, 'Why did You^{azwj} Make us sick and weak, and Granted them good health?' Nor for the disgraced ones that they should be saying, 'Why did You^{azwj} Humiliate us and Honoured them?' Nor for the ugly of face that they should be saying, 'Why did You^{azwj} Make us to be ugly and them as beautiful?'

بَلْ إِنْ قَالُوا ذَلِكَ كَانُوا عَلَى رَبِّهِمْ رَادِّينَ، وَ لَهُ فِي أَحْكَامِهِ مُنَازِعِينَ، وَ بِهِ كَافِرِينَ، وَ لَكَانَ جَوَابُهُ هُمْ: [إِنِّي] أَنَا الْمَلِكُ، الْحَافِضُ الرَّافِعُ، الْمُغْنِي الْمُفْقِرَ، الْمُعِزُّ الْمَذِلَّ، الْمُصَحِّحُ الْمُسْقِمَ- وَ أَنْتُمْ الْعَبِيدُ لَيْسَ لَكُمْ إِلَّا التَّسْلِيمُ لِي، وَ الْإِنْقِيَادُ لِحُكْمِي، فَإِنْ سَلَّمْتُمْ كُنْتُمْ عِبَاداً مُؤْمِنِينَ، وَ إِنْ أَبَيْتُمْ كُنْتُمْ بِي كَافِرِينَ، وَ يُعْطَوَاتِي مِنَ الْهَالِكِينَ.

But, if they were to say that, they would be repelling against their Lord^{azwj}, and be disputants to Him^{azwj} with regards to His^{azwj} Decisions, and they would be Kafirs due to it. But, His^{azwj} Answer to them (would be): "I^{azwj} am the King, the Abaser, the Raiser, the Enricher, the Impoverisher, the Honourer, the Humiliater, the Restorer of the health of the sick ones – and you are the slaves. It isn't for you except for the submission to Me^{azwj} and the following of My^{azwj} Decisions. So if you were to submit, you would be Momineen servants, and if you refuse, you would be Kafirs with Me^{azwj}, and by My^{azwj} Punishment (you would be) from the destroyed ones!"

تُمْ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ: يَا مُحَمَّدُ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يَعْنِي أَكُلُ الطَّعَامِ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ يَعْنِي قُلْ هُمْ: أَنَا فِي الْبَشَرِيَّةِ مِثْلُكُمْ، وَ لَكِنْ رَبِّي خَصَّنِي بِالنُّبُوَّةِ دُونَكُمْ، كَمَا يُخَصُّ بَعْضُ الْبَشَرِ بِالْغِنَاءِ- وَ الصَّحَّةِ وَ الْجَمَالِ دُونَ بَعْضِ مِنَ الْبَشَرِ، فَلَا تُنْكِرُوا أَنْ يُخَصَّنِي أَيْضاً بِالنُّبُوَّةِ.

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, say 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'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: « وَأَمَّا قَوْلُكَ: » [إِنَّ] هَذَا مَلِكُ الرُّومِ، وَ مَلِكُ الفُرْسِ لَا يَبْعَثَانِ رُسُلًا إِلَّا كَثِيرَ المَالِ، عَظِيمَ الحَالِ، لَهُ قُصُورٌ وَ دُورٌ- وَ فَسَاطِيطٌ وَ حِيَامٌ وَ عَيْدٌ وَ حُدَامٌ، وَ رَبُّ العَالَمِينَ فَوْقَ هؤُلَاءِ كُلِّهِمْ فَهُمَ عَيْدُهُ» فَإِنَّ اللّٰهَ لَهُ التَّدْبِيرُ وَ الحُكْمُ لَا يَفْعَلُ عَلَى ظَنِّكَ وَ حُسْبَانِكَ، وَ لَا بِإِفْتِرَاحِكَ، بَلْ يَفْعَلُ مَا يَشَاءُ، وَ يَحْكُمُ مَا يُرِيدُ وَ هُوَ مَحْمُودٌ

Then Rasool-Allah^{saww} said: 'And as for your words, 'So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, for they are His^{azwj} slaves' – so Allah^{azwj}, there is a Strategy for Him^{azwj} and the Decision. He^{azwj} does not Do upon your thinking and your reckoning, nor by your suggestions, but He^{azwj} Does whatever He^{azwj} so Desires to, and Decides whatever He^{azwj} so Wants to, and He^{azwj} is the Most Praised One.

يَا عَبْدَ اللّٰهِ إِنَّمَا بَعَثَ اللّٰهُ نَبِيَّهُ لِيُعَلِّمَ النَّاسَ دِينَهُمْ، وَ يَدْعُوهُمْ إِلَى رَحْمِهِ، وَ يَكِدُّ نَفْسَهُ فِي ذَلِكَ أَنَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ، فَلَوْ كَانَ صَاحِبَ قُصُورٍ يَخْتَجِبُ فِيهَا- وَ عَيْدٍ وَ خَدَمٍ يَسْتَشْرُونَ عَنِ النَّاسِ - أَلَيْسَ كَانَتْ الرِّسَالَةُ تَضْيَعُ وَ الأُمُورُ تَتَبَاطَأُ أَوْ مَا تَرَى لِمُلُوكِ إِذَا احْتَجَبُوا- كَيْفَ يَجْرِي الفَسَادُ وَ القَبَائِحُ مِنْ حَيْثُ لَا يَعْلَمُونَ بِهِ- وَ لَا يَشْعُرُونَ

O Abdullah! But rather, Allah^{azwj} Sent His^{azwj} Prophet^{saww} for the people to know their Religion, and he^{saww} called them to their Lord^{azwj}, and he^{saww} exhausts himself^{saww} in the middle of the night and the two ends of the day. So, had he^{saww} been owner of the castles, he^{saww} would have concealed himself^{saww} inside these – and the slaves, and the servants, veiling him from the people. Wouldn't the Message be wasted and the matters delayed? Or, do you not see the kings when they are veiled – how the corruption and the ugliness flows from where they are not even knowing of it nor aware of it?

يَا عَبْدَ اللّٰهِ وَ إِنَّمَا بَعَثَنِي اللّٰهُ وَ لَا مَالَ لِي- لِيُعَرِّفَكُمُ قُدْرَتَهُ وَ قُوَّتَهُ، وَ أَنَّهُ هُوَ النَّاصِرُ لِرَسُولِهِ، لَا تَقْدِرُونَ عَلَى قَتْلِهِ وَ لَا مَنَعِهِ مِنْ رِسَالَتِهِ،

O Abdullah! But rather, Allah^{azwj} Sent me^{saww}, and there is no wealth for me^{saww} – in order to Make you recognise His^{azwj} Power and His^{azwj} Strength, and it is Him^{azwj} Who is the Helper of His^{azwj} Rasool^{saww}. They are neither able upon killing him^{saww} nor preventing him^{saww} from (the delivery of) his^{saww} Message.

فَهَذَا أَبَيُّ فِي قُدْرَتِهِ وَ فِي عَجزِكُمْ وَ سَوْفَ يُظْفِرُنِي اللّٰهُ بِكُمْ فَأَوْسَعُكُمْ قَتْلًا وَ أَسْرًا، ثُمَّ يُظْفِرُنِي اللّٰهُ بِبِلَادِكُمْ، وَ يَسْتَوْلِي عَلَيْهَا الْمُؤْمِنُونَ مِنْ دُونِكُمْ، وَ دُونَ مَنْ يُؤَافِقُكُمْ عَلَى دِينِكُمْ.

Thus, this is clearer with regards to His^{azwj} Power and regarding your frustrations, and soon Allah^{azwj} would Make me^{saww} to be victorious against you all and Extend the killing and the captivity. Then Allah^{azwj} would Make me^{saww} to be victorious in your city, and the Momineen would rule upon it besides you all, and besides the one who are in harmony with you upon your religion'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «وَأَمَّا قَوْلُكَ لِي: «وَلَوْ كُنْتُ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ نَشَاهِدُهُ، بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِيمًا يَبْعَثُ مَلَكًا لَا بَشَرًا مِثْلَنَا» فَالْمَلَكُ لَا نَشَاهِدُهُ حَوَاسِكُمْ، لِأَنَّهُ مِنْ جِنْسِ هَذَا الْهَوَاءِ، لَا عِيَانَ مِنْهُ،

Then Rasool-Allah^{saww} said: 'And as for your words to me, 'And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him. But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us' – So the Angel is such that your faculties cannot witness him, because he is of a genus of this air, not visible from it.

وَ لَوْ شَاهَدْتُمُوهُ- بِأَنْ يُزَادَ فِي قُوَى أَبْصَارِكُمْ- نُفَلِّتُمْ: لَيْسَ هَذَا مَلَكًا، بَلْ هَذَا بَشَرٌ، لِأَنَّهُ إِيمًا كَانَ يَظْهَرُ لَكُمْ بِصُورَةِ الْبَشَرِ- الَّذِي قَدْ أَلْتُمُوهُ لِتَفْهَمُوا عَنْهُ مَقَالَهُ، وَ تَعْرِفُوا بِهِ حِطَابَهُ وَ مُرَادَهُ، فَكَيْفَ كُنْتُمْ تَعْلَمُونَ صِدْقَ الْمَلَكِ- وَ أَنَّ مَا يَقُولُهُ حَقٌّ

And, if you were to see him – by an increase in the strength of your visions – you would be saying, 'This isn't an Angel, but, this is a human being!' because rather, he would have appeared to you all in the image of the human being – which you are accustomed to understand his speech from him, and recognised his address by it and his purpose. So how would you be knowing the truthfulness of the Angel, and that whatever he is saying is true?

