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CHAPTER 37**AL SAFFAAT****(182 VERSES)****VERSES 1 – 84**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد بن يحيى، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الصافات في كل جمعة لم يزل محفوظاً من كل آفة، مدفوعاً عنه كل بلية في الحياة الدنيا، مرزوقاً في الدنيا في أوسع ما يكون من الرزق، و لم يصبه في ماله و ولده و لا بدنه بسوء من شيطان رجيم، و لا من جبار عنيد،

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Hasaan, from Ismail Bin Mahran, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al-A'ala,

'Abu Abdullah^{asws} has said: 'The one who recites Surah Al-Saffaat every Friday, will not cease to be Protected from every illness. Every affliction would be driven away from him in the life of the world. His future sustenance in the world would be expanded. He would neither be hit regarding his wealth, and his sons, or his body, with the evil from the Accursed Satan^{la}, nor from a mighty tyrant.

و إن مات في يومه، أو في ليلته بعثه الله شهيدا، و أماته شهيدا، و أدخله الجنة مع الشهداء في أعلى درجة من الجنة».

And if he were to die during its day, or during its night, Allah^{azwj} would Resurrect him as a martyr, and his death would be that of a martyr, and he would enter the Paradise along with the martyrs in the lofty Level in the Paradise'.¹

و قال الصادق (عليه السلام): «من كتبها في إناء زجاج ضيق الرأس، و جعلها في منزله رأى الجن في منزله يذهبون و يأتون أفواجا أفواجا، و لا يضرون أحدا بشيء،

And Al-Sadiq^{asws} said: 'The one who writes it in a glass container with a narrow head, and makes it to be in his house, would see the Jinn in his house going and coming in droves and droves, and not one would be hurting him with anything.

و يستحم بمائها الوهان و الرجفان ليسكن ما به، إن شاء الله تعالى».

1. ثواب الأعمال: 112.

And if bathed/showered with, the confusion and the trembling would settle down, if Allah^{azwj} the Exalted so Desires it'.²

محمد بن يعقوب: عن محمد بن يحيى، عن موسى بن الحسن، عن سليمان الجعفري، قال: رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: «قم- يا بني- فاقرأ عند رأس أخيك وَ الصَّافَّاتِ صَفًّا حتى تستتمها» فقرأ، فلما بلغ: أ هُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا قضى الفتى،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al-Jafary who said,

'I saw Abu Al-Hassan^{asws} saying to his^{asws} son Al-Qasim: 'Arise, O my^{asws} son, arise and recite at the head of your (deceased) brother: **By the ones lined out in rows [37:1]** - until you complete it'. So he started reciting it. When he reached: **So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]**, the youth expired.

فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس وَ الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

So when he was covered, and we went out, Yaqoub Ibn Ja'far met him^{asws}, and said to him^{asws}, 'Whenever death descends upon one of us, we used to recite: **Ya Seen [36:1] By the Wise Quran [36:2]**, so are you^{asws} (now) ordering us (to recite) *Al-Saffaat* (Chapter 37 instead)?' So he^{asws} said: 'O my^{asws} son! It does not get recited during the distress of death at all except that Allah^{azwj} Hastens on his rest'.³

VERSES 1 - 4

وَالصَّافَّاتِ صَفًّا {1}

By the ones lined out in rows [37:1]

فَالزَّاجِرَاتِ زَجْرًا {2}

And the rebuking (Angels) rebuking [37:2]

فَالتَّالِيَاتِ ذِكْرًا {3}

And the reciters of the Zikr [37:3]

² Tafseer Al Burhan – H 8957

³ الكافي 3: 5 / 126

إِنَّ إِلَهُكُمْ لَوَاحِدٌ {4}

Surely, your God is One [37:4]

فِي نَهْجِ الْبَلَاغَةِ وَ اعْلَمَ يَا بُيَّيْ إِنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ وَ لَرَأَيْتَ آثَارَ مُلْكِهِ وَ سُلْطَانِهِ وَ لَعَرَفْتَ أَعْمَالَهُ وَ صِفَاتِهِ، وَ لَكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ وَ لَا يُزُولُ أَبَدًا.

In Nahj Al Balagah –

‘(Amir Al-Momineen^{asws} said to one of his^{asws} sons): ‘And know, O my^{asws} son! If there was an associate for your Lord^{azwj}, his messengers would have come to you and you would have seen the traces of his kingdom, and his authority, and you would have recognised his work and his attributes. But God is One just as He^{azwj} has Described Himself^{azwj}. There is no adversary of His^{azwj} in His^{azwj} Kingdom, nor would He^{azwj} ever be non-existent’.⁴

VERSE 5

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ {5}

Lord of the skies and the earth and what is between them, and Lord of the Easts [37:5]

الطبرسي في (الاحتجاج): عن الأصبع بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أتى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

‘Amir-Al-Momineen^{asws} preached to us upon the Pulpit of Al-Kufa. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: ‘O you people! Ask me^{asws}, for between my^{asws} ribs is the (Divine) Knowledge’. So Ibn Al-Kawa stood up and said, ‘O Amir-al-Momineen^{asws}, I have found in the Book of Allah^{azwj} (Verses) which invalidate each other’.

قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

He^{asws} said: ‘May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you’.

⁴ Nahj Al Balagah – Letter 31 – Tafseer Noor Al Saqalayn – H 36

قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-Al-Momineen^{asws}! I heard Him^{azwj} Saying: ***I swear by the Lord of the Easts and the Wests [70:40]***. And in another Verse: ***Lord of the two Easts and Lord of the two Wests [55:17]***. And in another Verse: ***'Lord of the east and the west [26:28]***.

قال: «تكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِن مَشْرُقَ الشِّتَاءِ عَلَى حِدَةٍ، وَ مَشْرُقَ الصَّيْفِ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟»

He^{asws} said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His^{azwj} Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِن لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرِهِ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ.»

And as for His^{azwj} Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from the following year in that particular day'.⁵

VERSES 6 - 10

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ {6}

Surely, We Adorned the sky of the world with an adornment of the planets [37:6]

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ {7}

And a protection from every rebellious Satan [37:7]

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ {8}

⁵ Extract (الاحتجاج: 259)

They cannot listen to the exalted assembly and they are being pelted at from every side [37:8]

دُحُورًا ۖ وَهُمْ عَذَابٌ وَّاصِبٌ {9}

Being repelled, and for them is an eternal Punishment [37:9]

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ {10}

Except (for the) one who violates the caution, so there pursues him a shooting star [37:10]

ثم قال علي بن إبراهيم: حدثني أبي، و يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): لهذه النجوم التي في السماء مدائن مثل المدائن التي في الأرض، مربوطة كل مدينة إلى عمود من نور، طول ذلك العمود في السماء مسيرة مائتين و خمسين سنة».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, one of our companions,

'Abu Abdullah^{asws} having said: 'Amir-Al-Momineen^{asws} said: 'For these stars which are in the sky are cities as there are cities in the earth. Each city is linked to a column of Light. The length of that column in the sky is a travel distance of two hundred and fifty years'.

قوله: وَ حِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ قال: المارد: الخبيث،

His^{azwj} Words: **And a protection from every rebellious Satan [37:7]**, he^{asws} said: 'The rebellious – the wicked.

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُفْذَقُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا يعني الكواكب التي يرمون بها

They cannot listen to the exalted assembly and they are being pelted at from every side [37:8] Being repelled [37:9] - meaning the planets which they pass by.

وَ هُمْ عَذَابٌ وَّاصِبٌ أي واجب،

And for them is a perpetual Punishment [37:9] - i.e., obligated.

و قوله: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ يعني يسمعون الكلمة فيحفظونها فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ، و هو ما يرمون به فيحترقون.

And His^{azwj} Words: **Except one who violates the caution [37:10]** - meaning he overhears the speech, and remembers it, **so there pursues him a shooting star [37:10]**, and it is what they are being pelted with, so they get incinerated'.⁶

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: عَذَابٌ وَاصَبْتُ أَي دَائِمٌ مُوجِعٌ، قَدْ خَلَصَ إِلَى قُلُوبِهِمْ، وَ قَوْلُهُ: شِهَابٌ ثَابِتٌ أَي مُضِيءٌ، إِذَا أَضَاءَ فَهُوَ ثَقُوبُهُ».

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

'Abu Ja'far^{asws} having said: **and for them is an eternal Punishment [37:9]**, i.e., permanent, painful, ending up to their hearts. And His^{azwj} Words: **a shooting star [37:10]**, i.e., illuminated, when it is lit, so it is its fire'.⁷

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - و ذكر حديث معراج النبي (صلى الله عليه و آله)، إلى أن قال (صلى الله عليه و آله): «فصعد جبرئيل، و صعدت معه إلى السماء الدنيا، و عليها ملك يقال له إسماعيل، و هو صاحب الخطفة التي قال الله عز و جل: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَابِتٌ وَ تَحْتَهُ سَبْعُونَ أَلْفَ مَلِكٍ، تَحْتَ كُلِّ مَلِكٍ سَبْعُونَ أَلْفَ مَلِكٍ».