بَلْ إِيمًا بَعَثَ اللَّهُ بَشَرًا، وَ أَظْهَرَ عَلَى يَدِهِ الْمُعْجَزَاتِ- الَّتِي لَيْسَتْ فِي طَبَائِعِ الْبَشَرِ- الَّذِينَ قَدْ عَلِمْتُمْ صَمَائِرَ قُلُوبِهِمْ، فَتَعْلَمُونَ بِعَجْزِكُمْ عَمَّا جَاءَ بِهِ أَنَّهُ مُعْجِزَةٌ وَ أَنَّ ذَلِكَ شَهَادَةٌ مِنَ اللَّهِ تَعَالَى بِالصِّدْقِ لَهُ، وَ لَوْ ظَهَرَ لَكُمْ مَلَكٌ وَ ظَهَرَ عَلَى يَدِهِ مَا يَعْجِزُ عَنْهُ الْبَشَرُ، لَمْ يَكُنْ فِي ذَلِكَ مَا يَدُلُّكُمْ- أَنَّ ذَلِكَ لَيْسَ فِي طَبَائِعِ سَائِرِ أَجْنَاسِهِ مِنَ الْمَلَائِكَةِ- حَتَّى يَصِيرَ ذَلِكَ مُعْجِزًا.

But rather, Allah^{azwj} Sent a human being, and Manifested upon his hands, the miracles which aren't the norm for the human being – the one who knows the consciences of your hearts. So you would be knowing, by your frustrations from whatever he^{saww} came with, that it is indeed a miracle, and that it is a testimony from Allah^{azwj} the Exalted with the ratification for him^{saww}. And had He^{azwj} Manifested an Angel to you all, and Manifested upon his hands what the human being would be frustrated from, there would not happen to be a justice for you all in that – for that would not be from the norms of the rest of the species from the Angels – until that would become (to be counted as) a miracle.

أَلَا تَرَوْنَ أَنَّ الطُّيُورَ الَّتِي تَطِيرُ- لَيْسَ ذَلِكَ مِنْهَا بِمُعْجِزٍ، لِأَنَّ لَهَا أَجْنَاسًا يَقَعُ مِنْهَا مِثْلُ طَيْرَانِهَا، وَ لَوْ أَنَّ آدَمِيًّا طَارَ كَطَيْرَانِهَا كَانَ ذَلِكَ مُعْجِزًا، فَاللَّهُ عَزَّ وَ جَلَّ سَهَّلَ عَلَيْكُمُ الْأَمْرَ، وَ جَعَلَهُ بِحَيْثُ تَقُومُ عَلَيْكُمْ حُجَّتُهُ، وَ أَنْتُمْ تَقْتَرِحُونَ عَمَلِ الصَّعْبِ الَّذِي لَا حُجَّةَ فِيهِ.

Are you not seeing the birds which are flying – that is not a miracle from them, because for it is a species, from which occurs the likes of flight. And if a human was to fly like its flying, that would be (counted as) a miracle. So, Allah^{azwj} mighty and Majestic has Made the matter easy upon you, and Made it when a proof would be established upon you, and you are suggesting a difficult matter in which there is no proof'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «وَأَمَّا قَوْلُكَ: «مَا أَنْتَ إِلَّا رَجُلًا مَسْحُورًا» فَكَيْفَ أَكُونُ كَذَلِكَ، وَ قَدْ تَعْلَمُونَ أَنِّي فِي صِحَّةِ التَّمْيِيزِ وَ الْعَقْلِ فَوْقَكُمْ فَهَانَ جَرْتُمْ عَلَيَّ مِنْذُ نَشَأْتُ- إِلَى أَنْ اسْتَكْمَلْتُ أَرْبَعِينَ سَنَةً جَرِيرَةً أَوْ زَلَّةً أَوْ كَذِبَةً أَوْ خِيَانَةً أَوْ حَطًّا مِنَ الْقَوْلِ، أَوْ سَفَهًا مِنَ الرَّأْيِ

Then Rasool-Allah^{saww} said: 'And as for your words, 'You^{saww} are not except a man bewitched', so how can I^{saww} be like that, and you are knowing that I^{saww} am of healthy discernment and intellect, above you all. Have you experienced upon me^{saww}, since I^{saww} grew up – up to the completion of forty years, any offence, or an error, or a lie, or a crime, or a mistake from the speech, or foolishness from the view?

أَتَظُنُّونَ أَنَّ رَجُلًا يَعْتَصِمُ طَوْلَ هَذِهِ الْمُدَّةِ- بِحَوْلِ نَفْسِهِ وَ قُوَّتِهَا أَوْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ ذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ- فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا إِلَى أَنْ يَنْبُتُوا عَلَيْكَ عَمِي- بِحُجَّةٍ أَكْثَرَ مِنْ دَعَاوِيهِمُ الْبَاطِلَةِ- الَّتِي تَبَيَّنَ عَلَيْكَ تَحْصِيلُ بُطْلَانِهَا.

Are you thinking that a man who is protected for the length of this period is by the might of his own self or by the Mighty of Allah^{azwj} and His^{azwj} Strength? And that is what Allah^{azwj} the Exalted Said: **Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]** – until they are affirming against you^{saww} blindly – by arguing more than their false claims – which is clear upon you^{saww}, and collection of its falsehood'.¹²

The Altered Verse

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن علي الصيرفي، عن محمد بن فضيل، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي (عليهما السلام)، أنه قرأ: «وَقَالَ الظَّالِمُونَ لَأَلِ مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا، يعنون محمدا (صلى الله عليه و آله)،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Fazeyl, from Abu Hamza Al-Sumaly,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali^{asws}. He^{asws} recited: **And the unjust ones to the Progeny of Muhammad of their rights, say, 'You are only following a man bewitched!' [25:8]** - meaning Muhammad^{saww}.

فقال الله عز و جل لرسوله: انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا إِلَى وَايَةِ عَلِيٍّ (عليه السلام)، و علي (عليه السلام) هو السبيل.»

So Allah^{azwj} Mighty and Majestic Said to His^{azwj} Rasool^{saww}: **Look how they are striking the examples for you. They have strayed, therefore they are unable to**

¹² Tafseer Imam Hassan Al-Askari^{asws} – S 314 (Extract)

find a way [25:9]. (Imam^{asws}) said: 'To the Wilayah of Ali^{asws}. And Ali^{asws} – he^{asws} is the way'.¹³

VERSE 11

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا {11}

But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]

محمد بن إبراهيم النعماني، قال: حدثنا عبد الواحد بن عبد الله، قال: أخبرنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عمر بن أبان الكلبي، عن أبي الصامت، قال: قال أبو عبد الله جعفر بن محمد (عليهما السلام): «الليل اثنا عشرة ساعة، والنهار اثنا عشرة ساعة، والشهور اثنا عشر شهرا، والأئمة اثنا عشر إماما، والنقباء اثنا عشر نقيبا، وإن عليا (عليه السلام) ساعة من اثني عشرة ساعة، وهو قول الله عز وجل: بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا».

Muhammad Bin Ibrahim Al-Nu'mani, from Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far Al-Qarshy, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Umar Bin Aban Al-Kalby, from Abu Al-Samit who said,

'Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} said: 'The night is of twelve hours, and the day is of twelve hours, and the months are twelve months, and the Imams^{asws} are twelve Imams^{asws}, and the Chiefs are twelve Chiefs, and that Ali^{asws} is one Hour from the twelve Hours, and these are the Words of Allah^{azwj} Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'.¹⁴

وعنه، قال: أخبرنا عبد الواحد بن عبد الله بن يونس الموصللي، قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز وجل: بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا؟ فقال لي: «إن الله خلق السنة اثني عشر شهرا، وجعل الليل اثني عشرة ساعة، وجعل النهار اثني عشرة ساعة، و منا اثني عشر محدثا، وكان أمير المؤمنين (عليه السلام) ساعة من تلك الساعات».

And from him (Al-Nu'mani) who said, 'Abdul Wahid Bin Abdullah Bin Yunus Al-Mowsaly informed us, from Ahmad Bin Muhammad Bin Rabah Al-Zuhry, from Ahmad Bin Ali Al-Humeyri, from Al-Hassan Bin Ayoub, from Abdul Kareem Bin Amro Al-Khash'amy, from Al-Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]?**' So he^{asws} said to me: 'Surely Allah^{azwj} Created the year of

¹³ تأويل الآيات 1: 371 / 1

¹⁴ الغيبة: 15 / 85

twelve months, and Made the night to be of twelve hours, and Made the day to be of twelve hours, and from us^{asws} are twelve narrators (محدثا), and Amir-al- Momineen^{asws} is an Hour from these Hours'.¹⁵

علي بن إبراهيم، قال: حدثنا أحمد بن علي، قال: حدثني الحسين بن أحمد، عن أحمد بن هلال، عن عمر الكلبي، عن أبي الصامت، قال: قال أبو عبد الله (عليه السلام): «إن الليل و النهار اثنتا عشرة ساعة، و إن علي بن أبي طالب (عليه السلام) أشرف ساعة من اثني عشرة ساعة، و هو قول الله تعالى: بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أَغْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا».

Ali Bin Ibrahim, from Ahmad Bin Ali, from Al-Husayn Bin Ahmad, from Ahmad Bin Hilal, from Umar Al-Kalby, from Abu Al-Saamit who said,

'Abu Abdullah^{asws} said: 'The night and the day are of twelve hours, and Ali^{asws} Bin Abu Talib^{asws} is the noblest from those twelve Hours, and these are the Words of Allah^{azwj} the Exalted: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'.¹⁶

ابن شهر آشوب: عن علي بن حاتم، في كتاب (الأخبار) لأبي الفرج بن شاذان، أنه نزل قوله تعالى: بَلْ كَذَّبُوا بِالسَّاعَةِ يعني كذبوا بولاية علي (عليه السلام)، قال: و هو المروي عن الرضا (عليه السلام).

Ibn Shehr Ashub, from Ali Bin Haatim, in the book Al-Akhbaar of Abu Al-Faraj Bin Shazaan –

'The Words of the Exalted: **But they are belying the Hour [25:11]** - were Revealed to Mean the belying of the Wilayah of Ali^{asws}'. And it is reported from Al-Reza^{asws},¹⁷

VERSE 12

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَ زَفِيرًا {12}

When they see it from a distant place, they shall listen to it raging and exhaling [25:12]

فِي مَجْمَعِ الْبَيَانِ: إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ أَيُّ مِنْ مَسِيرَةِ مِائَةِ عَامٍ عَنِ السُّدِّيِّ وَ الْكَلْبِيِّ وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مِنْ مَسِيرَةِ سَنَةٍ.

In (the book) Majma Al Bayan –

'**When they see it from a distant place [25:12]** – Abu Abdullah^{asws} said: 'From a travel distance of a year'.¹⁸

¹⁵ الغيبة: 13 /84 .

¹⁶ تفسير القمي 2: 112 .

¹⁷ المناقب 3: 103 .

¹⁸ H 25 – تفسير نور الثقلين، ج4، ص: 8

فِي إِرْشَادِ الْمُفِيدِ رَحِمَهُ اللَّهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ: وَ تَنْزِيرُ النَّارِ بِمِثْلِ الْجِبَالِ شَرَرًا.

In (the book) Irshad of Al Mufeed –

‘From the Prophet^{saww}, there is a lengthy Hadeeth, and in it (he^{saww} said): ‘And the example of the Fire (Hell) is like exhalation of large mountains of flames.’¹⁹

VERSE 13

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا {13}

And when they are cast into a narrow place of it, bound, they shall be calling over there for destruction [25:13]

في مجمع البيان: وَ إِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا وَفِي الْحَدِيثِ قَالَ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْآيَةِ. وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ يُسْتَكْرَهُونَ فِي النَّارِ كَمَا يُسْتَكْرَهُ الْوَتْدُ فِي الْحَائِطِ.

In (the book) Majma Al Bayan –

‘**And when they are cast into a narrow place of it, [25:13]** – and in a Hadeeth, he^{asws} said regarding this Verse: ‘By the One^{azwj} is Whose Hand is my^{asws} soul! They would be forced into the Fire just as the peg (nail) is forced into the wall!’²⁰

VERSE 14

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا {14}

Do not call for one destruction today, and call for many destructions! [25:14]

الشيخ في (أماليه)، قال: أخبرنا أبو الحسن علي بن إبراهيم الكاتب، قال: حدثنا محمد بن أبي الثلج، قال: أخبرني عيسى بن مهران، قال: حدثنا محمد بن زكريا، قال: حدثني كثير بن طارق، قال: سألت زيد بن علي بن الحسن (عليه السلام) عن قول الله تعالى: لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا.

Al-Sheykh in his Amaali, said, ‘Abu Al-Hassan Ali Bin Ibrahim the scribe informed us, from Muhammad Bin Abu Al-Salj, from Isa Bin Mahran, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

¹⁹ H 26 – تفسير نور الثقلين، ج4، ص: 8

²⁰ H 27 – تفسير نور الثقلين، ج4، ص: 8

'I asked Zayd the son of Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} the Exalted: **Do not call for one destruction today, and call for many destructions!** [25:14].

قال: يا كثير، إنك رجل صالح، و لست بمتهم، و إني أخاف عليك أن تهلك، إن كل إمام جائر، فإن أتباعه إذا امر بهم إلى النار نادوه باسمه، فقالوا: يا فلان، يا من أهلكننا، هلم الآن فخلصنا مما نحن فيه،

He said, 'O Kaseer! You are a righteous man, and I am not accusing you, but I fear that you would be destroyed. Each one of these imams is unfair, so if they were to follow him, then they would be Commanded to be with him to the Fire Called by his name. So they would say, 'O so and so! O one who destroyed us, come now and finish us off from what we are in!'

ثم يدعون بالويل و الثبور، فعندها يقال لهم: لا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَ اذْعُوا ثُبُورًا كَثِيرًا.

Then they would call for the woe and the destruction. Thus, during it, it would be said to them: **Do not call for one destruction today, and call for many destructions!** [25:14].

ثم قال زيد بن علي (رحمه الله): حدثني أبي علي بن الحسين، عن أبيه الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت و أصحابك في الجنة. يا علي، أنت و أتباعك في الجنة».

Then Zayd, the son of Ali^{asws} said, 'My father^{asws} Ali^{asws} Bin Al-Husayn^{asws} narrated to me, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} and your^{asws} companions would be in the Paradise. O Ali^{asws}! You^{asws} and your^{asws} followers would be in the Paradise'.²¹

VERSES 15 - 18

قُلْ أَذَلِكْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَ مَصِيرًا {15}

Say: 'Is that better or the eternal Garden which is Promised for the pious? That would be a Recompense for them and a destination [25:15]

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا {16}

For them therein would be whatever they desire for eternity, being a Promise upon your Lord to be asked for [25:16]

²¹ الأمالي 1: 56.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
السَّبِيلَ {17}

And on the Day He would be Gathering them and whatever they had been worshipping from besides Allah, and He would be Saying: "Did you stray these servants of Mine or they lost the Way?" [25:17]

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَأَبَاءَهُمْ
حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا {18}

They shall say, 'Glorious are You! It was not befitting for us that we take guardians from besides You, but You Gave comforts to them and their fathers until they forgot the Zikr, and they were a ruined people [25:18]

Forgetting the Zikr

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَ الْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws}, he^{asws} said: 'Rasool-Allah^{saww} is the Zikr. I^{asws} and the Imams^{asws} are the People of the Zikr'.²²

VERSE 19

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا
{19}

So they have (now) belied you with what you are saying, therefore you will neither be able to turn away (the Punishment) nor (find) helpers. And the unjust ones from you, We shall Make him taste a mighty Punishment [25:19]

ابن بابويه، بإسناده عن امية بن يزيد القرشي، قال: قيل لرسول الله (صلى الله عليه وآله): ما العدل، يا رسول الله؟ قال: «الغدية». قال: قيل: ما الصبر، يا رسول الله؟ قال: «التوبة».

²² (Extract) الكافي 1: 163 / 1.

Ibn Babuwayh, by his chain from Ameet Bin Yazeed Al-Qarshy who said,

'It was said to Rasool-Allah^{saww}, 'What is the justice, O Rasool-Allah^{saww}? He^{saww} said: 'The ransom'. It was said, 'What is the 'turning away' (الصرف), O Rasool-Allah^{saww}? So he^{saww} said: 'The repentance'.²³

VERSE 20

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا {20}

And We did not Send any Rasools except they were eating the food and walking in the markets, and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: حدثني مولاي أبو الحسن موسى بن جعفر، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: «جمع رسول الله (صلى الله عليه و آله) أمير المؤمنين علي بن أبي طالب و فاطمة و الحسن و الحسين (صلوات الله عليهم أجمعين)، فأغلق عليهم الباب، فقال: يا أهلي و أهل الله، إن الله عز و جل يقرأ عليكم السلام، و هذا جبرئيل معكم في البيت، و يقول: إن الله عز و جل يقول: إني قد جعلت عدوكم لكم فتنة، فما تقولون؟

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al-Alawy, from Isa Bin Dawood Al-Najaar who said,

'My Master^{asws} Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} narrated to me, from his^{asws} father^{asws}, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} gathered Amir-al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, then locked the door, so he^{saww} said: 'O my^{saww} people and the people of Allah^{azwj}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{asws}. And this here is Jibraeel^{as} in the house with you^{asws} and he^{as} is saying that: 'Allah^{azwj} Mighty and Majestic is Saying: "I^{azwj} have Made your^{asws} enemies to be a trial for you^{asws}, so what are you^{asws} saying?

قالوا: نصبر - يا رسول الله - لأمر الله، و ما نزل من قضائه، حتى نقدم على الله عز و جل، و نستكمل جزيل ثوابه، و قد سمعناه يعد الصابرين الخير كله

'They^{asws} said: 'We^{asws} shall be patient - O Rasool-Allah^{saww} - for the Command of Allah^{azwj}, and whatever Descends from His^{azwj} Judgement, until we^{asws} proceed to Allah^{azwj} Mighty and Majestic, and we^{asws} shall sincerely complete His^{azwj} Reward, and we^{asws} have heard it that in patience is all goodness'.

²³ معاني الأخبار: 2/265.

فبكى رسول الله (صلى الله عليه و آله) حتى سمع نحيبه من خارج البيت، فنزلت هذه الآية: وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَ تَصْبِرُونَ وَ كَانَ رَبُّكَ بِصِيرَتِهِمْ أَحْمَمٌ سَيَصْبِرُونَ، أي سيصبرون كما قالوا (صلوات الله عليكم أجمعين)».

So Rasool-Allah^{saww} cried to the extent that his^{saww} wailing was heard from outside the house. Then this Verse was Revealed: **and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20].** They^{asws} would be observing patience, and they did observe patience just as they^{asws} had said'.²⁴

VERSES 21 & 22

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا {21}

And those who do not wish for meeting Us, say, 'Why weren't Angels Sent down upon us or We (could) see our Lord?' They are being arrogant among themselves and are revolting with great disregard [25:21]

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا {22}

On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, '(It is) a rigorous Prohibition!' [25:22]

وفي كتاب (الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، و ذكر حديث قبض روح الكافر، قال (عليه السلام): «فإذا بلغت الحلقوم، ضربت الملائكة وجهه و دبره، و قيل: أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ بُحْرُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَ كُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ، و ذلك قوله تعالى: يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ حَجْرًا مَّحْجُورًا

And in the book Al-Jannat Wa Al Naar – From Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy,

(It has been narrated) from Abu Ja'far^{asws}, and mentioned the Hadeeth of the capture of the soul of the Infidel, he^{asws} said: 'So when it reaches the throat, the Angels strike his face and his back and say: **Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying against Allah other than the truth, and you were being arrogant about His Signs [6:93],** and these are His^{azwj} Words: **On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, '(It is) a rigorous Prohibition!' [25:22].**

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فيقولون: حراما عليكم الجنة محرما».