Ali Bin Ibrahim said, 'My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} - and mentioned a Hadeeth of the Ascension of the Prophet^{saww}, until he^{saww} said: 'So Jibraeel^{as} ascended, and I^{saww} ascended along with him^{as} to the sky of the world, and allocated to it was an Angel called Ismaeel^{as}, and he was in charge of the protection which Allah^{azwj} the Mighty and Majestic Speaks about: **Except one who violates the caution, so there pursues him a shooting star [37:10]**, and underneath it were seventy thousand Angels, under each of the Angels were seventy thousand Angels'.⁸

The Exalted Assembly of Amir Al-Momineen^{asws}

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال: دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، و أنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Biltaan', reporting by his chain, from Abu Muhammad Al-FazAl-Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

⁶ تفسير القمي 2: 218

⁷ تفسير القمي 2: 221

⁸ تفسير القمي 2: 4.

A man from the companions of Amir-Al-Momineen^{asws}, said, 'Salman Al-Farsy^{ra} came up to Amir-Al-Momineen^{asws}, and he^{ar} asked him^{asws} about himself^{asws}, so he^{asws} said: 'O Salman^{ra}! I^{asws} am the one who invited all the nations to my^{asws} obedience, but they denied, therefore they were Punished by the Fire, and I^{asws} am a Keeper over them, truly. I^{asws} am saying – O Salman^{ar} – no one has understood me^{asws} with the true understanding of mine except the one who was with me^{asws} in the: **exalted assembly [37:8]** (الملا الأعلى).⁹

VERSE 11

فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]

علي بن إبراهيم: قوله: فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ يعني يلصق باليد.

Ali Bin Ibrahim –

His^{azwj} Words: **So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]** - meaning, Pasted by the Hand'.¹⁰

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، عن النضر بن شعيب، عن عبد الغفار الجازي، عن أبي عبد الله (عليه السلام) قال: «إن الله عز و جل خلق المؤمن من طينة الجنة، و خلق الكافر من طينة النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jazy,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the Momin from the clay of the Paradise, and Crated the Kafir from the clay of the Fire'.

و قال: «إذا أراد الله عز و جل بعبد خيرا طيب روحه و جسده، فلا يسمع شيئا من الخير إلا عرفه، و لا يسمع شيئا من المنكر إلا أنكره».

And he^{asws} said: 'When Allah^{azwj} Mighty and Majestic Intends good for a servant, He^{azwj} Makes goodly his spirit, and his body, so he does not hear anything from the good except that he recognises it as such, and does not hear anything evil except that he rejects it'.

⁹ تأويل الآيات 2: 504 / 4
¹⁰ تفسير القمي 2: 221.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، و المؤمن من تلك الطينة، إلا أن الأنبياء هم من صفوتها، هم الأصل و لهم فضلهم، و المؤمنون الفرع من طين لازب، كذلك لا يفرق الله عز و جل بينهم و بين شيعتهم».

He (the narrator) said, 'And I heard him^{asws} saying: 'The clays are of three types – Clay of the Prophets^{as}, and the Momin is from that clay, except that the Prophets^{as} are from its essence, and they^{as} are its origin and for them^{as} is the preference. And the Momineen are the branch from the: **sticky clay [37:11]**, and thus Allah^{azwj} does not Differentiate between them^{as} and their^{as} Shias'.

و قال: «طينة الناصب من حمأ مسنون، و أما المستضعفون فمن تراب، لا يتحول مؤمن عن إيمانه، و لا ناصب عن نصبه، و لله المشيئة فيهم».

And he^{asws} said: 'The clay of the Hostile One (Nasibi) is from black mud. And as for the weak ones, so they are from the dust. Neither does the Momin does not change from his belief, nor does the Hostile One (Nasibi) from his hostility, for Allah^{azwj} is the Will with regards to them'.¹¹

VERSES 12 - 20

بَلْ عَجَبْتَ وَيَسْخَرُونَ {12}

But, you wonder, while they are mocking [37:12]

وَإِذَا دُكِّرُوا لَا يَذْكُرُونَ {13}

And when they are reminded, they are not heeding [37:13]

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14}

And when they see a Sign, they incite one another to mock [37:14]

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ {15}

And they say, 'This is only clear sorcery [37:15]

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {16}

¹¹ 2 :2 / الكافي

What! When we are dead and have become dust and bones, would we be revived? [37:16]

أَوَأَبَاؤُنَا الْأَوَّلُونَ {17}

Or our forefathers, the former ones? [37:17]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said:

'I heard Ali^{asws} Bin Al-Husayn^{asws} say; 'Wonder of all wonders to the one who denies the death and he sees one dies every day and night, and wonder of all wonders to the one who denies the next resurrection and he see the first resurrection (growth).'¹²

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد،

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah^{saww}, among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed.

فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'¹³

¹² الكافي 3: 28 / 258.

¹³ (Extract) الأمالي 1: 18.