So they (Angels) shall be saying: 'The Paradise is Prohibited unto you with a (rigorous) Prohibition'.²⁵

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.²⁶

VERSE 23

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا {23}

And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام)، قال: «يبعث الله يوم القيامة قوما بين أيديهم نور كالقباطي، ثم يقال له: كن هباء منثورا».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Hamza Al-Sumaly,

'Abu Ja'far^{asws} has said: 'Allah^{azwj} would Resurrect a people on the Day of Judgement, in front of whom would (be) a light like the tapestry. Then He^{azwj} would Say to it: "Be floating dust!"

ثم قال: «أما و الله- يا أبا حمزة- إنهم كانوا يصومون، و يصلون، و لكن كانوا إذا عرض لهم شيء من الحرام أخذوه، و إذا ذكر لهم شيء مكن فضل أمير المؤمنين (عليه السلام) أنكروه-

²⁵ (Extract) الاختصاص: 359

²⁶ (Extract) تفسير القمي 2: 395.

Then he^{asws} said: 'But, By Allah^{azwj} – O Abu Hamza – they had been Fasting, and praying Salat, but whenever something from the Prohibited was presented to them, they grabbed it, and when something from the merits of Amir-Al-Momineen^{asws} was mentioned to them, they denied it'.

قال- و الهباء المنشور: هو الذي تراه يدخل البيت من الكوة، من شعاع الشمس».

He^{asws} said: 'And the floating dust – It is that which you see enter the house from the shining of the sun'²⁷

ابنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدِمْنَا إِلَى مَا عَمَلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا قَالَ أَمَا وَ اللَّهُ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضًا مِنَ الْقَبَاطِيِّ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمُ الْحُرَامُ لَمْ يَدْعُوهُ .

Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**. He^{asws} said: 'But, by Allah^{azwj}! Even if their deeds were more intensely whiter than the Coptic tapestry, but whenever the Prohibition was presented to them, they were not leaving it'²⁸

الشيخ في أماليه، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرنا أبو الحسن علي بن خالد المرأغي، قال: حدثنا الحسن بن علي بن الحسن الكوفي، قال: حدثنا إسماعيل بن محمد المزني، قال: حدثنا سلام بن أبي عمرة الخراساني، عن سعد بن سعيد، عن يونس بن الحبيب، عن علي بن الحسين زين العابدين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ما بال أقوام إذا ذكر عندهم آل إبراهيم (عليه السلام) فرحوا و استبشروا، و إذا ذكر عندهم آل محمد (عليهم السلام) اشتمأرت قلوبهم؟

Al-Sheykh in his Amaali, said, 'Muhammad Bin Muhammad informed us, from Abu Al-Hassan Ali Bin Khalid Al-maraghy, from Al-Hassan Bin Ali Bin Al-Hassan Al-Kufy, from Ismail Bin Muhammad Al-mazny, from Salaam Bin Abu Umarat Al-Khurasany, from Sa'ad Bin Saeed, from Yunus Bin Al-Habab,

'Ali^{asws} Bin Al-Husayn Zayn Al-Abideen^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with the people that when the Progeny of Ibrahim^{as} is mentioned in their presence, they are happy and joyful, but when the Progeny^{asws} of Muhammad^{saww} is mentioned in their presence, their hearts are constricted?'

و الذي نفس محمد بيده، لو أن عبدا جاء يوم القيامة بعمل سبعين نبيا، ما قبل الله ذلك منه حتى يلقاه بولايته و ولاية أهل بيته».

By the One in Whose hand is the soul of Muhammad^{saww}, if a servant were to come on the Day of Judgement with the deeds of seventy Prophets^{as}, Allah^{azwj} would not

²⁷ تفسير القمي 2: 112.

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 39 H 5

Accept that from him until he attaches these with my^{saww} Wilayah and the Wilayah of the People^{asws} of my^{saww} Household'.²⁹

في كتاب علل الشرايع باسناده إلى أبي اسحاق الليثي عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من أعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش؟

And in the book Al-IIIAl-AI-Saharai'e, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir^{asws}, when Abu Is'haq said, 'And I find that the ones from your^{asws} enemies, and the ones who are hostile to you^{asws} (Nasibis), are the ones who are frequent in the *Salats*, and the *Sawms*, and the taking out of the Zakat, and the going to the Hajj and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهباً وفضة ان يزول عن محبة الطواغيت وموالاتهم إلى موالاتكم ما فعل ولازال،

Imam^{asws} replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I^{asws} were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants (Abu Bakr and Umar) and their friends, and to be your friends, he would neither do it nor decline from it.

ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولارجع، وإذا سمع احدهم منقبة لكم وفضلاً اشمأز من ذلك وتغير لونه ورأى كراهة ذلك في وجهه بغضا لكم ومحبة لهم،

And if I^{asws} were to strike (Shias) nostril with the swords among them, and if I^{asws} were to do this among them, they would neither turn back nor return (to Kufr). However, when one of them (Nasibi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face and his hatred for you (Shias) and their love for them (Abu Bakr and Umar)'.²⁹

قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم هيهنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا ".

He (the narrator) said, 'Al-Baqir^{asws} smiled, then said: 'O Ibrahim! Here is where they are destroyed: **Toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] [88:5] Made to drink from a boiling spring.** And from that, Allah^{azwj} Mighty

²⁹ الأمالي 1: 139.

and Majestic Said: ***And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].***³⁰

حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن منصور البرزج عن سليمان. بن خالد عن ابي عبد الله عليه السلام قال سمعته يقول ان اعمال العباد تعرض كل خميس على رسول الله صلى الله عليه وآله فإذا كان يوم عرفه هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا فقلت جعلت فداك اعمال من هذه قال اعمال مبغضينا ومبغضي شيعتنا.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Al-Bazraj, from Suleyman Bin Khalid, who has said:

'I heard Abu Abdullah^{asws} say that: 'The deeds of the servants get presented, every Thursday to Rasool-Allah^{saww}. If it was the day of Arafa, the Lord^{azwj} Sends (them) down, and these are the Words of Allah^{azwj} Blessed and Exalted: ***And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]***. I said, 'May I be sacrificed for you, are my deeds from these?' He^{asws} said: 'The deeds of those that hate us^{asws} and hate our^{asws} Shias'.³¹

[في أن الأعمال لا تقبل إلا بالولاية:]

Regarding – The deeds are not Accepted except with the Wilayah

قَالَ الْإِمَامُ ع أَمَّا الزَّكَاةُ فَقَدْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَدَّى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا، وَ قَضَى الصَّلَاةَ عَلَى حُدُودِهَا، وَ لَمْ يُلْحَقْ بِمَا مِنَ الْمَوْبِقَاتِ مَا يُبْطَلُهُمَا - جَاءَ يَوْمَ الْقِيَامَةِ يَعْطِيهِ كُلُّ مَنْ فِي تِلْكَ الْعَرْصَاتِ - حَتَّى يَرْفَعَهُ نَسِيمَ الْجَنَّةِ إِلَى أَعْلَى عَرْفِهَا وَ عَلَالِيهَا بِحُضْرَةٍ مَنْ كَانَ يُوَالِيهِ مِنْ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

The Imam^{asws} said: 'As for the *Zakat*, so Rasool-Allah^{saww} said: 'The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean.

وَ مَنْ بَخِلَ بِزَكَاتِهِ وَ أَدَّى صَلَاتَهُ، فَصَلَاتُهُ مَحْبُوسَةٌ دُونَ السَّمَاءِ إِلَى أَنْ يَجِيءَ [حِينَ] زَكَاتِهِ، فَإِنْ أَدَّاهَا جُعِلَتْ كَأَحْسَنِ الْأَفْرَاسِ مَطِيئَةً لَصَلَاتِهِ، فَحَمَلَتْهَا إِلَى سَاقِ الْعَرْشِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: سِرَّ إِلَى الْجَنَانِ، وَ ارْكُضْ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ، فَمَا أَنْتَهَى إِلَيْهِ رَكُضُكَ فَهُوَ (كُلُّهُ بِسَائِرِ مَا تَمَسَّهُ لِإِعْتِكَ)

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes. So if he pays it, it is made

³⁰ Tafseer Noor Al-Saqalayn – CH 88 H 9

³¹ Basaair Al-Darajaat – P 9 Ch 4 H 15

like the best of the horses obedient to his *Salat*, and it carries it to the base of the Throne. So Allah^{azwj} Mighty and Majestic is Saying: “Go to the Gardens and run therein up to the Day of Judgment, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you”..

فَيَرْكُضُ فِيهَا عَلَى أَنْ كُلَّ رَكْضَةٍ مَسِيرُهُ سَنَةً - فِي قَدْرِ لَمَحَّةٍ بَصَرِهِ مِنْ يَوْمِهِ إِلَى يَوْمِ الْقِيَامَةِ، حَتَّى يَنْتَهِيَ [بِهِ] إِلَى حَيْثُ مَا شَاءَ اللَّهُ تَعَالَى، فَيَكُونُ ذَلِكَ كُلُّهُ لَهُ، وَ مِثْلُهُ عَنْ يَمِينِهِ وَ شِمَالِهِ، وَ أَمَامِهِ وَ خَلْفِهِ، وَ فَوْقَهُ وَ تَحْتَهُ.

So it runs therein and every runs of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Judgment, until it ends up to whatever Allah^{azwj} the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

وَ إِنَّ بَحْلَ بَرَكَاتِهِ وَ لَمْ يُؤَدِّهَا، أَمَرَ بِالصَّلَاةِ فَوَدَّتْ إِلَيْهِ، وَ لَمَّتْ كَمَا يُلْفُ الثَّوْبُ الْخَلْقُ، ثُمَّ يُضْرَبُ بِهَا وَجْهَهُ، وَ يُقَالُ [لَهُ]: يَا عَبْدَ اللَّهِ مَا تَصْنَعُ بِهَذَا دُونَ هَذَا

And if he is stingy with his *Zakat* and does not pay it, it is Commanded with the *Salat* for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, ‘O Servant of Allah^{azwj}! What it to be done with (*Salat*) this without this (*Zakat*)!’

قَالَ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص: مَا أَسْوَأَ حَالٍ هَذَا [وَ اللَّهُ]! قَالَ رَسُولُ اللَّهِ ص أ وَ لَا أُتْبِئُكُمْ بِمَنْ هُوَ أَسْوَأَ حَالًا مِنْ هَذَا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

He^{asws} said: ‘So the companions of Rasool-Allah^{saww} said: ‘How evil is the state of this one, by Allah^{azwj}!’ Rasool-Allah^{saww} said: ‘Or shall I^{saww} inform you with the one who is of a state more evil that this one?’ They said, ‘Yes, O Rasool-Allah^{saww}!’.

قَالَ: رَجُلٌ حَضَرَ الْجِهَادَ فِي سَبِيلِ اللَّهِ تَعَالَى، فَقُتِلَ مُقْبِلًا غَيْرَ مُدْبِرٍ، وَ الْحُورُ الْعِينُ يَتَطَلَّعْنَ إِلَيْهِ، وَ خُرَّانُ الْجَنَانِ يَتَطَلَّعُونَ [إِلَى] وَرُودِ رُوحِهِ عَلَيْهِمْ [وَ أَمَلَاكُ السَّمَاءِ] وَ أَمَلَاكُ الْأَرْضِ يَتَطَلَّعُونَ [إِلَى] نُزُولِ حُورِ الْعِينِ إِلَيْهِ، وَ الْمَلَائِكَةُ خُرَّانُ الْجَنَانِ، فَلَا يَأْتُونَهُ.

He^{saww} said: ‘A man who attends the Jihad in the Way of Allah^{azwj} the Exalted, so he fights facing (the enemy) without turning back, and the maiden Houries are aspiring to him, and the keepers of the Gardens are aspiring to the return of his soul to them, and the Angels of the sky and the Angels of the earth are aspiring at the descent of the maiden Houries to him, and the Angels (who are the) keepers of the Gardens are not coming to him.

فَتَقُولُ مَلَائِكَةُ الْأَرْضِ حَوَائِي ذَلِكَ الْمَقْتُولِ: مَا بَأْسُ الْحُورِ [الْعِينِ] لَا يَنْزِلَنَّ إِلَيْهِ وَ مَا بَأْسُ خُرَّانِ الْجَنَانِ لَا يَرِدُونَ عَلَيْهِ فَيَنَادُونَ مَنْ فَوْقَ السَّمَاءِ السَّابِعَةِ: يَا أَيُّهَا الْمَلَائِكَةُ، انظُرُوا إِلَى آفَاقِ السَّمَاءِ [وَ] دُونِهَا.

So the Angels of the earth surrounding that killed one are saying, ‘What is the matter the maiden Houries are not descending to him, and what is the matter the maiden Houries are not descending to him, and what is the matter the keepers of the

Gardens are not coming to him?’ So they are calling out from above the seventh sky, ‘O you Angels! Look the horizons of the sky and below it!’

فَيَنْظُرُونَ، فَإِذَا تَوَّجِدُ هَذَا الْعَبْدِ [الْمُتَّوَلِ] وَ إِيْمَانُهُ بِرَسُولِ اللَّهِ ص، وَ صَلَاتُهُ وَ زَكَاتُهُ، وَ صَدَقَتُهُ، وَ أَعْمَالُ بِهِ كُفْلُهَا مَحْبُوسَاتٌ دُونِ السَّمَاءِ، وَ قَدْ طَبَّقَتْ آفَاقُ السَّمَاءِ كُلِّهَا- كَالْقَافِلَةِ الْعَظِيمَةِ قَدْ مَلَأَتْ مَا بَيْنَ أَقْصَى الْمَشَارِقِ وَ الْمَغَارِبِ، وَ مَهَابَّ الشَّمَالِ وَ الْجَنُوبِ- تُنَادِي أَمَلَاكَ تِلْكَ الْأَفْعَالِ الْحَامِلُونَ لَهَا، الْوَارِدُونَ بِهَا: مَا بَالُنَا لَا نُفْتَحُ لَنَا أَبْوَابَ السَّمَاءِ- لِنَدْخُلَ إِلَيْهَا بِأَعْمَالِ هَذَا الشَّهِيدِ

So they are looking, and the *Tawheed* of this servant, the killed one, and his *Eman* with Rasool-Allah^{saww}, and his *Salat*, and his *Zakat*, and his charities, and his righteous deeds, all of them are being withheld below the sky and the horizons of the sky have snapped shut, all of them – like the great caravan which is filled with what is between the outskirts of the east and the west, and the objects of the north and the south – the Angels (carrying) those deeds, the one bring these over are calling out, ‘What is the matter the gateways of the sky are not opening up for us, in order for us to enter through these with the deeds of this martyr?’

فَيَأْتُرُ اللَّهُ عَزَّ وَ حَلَّ بِمَفْتَحِ أَبْوَابِ السَّمَاءِ، فَتُفْتَحُ، ثُمَّ يُنَادِي هَؤُلَاءِ الْأَمَلَاكُ: ادْخُلُوهَا إِنْ قَدَرْتُمْ. فَلَا تُقْلُهَا أَجْحِيحْتُهُمْ، وَ لَا يَغْدِرُونَ عَلَى الْإِرْتِفَاعِ بِتِلْكَ الْأَعْمَالِ. فَيَقُولُونَ: يَا رَبَّنَا لَا نَقْدِرُ عَلَى الْإِرْتِفَاعِ بِهَذِهِ الْأَعْمَالِ.

So Allah^{azwj} Mighty and Majestic Commands with the opening of the gateways of the sky, and they are open. Then it is called out to these Angels, ‘Enter if you are able to’. But their wings are not taking them nor are they able upon rising with those deeds. So they are saying, ‘O our Lord^{azwj}! We are not able upon rising with these deeds!’

فَيُنَادِيهِمْ مُنَادِي رَبَّنَا عَزَّ وَ حَلَّ: يَا أَيَّتُهَا الْمَلَائِكَةُ لَسْتُمْ حَمَلِي هَذِهِ الْأَثْقَالِ [الصَّاعِدِينَ بِهَا] إِنْ حَمَلَتْهَا الصَّاعِدِينَ بِهَا- مَطَايَاهَا- الَّتِي تَرْفَعُهَا إِلَى دُونِ الْعَرْشِ، ثُمَّ تُفْرِغُهَا فِي دَرَجَاتِ الْجَنَانِ.

So a caller of our Lord^{azwj} Mighty and Majestic calls out to them, ‘O you Angels! You aren’t the carriers of these loads, the ascenders with these. The ascenders with these are their runners who would raise these to the base of the Throne, then settle these in levels of the Gardens’.

فَيَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا مَا مَطَايَاهَا فَيَقُولُ اللَّهُ تَعَالَى: وَ مَا الَّذِي حَمَلْتُمْ مِنْ عِنْدِهِ فَيَقُولُونَ: تَوْحِيدُهُ لَكَ، وَ إِيْمَانُهُ بِنَبِيِّكَ. فَيَقُولُ اللَّهُ تَعَالَى: فَمَطَايَاهَا مُوَالَاةُ عَلِيِّ أَحْيَى نَبِيِّ، وَ مُوَالَاةُ الْأَيْمَةِ الطَّاهِرِينَ، فَإِنْ أُتِيَتْ فِيهَا الْحَامِلَةُ الرَّافِعَةُ الْوَاضِعَةُ لَهَا فِي الْجِنَانِ.

So the Angels are saying, ‘O our Lord^{azwj}! What are their runners?’. So Allah^{azwj} the Exalted is Saying: “And what is which you are carrying from him?’ They are saying, ‘His (belief in) *Tawheed* for You^{azwj} and his *Eman* with Your^{azwj} Prophet^{saww}’. So Allah^{azwj} the Exalted is Saying: “So its runner is the *Wilayah* of the brother^{asws} of My^{azwj} Prophet^{saww}, and the *Wilayah* of the Imams^{asws}, the clean. Thus, if it comes, then it would be the carrier, the lifter, the placer of these in the Gardens”.

فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الْأَشْيَاءِ، لَيْسَ لَهُ مُوَالَاهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ، وَ مُعَادَاهُ أَعْدَائِهِمْ.

So they look around at the man with whom are these things, but there isn't for him the *Wilayah* of Ali Bin Abu Talib^{asws} and the goodly ones from his^{asws} Progeny^{asws}, and the enmity of his^{asws} enemies,

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْأَمَلَاكِ الَّذِينَ كَانُوا حَامِلِيهَا: اعْتَزَلُوهَا، وَ الْحُقُوفَا بِمَرَكَزِكُمْ مِنْ مَلَكُوتِي - لِيَأْتَهَا مَنْ هُوَ أَحَقُّ بِحَمْلِهَا، وَ وَضَعِهَا فِي مَوْضِعِ اسْتِحْقَاقِهَا. فَتَلْحَقُ تِلْكَ الْأَمَلَاكُ بِمَرَكَزِهَا الْمَجْعُولَةِ لَهَا.