من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رمت يا رسول الله يعنون صرت رميما؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

‘And you^{saww} will (also) decay, O Rasool-Allah^{saww}, meaning the decaying of your^{saww} bones?’ He^{saww} said: ‘No way! Surely, Allah^{azwj} Mighty and Majestic has Prohibited our^{saww} flesh upon the earth, for it to consume anything from it.’¹⁴

VERSES 18 - 21

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18}

Say: ‘Yes! And you shall be humiliated [37:18]

فَأَيُّهَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19}

But rather, it would only be a single scream, and then they will be looking on [37:19]

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20}

And they shall say, ‘O woe be unto us! This is the Day of Religion!’ (Reckoning) [37:20]

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21}

This is the Day of Decision which you were belying with [37:21]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ: «يعني يوم الحساب».

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Abu Umeyr, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

‘Abu Abdullah^{asws} regarding His^{azwj} Words: **[37:20] O woe unto us! This is the Day of Religion**, he^{asws} said: ‘Meaning the Day of the Reckoning’.¹⁵

¹⁴ Tafseer Noor Al Saqalayn – Ch 36 H 85

¹⁵ تفسير القمي 1: 28.

VERSES 22 & 23

احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ
 {22-23}

They will be Gathered together, those who were unjust and their wives, and whatever they were worshipping Besides Allah. So lead them to the path of the Blazing Fire [37:22-23]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ، يقول: «ادعوهم إلى طريق الجحيم».

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

'Abu Ja'far^{asws} regarding His^{azwj} Words: **[37:23] so lead them to the path of the Blazing Fire**, He^{azwj} is Saying: "Call them to the Path of the Blazing Fire"¹⁶.

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: « و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, he^{asws} said: 'Those who are striving to cut-off the cordiality of the Progeny^{asws} of Muhammad^{saww} in order to frustrate them^{asws}, they are the inmates of **the Blazing Fire [37:23]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)¹⁷.

VERSE 24

وَقَفُّوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ {24}

And stop them! They have to be Questioned [37:24]

¹⁶ تفسير القمي 2: 222.

¹⁷ تأويل الآيات 1: 29 / 345.

The first and main subject matter of the Questioning

عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى وَ قَمُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

From Al Shaby, from Ibn Abbas,

'Regarding the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, 'About the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.¹⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ هَاشِمِ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسَامَرَاءَ قَالَ: حَدَّثَنِي أَبِي هَاشِمُ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسُرْمَنْ رَأَى قَالَ: حَدَّثَنَا أَبُو هَاشِمِ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا بْنِ عَبْدِ اللَّهِ الْجَوْهَرِيُّ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ تَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

And by this chain, from Abu Muhammad Al Fahham, from Abu Al Fazl Muhammad Bin Hashim Al Hashimy, the prayer at Samarrah, from Abu Hashim Al Hashimy the prayer leader at Sur Man Rayy, from Abu Hashim Bin Al Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al Jowhary Al Basry, from Abdullah Bin Al Musna Bin Tumama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يُجْزَ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قَمُوهُمْ إِنَّهُمْ مَسْئُولُونَ يَعْنِي عَنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

From the Prophet^{saww} having said: 'When it will be the Day of Judgment and the Bridge is set up upon Hell, none would be allowed to cross over it except the one who had with him a permit wherein is the Wilayah of Ali Bin Abu Talib^{asws}, and these are the Words of Allah^{azwj} the Exalted: **And stop them! They have to be Questioned [37:24]**, Meaning about the Wilayah of Amir Al Momineen Ali Bin Abu Talib^{asws}, may the most superior of the Salawaat and the greetings be upon him^{asws} and upon his^{asws} offspring'.¹⁹

حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْعَزَلِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ غَزْوَانَ أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us by Ismail Bin Al Ghazaly, from Muhammad Bin Fuzayl, from Gazwan, from Ata'ah Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْفُ أَنَا وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى الصِّرَاطِ بَيْنَ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَمَا يَمُرُّ أَحَدٌ إِلَّا سَأَلْنَاهُ عَنْ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ

'Rasool-Allah^{saww} said: 'When it will be the Day of Judgment, I^{saww} and Ali^{asws} Bin Abu Talib^{asws} would pause upon the Bridge. In the hand of each one of us^{asws} would be a sword, so no one would pass except we^{asws} will ask him about the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.

¹⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 12

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 54

فَمَنْ كَانَتْ مَعَهُ وَ إِلَّا ضَرَبْنَا عُنُقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

So the one who would have it (fine), or else we^{asws} would strike his neck and cast him into the Fire, and that is the Speech of the Exalted: **And stop them! They have to be Questioned [37:24]**.²⁰

وعنه: عن محمد بن عمر الحافظ الجعابي، قال: حدثني عبد الله بن محمد بن سعيد بن زياد من أصل كتابه، قال: حدثنا أبي، قال: حدثنا حفص بن عمر العمري، قال: حدثنا عصام بن طليق، عن أبي هارون، عن أبي سعيد، عن النبي (صلى الله عليه و آله) في قول الله عز و جل: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ، قال: «عن ولاية علي، ما صنعوا في أمره و قد أعلمهم الله عز و جل أنه الخليفة من بعد رسوله».