So Allah^{azwj} Blessed and Exalted is Saying to the Angels who were the carriers: "Isolate these, and join up with your positions from My^{azwj} Kingdom so that he would bring these, the one who is more rightful with carrying these and placing these in a rightful place!". So those Angels join up with their positions made for these.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ: يَا أَيُّهَا الرِّبَانِيَّةُ تَنَاوَلِيهَا، وَ حُطِّبِهَا إِلَى سَوَاءِ الْجَحِيمِ، لِأَنَّ صَاحِبَهَا لَمْ يَجْعَلْ لَهَا مَطَايَا - مِنْ مُوَالَاةِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ ع.

Then a caller of our Lord^{azwj} Mighty and Majestic calls out, 'O you Zabaniyya (Angels of Hell)! Grab these and place these in the midst of the Blazing Fire, because their owner did not make a runner to be for these – from the *Wilayah* of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws}!

قَالَ [رَسُولُ اللَّهِ ص]: فَتَنَاوَلْ تِلْكَ الْأَمَلَاكُ، وَ يُقَلِّبْ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأَنْقَالَ أَوْزَاراً وَ بَلَايَا - عَلَى بَاعِنِهَا لِمَا فَارَقَتْهَا مَطَايَاهَا - مِنْ مُوَالَاةِ أَمِيرِ الْمُؤْمِنِينَ ع

Rasool-Allah^{saww} said: 'So those Angels would grab (those deeds) and Allah^{azwj} Mighty and Majestic would Transform those loads as burdens (of sins) and afflictions upon its urging due to their separation of their runner – from the *Wilayah* of Amir Al-Momineen^{asws}.

وَ نَادَتْ تِلْكَ الْمَلَائِكَةُ إِلَى مُخَالَفَتِهِ لِعَلِيٍّ ع، وَ مُوَالَاتِهِ لِأَعْدَائِهِ. فَيُسَلِّطُهَا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ فِي صُورَةِ الْأَسْوَدِ عَلَى تِلْكَ الْأَعْمَالِ، وَ هِيَ كَالْعُرْيَانِ وَ الْقَرْقَسِ فَتَخْرُجُ مِنْ أَفْوَاهِ تِلْكَ الْأَسْوَدِ نِيرَانٌ تُحْرِقُهَا، وَ لَا يَبْقَى لَهُ عَمَلٌ إِلَّا أَحْطَطَ وَ يَبْقَى عَلَيْهِ مُوَالَاتُهُ لِأَعْدَاءِ عَلِيٍّ ع وَ جَحْدُهُ وَ لَا يَبْقَى، فَيَقْرَهُ ذَلِكَ فِي سَوَاءِ الْجَحِيمِ فَإِذَا هُوَ قَدْ حِطَّتْ أَعْمَالُهُ، وَ عَظُمَتْ أَوْزَارُهُ وَ أَنْقَالَهُ.

And those Angels (of Hell) would call out to his opposition to Ali^{asws} and his friendship to his^{asws} enemies, and Allah^{azwj} Mighty and Majestic would Cause these to be overcome by an image of a black snake upon those deeds, and it would be like the crows and the insects. So flames would come out from the mouth of that black snake incinerating these, and there would not remain a (single) deed for him except it would be thwarted, and there would remain upon him his *Wilayah* to the enemies of Ali^{asws} and his rejection of his^{asws} *Wilayah*. So he would admit that in the midst of the Blazing Fire, and his deeds would have been thwarted, and his burden would be greater and heavier.

فَهَذَا أَسْوَأُ حَالًا مِنْ مَانِعِ الرُّكَاةِ الَّذِي يَحْفَظُ الصَّلَاةَ.

So this is the one of a state more evil than the preventer of the *Zakat* who preserved the *Salat*.³²

VERSE 24

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا {24}

The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا فبلغنا- و الله أعلم- أنه إذا استوى أهل النار إلى النار لينطلق بهم قبل أن يدخلوا النار، فيقال لهم: ادخلوا إلى ظل ذي ثلاث شعب من دخان النار فيحسبون أنها الجنة، ثم يدخلون النار أفواجا، و ذلك نصف النهار،

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding the Words of the Exalted: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***, so it has reached us – and Allah^{azwj} Knows best – that he^{asws} said: 'When the people of the Fire are turned towards the Fire, before they enter the Fire, it would be said to them: 'Enter into the shade which has three types of smoke of the Fire'. So they would reckon that it is the Paradise. Then they would enter the Fire in droves, and that would be midday.

و أقبل أهل الجنة فيما اشتهوا من التحف، حتى يعطوا منازلهم في الجنة نصف النهار، فذلك قول الله عز و جل: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا.

And the people of the Paradise would be welcomed with coveted gifts, until they come to their dwellings in the Paradise, at midday. So that is in the Words of the Mighty and Majestic: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***.³³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمرو بن عثمان، و عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، و الحسن بن علي جميعا، عن أبي جميلة مفضل بن صالح، عن جابر، عن عبد الأعلى، و علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن إبراهيم، عن عبد الأعلى، عن سويد بن غفلة، قال: قال أمير المؤمنين (عليه السلام)- في حديث إذا وضع المؤمن في قبره-: «ثم يفسحان- يعني الملكين- له في قبره مد بصره، ثم يفتحان له بابا إلى الجنة، ثم يقولان له: نم فرير العين، نوم الشباب الناعم، فإن الله عز و جل يقول: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا».

³² Tafseer Imam Hassan Al Askari^{asws} – S 39

³³ تفسير القمي 2: 113

Muhammad Bin Yaqoub, from 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'la, and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghaflat who said,

'Amir-Al- Momineen^{asws} said in a Hadeeth of when a Momin is placed in his grave: 'Then the two Angels would expand his grave to the extent of his vision, then open for him the Gateway to the Paradise, then they both say to him: 'Sleep with the delight of the eyes, like the sleeping of the young man when he sleeps, 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]**.³⁴

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 حَمِيْلَةَ مَفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ عَفَلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مُثَلَّ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَحِيحاً 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 حِيْباً وَ إِنِّي كُنْتُ عَلَيْكُمْ مُحَامِياً فَمَا دَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّبُكَ 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 عَلَيَّ لَتَقِيلاً فَمَا دَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرِكَ حَتَّى أُعْرَضَ أَنَا وَ أَنْتَ عَلَي رَبِّكَ

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}'.

³⁴ الكافي 3: 1 / 231 .

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 انْجَلِ 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 أُذْخِلَ قَبْرَهُ أَتَاهُ مَلَكًا الْقَبْرِ يَجْرَانِ أَشْعَارُهُمَا وَ يَخْدَانِ الْأَرْضَ بِأَقْدَامِهِمَا أَصْوَاتُهُمَا كَالرَّعْدِ الْفَاصِفِ 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 تَبَتَّكَ اللَّهُ فِيمَا تُحِبُّ وَ تَرْضَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُبَيِّنُ اللَّهُ لِلَّذِينَ 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^{asw}?' 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 يُفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى الْجَنَّةِ ثُمَّ يَقُولَانِ لَهُ تَمَّ قَرِيرَ 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].**

قَالَ وَ إِنْ كَانَ لِرَبِّهِ عَدُوًّا فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللَّهُ رِيًّا وَ رُؤْيَا وَ أَنْتَنُهُ رِيحًا فَيَقُولُ لَهُ أَبَشِّرْ بِنَزْلِ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَامِلَهُ أَنْ يَحْسِبُوهُ

He^{asws} said: 'And if he was an enemy of his Lord^{azwj}, so there would come to him the ugliest of the ones Created by Allah^{azwj} in apparel and looks, and the most pungent of smells, and he would be saying to him: 'Receive the news: **He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94].** And he recognises the one who washes him, and calls out to his bearers that that should withhold him.

فَإِذَا أُذْخِلَ الْقَبْرَ أَتَاهُ مُنْجِحًا الْقَبْرَ فَأَلْقَىٰ عَنْهُ أَكْفَانَهُ ثُمَّ يَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ لَا أُدْرِي فَيَقُولَانِ لَا دَرَيْتَ وَ لَا هَدَيْتَ فَيَضْرِبَانِ يَأْفُوخَهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ دَابَّةٍ إِلَّا وَ تَدَعُرُ لَهَا مَا خَلَا الثَّقَلَيْنِ

So when he does enter into his grave, two examiners of the grave come over to him, so they remove his shroud from him, they are saying to him: 'Who is your Lord^{azwj}, and what is your Religion, and who is your Prophet^{saww}'. He is saying, 'I do not know'. They are saying: 'You neither know nor did you have any guidance'. So they strike him on his forehead with a hammer with them with such a strike that there would not be a creature of Allah^{azwj} Mighty and Majestic, from the animals, except that it would be frightened by it, except for the human beings and the Jinn.

ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى النَّارِ ثُمَّ يَقُولَانِ لَهُ تَمَّ بِشَرِّ حَالٍ فِيهِ مِنَ الصَّيْقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ الرُّجْحِ حَتَّىٰ إِنْ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفْرِهِ وَ لَحْمِهِ وَ يُسَلِّطُ اللَّهُ عَلَيْهِ حَيَّاتِ الْأَرْضِ وَ عَقَّارِبَهَا وَ هَوَامَّهَا فَتَنْهَشُهُ حَتَّىٰ يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ وَ إِنَّهُ لَيَتَمَتَّىٰ قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ

Then they are opening for him a door to the Fire (of Hell), then they are saying to him: 'Sleep in an evil state wherein is the straightness like what is in the arrow stick into the arrow head', until his brain would come out from between his nails and his flesh. And Allah^{azwj} would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allah^{azwj} Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil'.

وَ قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنْ كُنْتُ أَنْظُرُ إِلَى الْإِبِلِ وَ الْغَنَمِ وَ أَنَا أَرْعَاهَا وَ لَيْسَ مِنْ نَبِيٍّ إِلَّا وَ قَدْ رَعَى الْغَنَمَ وَ كُنْتُ أَنْظُرُ إِلَيْهَا قَبْلَ النَّبُوءَةِ وَ هِيَ مُتَمَكِّنَةٌ فِي الْمَكِينَةِ مَا حَوْلَهَا شَيْءٌ يُهَيِّجُهَا حَتَّىٰ تَدَعَرَ فَطَطِيرَ

And Jabir (the narrator) said, 'Abu Ja'far^{asws} said: 'The Prophet^{saww} said: 'I^{saww} used to look at the camels and the sheep and I^{saww} was pasturing them - and there is none from a Prophet^{as} except that he^{as} had pastured the sheep – and I^{saww} used to look at them before the Prophet-hood and they were calm in their enclosure, there not being anything around them, suddenly get irritated and panic, frightened.

فَأَقُولُ مَا هَذَا وَ أَعْجَبُ حَتَّىٰ حَدَّثَنِي جِبْرَائِيلُ (عَلَيْهِ السَّلَام) أَنَّ الْكَافِرَ يُضْرَبُ ضَرْبَةً مَا خَلَقَ اللَّهُ شَيْئًا إِلَّا سَمِعَهَا وَ يَدَعُرُ لَهَا إِلَّا الثَّقَلَيْنِ فَمُلَّتْ ذَلِكَ لِضَرْبَةِ الْكَافِرِ فَنَعُودُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ .

So I^{saww} said: 'What is this, and how strange it is? Until Jibraeel^{as} narrated to me^{saww} that the Infidel is struck with such a strike, there is no creature Created by Allah^{azwj} except that it hears it and is frightened by it, except for the human beings and the Jinn'. So I^{saww} said: '(If) that is due to one strike upon the Infidel, so we seek Refuge with Allah^{azwj} from the Punishment of the grave'.³⁵

³⁵ Al Kafi V 3 – The Book Of Funerals CH 85 H 1

VERSE 25

وَيَوْمَ تَشَقُّقُ السَّمَاءِ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا {25}

And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، عن محمد ابن حمدان، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ يَوْمَ تَشَقُّقُ السَّمَاءِ بِالْغَمَامِ وَ نُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا، قال: «الغمام: أمير المؤمنين (عليه السلام)».

Ali Bin Ibrahim, from Muhammad Bin Hamaam, from Ja'far Bin Muhammad Bin Maalik, from Muhammad Ibn Hamdan, from Muhammad Bin Sinan, from Yunus Bin Tibyan, who has narrated:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25]**, he^{asws} said: 'The clouds (الغمام) – Amir-Al-Momineen^{asws},³⁶

VERSE 26

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا {26}

The Kingdom on that Day would be the Right of the Beneficent, and it would be a difficult Day upon the Kafirs [25:26]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، عن أبيه الحسن، عن أبيه، عن علي بن أسباط، قال: روى أصحابنا في قول الله عز و جل: الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ، قال: «إن الملك للرحمن اليوم و قبل اليوم و بعد اليوم، و لكن إذا قام القائم (عليه السلام) لم يعبد إلا الله عز و جل بالطاعة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali, from his father Al-Hassan, from his father, from Ali Bin Asbaat who said,

'Our companions have narrated with regards to the Words of Allah^{azwj} Mighty and Majestic: **The Kingdom on that Day would be the Right of the Beneficent [25:26]**, he^{asws} said: 'The Kingdom would be for the Beneficent on the Day, and (it was) before the Day, and (would be) after the Day, but when Al-Qaim^{asws} rises, none would be worshipped except for Allah^{azwj} Mighty and Majestic with the obedience'.³⁷

³⁶ تفسير القمي 2: 113.
³⁷ تأويل الآيات 1: 4/372

VERSES 27 – 29

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {27}

And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا {28}

Oh! I wish I had not taken so and so as a friend! [25:28]

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا {29}

He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يعني علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Hamaad, from Hareyz,

'Abu Abdullah^{asws} has said: 'The Words of the Mighty and Majestic: **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]** – (Sabeel) Meaning Ali^{asws} Bin Abu Talib^{asws}.³⁸

وعن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن رجل، عن أبي جعفر (عليه السلام)، أنه قال: «يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا - قال - يقول الأول للثاني».

And from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from a man,

'Abu Ja'far^{asws} has said: '**And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]**, said: 'This is what the first one (Abu Bakr) would be saying for the second one (Umar)'.³⁹

قال: و قال أبو جعفر (عليه السلام): «يقول: يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا يعني الثاني لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي، يعني الولاية وَ كَانَ الشَّيْطَانُ وَ هُوَ الثَّانِي لِلْإِنْسَانِ خَذُولًا».

(Ali Bin Ibrahim) said,

³⁸ تأويل الآيات 1: 373 / 5.

³⁹ تأويل الآيات 1: 374 / 9.

'And Abu Ja'far^{asws} said: 'He (Abu Bakr) would be saying, **'O I wish I had taken [25:28] Ali^{asws} as a Guardian along with the Rasool^{saww}!' Oh! I wish I had not taken so and so as a friend! [25:28]** - Meaning the second one (Umar). **He strayed me away from the Zikr after when it had come to me [25:29]** - meaning the Wilayah, and the Satan - and he is the second one (Umar), **has always abandoned the human being! [25:29]**.⁴⁰

الشيباني: عن الباقر و الصادق (عليهما السلام): «السبيل هاهنا: علي (عليه السلام)، يا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ يَعْنِي عَلِيًّا (عليه السلام)».

Al-Shaybani,

(It has been narrated) from Al-Baqir^{asws} and Al-Sadiq^{asws} having said: 'The Sabeel over here is Ali^{asws}. **Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr [25:29]** - meaning Ali^{asws}.⁴¹

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُمْهَا لَعَظَمَ بِهَا الْإِرْتِفَاعَ فَطَالَ هَا الْإِسْتِمَاعُ وَ لَيْتَنِي تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لُهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَالَّةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِأَنْفُسِهِمَا مَهْدًا

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{asws}, from Amir-Al-Momineen^{asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{asws} said: 'If I^{asws} were to mention my^{asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{asws}, two miserable ones (Abu Bakr and Umar) before me^{asws} disputed with me^{asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

يَلَاَعْنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِصَاحِبِهِ إِذَا لَرَيْنِيهِ إِذَا التَّقِيَا يَا بَيْتِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيْسَ الْقَرِينُ فَيَجِيبُهُ الْأَشَقَى عَلَى رُؤُوتِهِ يَا لَيْتَنِي لَمْ أَتَّخِذْ خَلِيلًا لَقَدْ أَضَلَّلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, **Until when he comes to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!'** So evil is the associate [43:38], who answered him, the miserable one upon his ragged condition, **O I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29].**

⁴⁰ تفسير القمي 2: 113.

⁴¹ نهج البيان (مخطوط): 208.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِنْيَاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

So I^{asws} am the Zikr from which he went astray, and the *Sabeel* from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!

وَ لَيْسَ رَتَعًا فِي الحُطَامِ المُنْصَرِمِ وَ العُرُورِ المُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ هُمَا عَلَى شَرِّ وُرُودٍ فِي أُخْيَبٍ وَوُودٍ وَ أَلْعَنَ مَوْرُودٌ يَتَصَارِخَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالحُسْرَةِ مَا هُمَا مِنْ رَاحَةٍ وَ لَا عَن عَدَايِمَا مِنْ مَنْدُوحَةٍ

And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return among the wicked group, to a condemned destination. They will be shouting curses at each other grumbling with regret. There will be no rest for these two (Abu Bakr and Umar), nor any respite from their inevitable Punishment.⁴²

قَالَ الإمام ع: عَن أَبِيهِ، عَن جَدِّهِ، عَن رَسُولِ اللَّهِ ص، قَالَ: مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ- أَعْطَى بَيْعَةَ أميرِ الْمُؤْمِنِينَ عَلِيٍّ ع فِي الظَّاهِرِ، وَ نَكَّهَهَا فِي البَاطِنِ وَ أَقَامَ عَلَى نِفَاقِهِ- إِلَّا وَ إِذَا جَاءَهُ مَلَكُ المَوْتِ لِيَقْبِضَ رُوحَهُ- تَمَثَّلَ لَهُ إبْلِيسُ وَ أَعْوَانُهُ.

The Imam (Hassan Al-Askari^{asws}) said, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: 'There is none from a servant nor from a maid who gave allegiance to Amir-Al-Momineen^{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him^{asws} – except that when the Angel of death comes to capture his soul – Iblees^{la} and his^{la} assistants are resembled for him.

وَ تَمَثَّلَ النَّبْرَانُ وَ أَصْنَافُ عَدَايِمَا لِعَيْنَيْهِ وَ قَلْبِهِ وَ مَقَاعِدِهِ مِنْ مَضَائِقِهَا. وَ تَمَثَّلَ لَهُ أَيْضاً الجَنَانُ وَ مَنَارِلُهُ فِيهَا- لَوْ كَانَ بَقِيَ عَلَى إِيْمَانِهِ، وَ وَفَى بِبَيْعَتِهِ

And the Fires and the types of its Punishments are resembles for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his *Eman* and been loyal with his allegiance.