And from him, from Muhammad Bin Umar Al-Hafiz Al-Ja'any, from Abdullah Bin Muhammad Bin Saeed Bin Ziyad from the origin of his book, from his father, from Hafs Bin Umar Al-Amary, from Asaam Bin Taleyq, from Abu Haroun, from Abu Saeed,

'The Prophet^{saww} regarding the Words of Allah^{azwj} Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**, said: 'About the Wilayah of Ali^{asws}, what they did regarding his^{asws} matter, and Allah^{azwj} Mighty and Majestic had Made it Known to them that he^{asws} was the Caliph (immediately) after His^{azwj} Rasool^{saww}'.²¹

The four main matters to be Questioned about

موفق بن أحمد في كتاب (المناقب)، بإسناده عن أبي برزة، قال: قال رسول الله (صلى الله عليه و آله): «لا تزول قدم عبد يوم القيامة حتى يسأله الله تبارك و تعالى عن أربع: عن عمره فيما أفناه، و عن جسده فيما أبلاه، و عن ماله مما كسبه، و فيما أنفقته، و عن حبنا أهل البيت».

Mowfaq Bin Ahmad in the book Al Manaqib, by his chain, from Abu Barzat, said,

'Rasool-Allah^{saww} said: The feet of a servant would not move on the Day of Judgment until Allah^{azwj} Blessed and Exalted Questions him about four (matters) – About his life-time, in what he spent it, and about his body, in what did he indulge it in, and about his wealth, from what did he earn it, and in what did he spend it, and about our^{asws} love of the People^{asws} of the Household'.

فقال عمر بن الخطاب: فما آية حبكم من بعدك؟

Umar Bin Khattab said, 'So what is the sign of (having) your^{asws} love from after you^{saww}?

²⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 7 (Extract)

²¹ معاني الأخبار: 7 / 67.

فوضع يده على رأس علي (عليه السلام) - و هو إلى جانبه-، فقال: «إن آية حيي من بعدي: حب هذا، و طاعته طاعتي، و مخالفته مخالفتي».

He^{saww} placed his^{saww} hand upon the head of Ali^{asws} – and he^{asws} was by his^{saww} side – and he^{saww} said: ‘The sign of (having) my^{saww} loved from after me^{saww} is (having) the love of this one^{asws}, and obeying him^{asws} is obeying me^{saww}, and opposing him^{asws} is opposing me^{saww}’,²²

The Detailed scenario on the Day of Judgment

قَالَ رَسُولُ اللَّهِ ص أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِهِمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

(Imam Hassan Al-Askari^{asws} said): ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah^{azwj} the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَفَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَضَلَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِبُيُوتَةِ مُحَمَّدٍ وَ كَفَرْتُ بِوَلَايَةِ عَلِيٍّ ع فَمَا آمَنَ بِبُيُوتَةِ مُحَمَّدٍ.

Similar to that, Allah^{azwj} Necessitated the *Eman* in the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws}, just as He^{azwj} Necessitated the *Eman* in Muhammad^{saww}. So the one who said, ‘I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali^{asws}, so he did not believe in the Prophet-hood of Muhammad^{saww}’.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَّبَّنَا- نِدَاءً تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَ كُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرَ يُنَادِي: «مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah^{azwj} the Exalted, when He^{azwj} Resurrects the creatures on the Day of Judgment, a caller of our^{saww} Lord^{azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

فَأَمَّا الدَّهْرِيَّةُ وَ الْمُعْطَلَّةُ فَيُخْرَسُونَ عَنْ ذَلِكَ- وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُهَا سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَازُ الدَّهْرِيَّةُ [وَ الْمُعْطَلَّةُ] مِنْ سَائِرِ النَّاسِ بِالْحَرْسِ.

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying

²² مناقب الخوارزمي: 35.

it. Thus the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُتَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ - إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمَجُوسِ وَ النَّصَارَى وَ عِبَادَةَ الْأَوْثَانِ فَإِنَّهُمْ يَخْرُسُونَ فَيَسِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: 'I testify that there is no god except Allah^{azwj}!' So the creatures, all of them would be saying that – except for the one who was associating with Allah^{azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُتَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يَخْرُسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرِ الْمُشْرِكِينَ.