فَيَقُولُ لَهُ مَلَكُ المَوْتِ: انظُرْ فِتْلِكَ الجَنَانُ الَّتِي لَا يُقَدَّرُ قَدْرَ سَرَائِهَا وَ بَهَجَتِهَا وَ سُورِهَا إِلَّا اللَّهُ رَبُّ العَالَمِينَ- كَانَتْ مُعَدَّةً لَكَ، فَلَوْ كُنْتَ بَقَيْتَ عَلَى وَلايَتِكَ لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَانَ إِلَيْهَا مَصِيرُكَ يَوْمَ فَصْلِ القَضَاءِ،

So the Angel of death is saying to him, 'Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah^{azwj}, Lord^{azwj} of the worlds. These had been prepared for you, if only you had remain upon your Wilayah of the brother^{asws} Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, your destination would have been to it on the day of Decisive Judgment.

⁴² (Extract) الكافي 8: 4 / 27

لَكِنَّاكَ (نَكَثْتَ وَ خَالَفْتَ) فَبَلَكَ النَّيْرَانُ وَ أَصْنَافُ عَدَائِبِهَا - وَ زَبَانِيئُهَا وَ مِرْزَابَاتُهَا وَ أَفَاعِيهَا الْفَاعِرَةُ أَفْوَاحُهَا، وَ عَقَارُهَا النَّصَابَةُ
أَذْنَابُهَا، وَ سِبَاعُهَا الشَّائِلَةُ مَخَالِيهَا، وَ سَائِرُ أَصْنَافِ عَدَائِبِهَا هُوَ لَكَ وَ إِلَيْهَا مَصِيرُكَ.

But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

فَعِنْدَ ذَلِكَ يَقُولُ: « يَا لَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَيِّئًا » فَقَبِلْتُ مَا أَمَرَنِي - وَ التَّزَمْتُ مِنْ مُوَالَاةِ عَلِيٍّ ع مَا أَلَزَمَنِي.

So during that he would be saying, **'O I wish I had taken Sabeel along with the Rasool!' [25:27]**, by accepting whatever he^{asws} had ordered me for and necessitated the friendship of Ali^{asws} what was necessitated upon me'.⁴³

وقال أيضا: روي عن الباقر و الصادق (عليهما السلام): « أن هذه الآيات نزلت في رجلين من مشايخ قريش، أسلما بألسنتهما و كانا ينافقان النبي (عليه السلام)، و آخى بينهما يوم الإخاء، فصد أحدهما صاحبه عن الهدى، فهلكا جميعا،

And he (Al-Shaybani) said as well –

'It has been reported from Al-Baqir^{asws} and Al-Sadiq^{asws} having said: 'These Verses were Revealed regarding two men from the sheykhs of Quraysh. They professed to Islam with their tongues and were hypocritical to the Prophet^{saww}, and brotherhood was established between them on the day of the establishment of the brotherhood. So one of them pushed his companions away from the guidance. Thus both of them were destroyed.

فحكى الله تعالى حكايتهما في الآخرة، و قولهما عند ما ينزل عليهما من العذاب، فيحزن و يتأسف على ما قدم، و يتندم حيث لم ينفعه الندم».

Therefore Allah^{azwj} has Related about the two of them in the Hereafter, and the words of the both of them during the descent of the Punishment upon them. So, he would grieve and say sorry upon what he had done, and he would regret, when the regret would be of no benefit'.⁴⁴

The Altered Verse

وعن محمد بن إسماعيل (رحمه الله)، بإسناده عن جعفر بن محمد الطيار، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، أنه قال: «و الله ما كنى الله في كتابه حتى قال: يا وَيْلَتِي لَيْتَنِي لَمْ أَخْجَدْ فُلَانًا خَلِيلًا، و إنما هي في مصحف علي (عليه السلام): يا وَيْلَتِي لَيْتَنِي لَمْ أَخْجَدْ **الثاني** خَلِيلًا، و سيظهر يوما».

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 66

⁴⁴ نهج البيان «مخطوط»: 208.

And from Muhammad Bin Ismail, by his chain, from Ja'far Bin Muhammad Al-Tayyar, from Abu Al-Khattab,

'Abu Abdullah^{asws} has said: 'By Allah^{azwj}! What nickname Allah^{azwj} has in His^{azwj} Book until He^{azwj} Said: **O I wish I had not taken so and so as a friend! [25:28].** But rather, it is in the Parchment (Quran) of Ali^{asws} as: **Oh! I wish I had not taken the second one (Umar) as a friend! [25:28].** And one day it will become apparent"⁴⁵.

VERSE 30

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا {30}

And the Rasool would say: O Lord! Surely, my people treated this Quran as a forsaken thing [25:30]

محمد بن يعقوب: بإسناده عن جابر بن يزيد، عن أبي جعفر، عن أمير المؤمنين (عليه السلام)، في الخطبة التي تقدمت قبل هذه الآية من قول أمير المؤمنين (عليه السلام): «فأنا الذكر الذي عنه ضل، و السبيل الذي عنه مال، و الإيمان الذي به كفر، و القرآن الذي إياه هجر، و الدين الذي به كذب».

Muhammad Bin Yaqoub, by his chain from Jabir Bin Yzaeed,

(It has been narrated) from Abu Ja'far^{asws}, from Amir-al-Momineen^{asws} in the sermon regarding the Verse preceding this one, from the words of Amir-al-Momineen^{asws} having said: So I^{asws} am the Zikr from which he went astray, and the Sabeel from which he deviated, and the Eman which he denied, and the Quran which he forsook, and the Religion which he belied!⁴⁶

VERSE 31

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا {31}

And like that, We Made for every Prophet, an enemy from the criminals, and Suffice with your Lord as a Guide and a Helper [25:31]

أبو الفضل الطبرسي في (مشكاة الأنوار): يرفعه إلى الإمام الصادق (عليه السلام)، أنه قال: «ما كان ولا يكون ولا يس بكائن، نبي ولا مؤمن، إلا وقد سلط عليه حميم يؤذيه، فإن لم يكن حكيم فجار يؤذيه، وذلك قوله عز وجل: وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ».

⁴⁵ تأويل الآيات 1: 374 / 8.

⁴⁶ الكافي 8: 28 / 4.

Abu Al-Fazal Al-Tabarsy in Mishkat Al-Anwaar, raising it to

Imam Al-Sadiq^{asws} has said: 'It has never been, nor is it now, nor will there ever be, a Prophet^{as} or a Momin, except that an intimate one (friend) would be Made to overcome him, to harm him. So if he does not become wise, the neighbour would hurt him. And these are the Words of the Mighty and Majestic: **And like that, We Made for every Prophet, an enemy from the criminals, and Suffice with your Lord as a Guide and a Helper [25:31]**.⁴⁷

لما قدم معاوية المدينة صعد المنبر فخطب، و نال من أمير المؤمنين علي (عليه السلام)، فقام الحسن (عليه السلام)، فحمد الله و أثنى عليه، ثم قال: إن الله تعالى لم يبعث نبيا إلا جعل له عدوا من المجرمين، قال الله تعالى: وَ كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ

When Muawiya proceeded to Al-Medina, he ascended the Pulpit and preached a sermon and belittled Amir-Al-Momineen Ali^{asws}. So Al-Hassan^{asws} stood up, Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Surely, Allah^{azwj} the High never Sent a Prophet^{as} except that He^{azwj} Made for him^{as} an enemy from the criminals. Allah^{azwj} the Exalted Said: **And like that, We Made for every Prophet, an enemy from the criminals [25:31]**.

فأنا ابن علي بن أبي طالب، و أنت ابن صخر، و أمك هند، و امي فاطمة، و جدتك قتيلة، و جدتي خديجة، فلعن الله الأذني منا حسبا، و أخلصنا ذكرا، و أعظمنا كفرا، و أشدنا نفاقا.

So I^{asws} am the son^{asws} of Ali^{asws} Bin Abu Talib^{asws}, and you are the son of Sakhar, and your mother is Hind, and my^{asws} mother^{asws} is (Syeda) Fatima^{asws}, and your grandmother is Quteyla and my^{asws} grandmother^{asws} is (Syeda) Khadija^{asws}. May Allah^{azwj} Curse the lowest from us in nobility, and worthless of us in mention, and greatest of us in disbelief, and the most intense of us in hypocrisy'.

فصاح أهل المسجد: آمين آمين. و قطع معاوية خطبته و دخل منزله.

So the people in the Masjid shouted, 'Ameen! Ameen!' And Muawiya cut short his sermon, and entered his house'.⁴⁸

أبو الفضل الطبرسي في (مشكاة الأنوار): يرفعه إلى الإمام الصادق (عليه السلام)، أنه قال: «ما كان و لا يكون و ليس بكائن، نبي و لا مؤمن، إلا و قد سلط عليه حميم يؤذيه، فإن لم يكن حكيم فجار يؤذيه، و ذلك قوله عز و جل: وَ كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ».

Abu Ali Al Tabarsy in (the book) Mishkaat Al Anwaar –

'Raising it to the Imam Al-Sadiq^{asws} having said: 'There has not been, nor is there, nor will there be, neither a Prophet^{as} nor a Momin, except would be made to overcome upon him, harming him. So if it does not happen to be a friend, then a

⁴⁷ مشكاة الأنوار: 287

⁴⁸ نزهة الناظر و تنبيه الخاطر: 21 / 74

neighbour harming him. And these are the Words of the Mighty and Majestic: ***And like that, We Made for every Prophet, an enemy from the criminals [25:31].***⁴⁹

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.⁵⁰

⁴⁹ مشكاة الأنوار: 287.

⁵⁰ (Extract) تفسير القمي 2: 395.