Then the caller would be saying: 'I testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يُنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفَهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ] فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [أَلَا، بَلَى] وَ قَفْوَهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفَهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ»: لِمَاذَا يُوقَفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah^{azwj} the Exalted: "No! But, **And stop them! They have to be Questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused?'

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [قَفْوَهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَّلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعَظَّمُوا نَوَابَهُمْ، وَ أَكْرَمُوا مَا بَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمُ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْعَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So there would be a call from Allah^{azwj} the Exalted: "**And stop them! They have to be Questioned [37:24]**" - about the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws}, and the Progeny^{asws} of Muhammad^{saww}. O My^{azwj} servants and My^{azwj} maids! I^{azwj} Commanded them along with the testimony with Muhammad^{saww}, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!"

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَلَايَةِ شَاهِدًا، وَ لِأَلِ مُحَمَّدٍ مُحِبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَظُنُّ أَنَّ كَذِبَهُ يُنْجِيهِ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهِدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He^{asws} said: 'So from them would be one saying, 'I used to testify with the *Wilayah* for Ali^{asws} Bin Abu Talib^{asws}, and was one who loved the Progeny^{asws} of Muhammad^{saww}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, 'Soon you would be testified upon that by Ali^{asws} (in verification or otherwise)'. So you^{asws} will be testifying, O Abu Al-Hassan^{asws}, and you^{asws} would be saying: 'The Paradise will testify for my^{asws} friends, and the Fire would testify against my^{asws} enemies'.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا- خَرَجَتْ إِلَيْهِ رِيَّاحُ الْجَنَّةِ وَ نَسِيمُهَا- فَاحْتَمَلَتْهُ، فَأُورِدَتْهُ عَلَالِي الْجَنَّةِ وَ عُرْفَهَا- وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{azwj}. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا- جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا- وَ ظَلَمَهَا الَّذِي هُوَ ثَلَاثُ شَعْبٍ لَا ظَلِيلٍ- وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah^{saww} said: 'Thus, due to that, you^{asws} are the distributor of the Paradise and the Fire. You^{asws} would be saying to it: 'This one is for me^{asws}, and this one is for you'.²³

Requirement of the written authorisation at the Bridge (Archway)

أبو الحسن الشاذلي: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا براءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخريه في النار، و ذلك قوله تعالى: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ».

²³ Tafseer Imam Hassan Al Askari^{asws} – S 276

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

'I heard Rasool-Allah^{saww} saying: 'When it will be the Day of Judgement, Allah^{azwj} the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali^{asws} Bin Abu Talib^{asws}. And the one who does not have an approval of Amir-Al-Momineen^{asws}, Allah^{azwj} would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**.

قلت: فداك أبي و أمي- يا رسول الله- ما معنى البراءة التي أعطها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! What is the meaning of the 'approval' which Ali^{asws} would be giving out?' So he^{saww} said: 'A written (permit) – 'There is no god except for Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, and Amir-Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws} is the successor^{asws} of Rasool-Allah^{saww}.'²⁴

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثني، عن ثمامة بن عبد الله بن أنس بن مالك، عن أبيه، عن جده، عن النبي (صلى الله عليه و آله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجز عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قُفُوهُمْ إِنَّهُمْ مُسْتَوْفُونَ، يعني عن ولاية علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-Fazal Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet^{saww} having said: 'When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be permitted to cross over it except the one with whom would be a permit in which is (mentioned) the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**, meaning about the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.'²⁵

The Questioning would be at the first Bridge (Archway)

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه باسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزحرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

²⁴ مائة منقبة: 16 / 36

²⁵ الأمالي: 1: 296.

And it is supported by what has been reported by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'When it will be the Day of Judgement, Allah^{azwj} would Command An Angel to Inflame the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He^{azwj} Would be Saying: "O Mikaeel^{as!} Extend the Bridge over the Hell!" and He^{azwj} would be Saying: "O Jibraeel^{as!} Establish the Scale of Justice underneath the Throne!" and He^{azwj} would be Saying: "O Muhammad^{saww}! Bring your^{saww} community near for the Reckoning!"

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساءهم ورجالهم على القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله.

Then Allah^{azwj} the Exalted would Command that he^{saww} should hold seven arches upon the Bridge, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first archway, about the Wilayah of Amir-Al-Momineen^{asws} and the love for the People^{asws} of the Household of Muhammad^{saww}.

فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يجب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People^{asws} of his^{saww} Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy truthful ones'.²⁶

VERSES 25 - 34

مَا لَكُمْ لَا تَنَاصَرُونَ {25}

What is the matter with you that you are not helping each other? [37:25]

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ {26}

But they, on the Day, would be submissive [37:26]

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {27}

And some of them would advance towards others, questioning [37:27]

²⁶ Taweel Al Ayaat Al Zaahira – CH 37 H 4

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28}

They would say, 'You used to come to us from the right' [37:28]

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29}

They would say, 'But you did not become Momineen [37:29]

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ {30}

And there wasn't any authority for us upon you, but you were a transgressing people [37:30]

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ {31}

So the Word of our Lord proved True upon us. We shall be tasting (the Punishment as well) [37:31]

فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32}

So we led you astray, as we happened to have strayed (ourselves)' [37:32]

فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33}

Thus, they would be sharing in the Punishment on that Day [37:33]

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34}

Surely, like that do We Deal with the Criminals [37:34]

في تفسير على بن ابراهيم: قالوا انكم كنتم تأتوننا عن اليمين يعني فلانا وفلانا قالوا بل لم تكونوا مؤمنين.

In Tafseer of Ali Bin Ibrahim (Qummi) –

They would say, 'You used to come to us from the right' [37:28] - Meaning so and so and so and so (Abu Bakr and Umar). **They would say, 'But you did not become Momineen [37:29]** (By following Ali^{asws} Bin Abu Talib^{asws}),²⁷

²⁷ Tafseer Noor Al Saqalayn – CH 37 H 27

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'.²⁸

VERSES 35 - 42

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35}

They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35]

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ {36}

And they were saying, 'Should we leave our gods for an insane poet?' [37:36]

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ {37}

But, he came with the Truth and ratified the (former) Rasools [37:37]

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ {38}

You will be tasting the painful Punishment [37:38]

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {39}

And you will not be Recompensed except for what you had been doing [37:39]

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {40}

Except for the sincere servants of Allah [37:40]

²⁸ (Extract) تفسير القمي 2: 395.

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ {41}

They, for them is a known sustenance [37:41]

فَوَاكِهُ ۖ وَهُمْ مُكْرَمُونَ {42}

Fruits, and they shall be Honoured [37:42]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: قوله: أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ فَوَاكِهُ وَهُمْ مُكْرَمُونَ، قال: «يعلمه الخدام، فيأتون به إلى أولياء الله قبل أن يسألوهم إياه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany,

'Abu Ja'far^{asws} having said: 'His^{azwj} Words: ***They, for them is a known sustenance [37:41]***, he^{asws} said: 'The servants know of it, so they bring it to the friend of Allah^{azwj} before he even asks them for it'.

و أما قوله عز و جل: فَوَاكِهُ وَهُمْ مُكْرَمُونَ، قال: «فإنهم لا يشتهون شيئاً في الجنة إلا أكرموا به».

And as for the Words of the Mighty and Majestic: ***Fruits, and they shall be Honoured [37:42]***, he^{asws} said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.²⁹

VERSES 43 - 57

فِي جَنَّاتِ النَّعِيمِ {43}

In the Blissful Gardens [37:43]

عَلَى سُرُرٍ مُتَقَابِلِينَ {44}

Facing each other upon thrones [37:44]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45}

A bowl of spring water shall be made to go round them [37:45]

²⁹ الكافي 8: 69 / 95.

{46} بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ

White, delicious for the drinkers [37:46]

{47} لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

There being neither any adverse effects in it nor would they be intoxicated from it [37:47]

{48} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ

And in their presence would be the hosts of the lovely eyes [37:48]

{49} كَأَنَّهِنَّ بَيْضٌ مَكْنُونٌ

As if they were concealed eggs (pure white) [37:49]

{50} فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

Then some of them shall advance to others, questioning. [37:50]

{51} قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ

A speaker from among them shall say, 'Surely there was a comrade of mine [37:51]

{52} يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ

Who was saying, 'What! Are you (from among) authenticated ones? [37:52]

{53} إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ

What! When we are dead and become dust and bones, shall we then be brought to Judgment?' [37:53]

{54} قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ

He shall say, 'Do you not notice?' [37:54]

فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ {55}

So he would look down and would see him in the evenness of the Blazing Fire [37:55]

قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ {56}

He shall say, 'By Allah! You almost ruined me, [37:56]

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ {57}

And had it not been for the Favour of my Lord, I would have been from the ones present (in Hell) [37:57]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ، يقول: «في وسط الجحيم».

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

'Abu Ja'far^{asws} regarding His^{azwj} Words: **He shall say, 'Do you not notice?' [37:54]**

So he would look down and would see him in the evenness of the Blazing Fire [37:55], said: 'In the midst of the Blazing Fire'.³⁰

VERSES 58 - 61

أَفَمَا نَحْنُ بِمَيِّتِينَ {58}

'Is it so we would not be dying [37:58]

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ {59}

Except our first death, and we shall not be Punished?' [37:59]

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ {60}

Surely, this is the mighty success' [37:60]

³⁰ تفسير القمي 2: 222

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ {61}

For the like of this, so let the workers be working [37:61]

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغراء، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned except from Abu Ja'far^{asws} having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرن ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah^{azwj}! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah^{azwj}! Enter the death to be with us'.

قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح ماتوا، قال: ثم قرأ هذه الآية: أ فَمَا نَحْنُ بِمَبِينٍ إِلَّا مَوْتَنَا الْأُولَى وَ مَا نَحْنُ بِمُعَذَّبِينَ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He^{asws} said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he^{asws} recited these Verses: '**Is it so that we would not be dying [37:58] Except our first death? And we shall not be Punished?**' [37:59] **Surely this is the mighty success [37:60] For the like of this, so let the workers be working [37:61]**.

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق ماتوا، و هو قول الله عز و جل: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ».

He^{asws} said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah^{azwj} Mighty and Majestic: **And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]**.³¹

VERSES 62 - 74

أَذَلِكْ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ {62}

Is that better as a lodging or the tree of Zaqqum? [37:62]

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63}

We Made it a fitna for the unjust [37:63]

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64}

It is a tree which comes out in the roots of the Blazing Fire [37:64]

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ {65}

Its emerging fruit is like the heads of the satans [37:65]

فَإِنَّهُمْ لَا كُلُونَ مِنْهَا فَمَا لئُونَ مِنْهَا الْبُطُونَ {66}

So they would be eating from it, and they would be filling their bellies from it [37:66]

ثُمَّ إِنَّ هُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67}

Then indeed, for them upon it would be a mixture from scalding water [37:67]

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ {68}

Then indeed, their return shall be to the Blazing Fire [37:68]

³¹ الزهد: 273 /100

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ {69}

They found their fathers straying [37:69]

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ {70}

But, they still rushed upon their tracks [37:70]

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ {71}

And most of the former ones before had gone astray [37:71]

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ {72}

And We Sent warners among them [37:72]

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ {73}

Then look, how was the end result of the warned ones [37:73]

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {74}

Except the sincere servants of Allah [37:74]

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: [يَا عَلِيُّ] أَضْمَنْ لِحُصَمَائِهِ تَعْوِيضَهُمْ عَنْ ظَلَامَاتِهِمْ قَبْلَهُ.

(Imam Hassan Al Askari^{asws} said): ‘Allah^{azwj} Mighty and Majestic would be Saying (on the Day of Judgment): “O Ali^{asws}! Guarantee to his disputants that you^{asws} would be compensating them for his wrongdoings upon them”.

فَيَضْمَنْ لَهُمْ عَلِيُّ ع ذَلِكَ، وَ يَقُولُ لَهُمْ: افْتَرِحُوا عَلِيَّ مَا شِئْتُمْ - أُعْطِ كُمْ مَوْهُ عَوْضًا عَنْ ظَلَامَاتِكُمْ قَبْلَهُ.

So Ali^{asws} would be guaranteeing that to them and he^{asws} would be saying to them: ‘Suggest to me^{asws} whatever you so desire to, I^{asws} shall give it to you instead for the wrongdoings from him’.

فَيَقُولُونَ: يَا أَخَا رَسُولِ اللَّهِ تَجْعَلُ لَنَا بِإِزَاءِ ظَلَامَاتِنَا قَبْلَهُ ثَوَابَ نَفْسٍ مِنْ أَنْفَاسِكَ لَيْلَةَ بَيْتُوتِكَ عَلَى فِرَاشِ مُحَمَّدٍ رَسُولِ اللَّهِ ص.

They would be saying, ‘O brother^{asws} of Rasool-Allah^{saww}! (We want) you^{asws} to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one

breath of your^{asws} breathing on the night you^{asws} spent upon the bed of Muhammad^{saww}, Rasool-Allah^{saww} (the night of Hijra)'.
 فَيَقُولُ عَلِيٌّ ع: قَدْ وَهَبْتُ ذَلِكَ لَكُمْ.

So Ali^{asws} would be saying: 'I^{asws} have gifted that to you all'.

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: فَانظُرُوا يَا عِبَادِي الْآنَ إِلَى مَا نَلْتُمُوهُ- مِنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ ع] فِدَاءً لِصَاحِبِهِ مِنْ ظُلَامَاتِكُمْ. وَ يَظْهَرُ لَهُمْ ثَوَابُ نَفْسٍ وَاحِدَةٍ فِي الْجَنَّةِ مِنْ عَجَائِبِ قُصُورِهَا وَ خَيْرَاتِهَا، فَيَكُونُ مِنْ ذَلِكَ مَا يُرْضِي اللَّهَ عَزَّ وَجَلَّ بِهِ- خُصَمَاءَ أَوْلِيكَ الْمُؤْمِنِينَ.

So Allah^{azwj} Mighty and Majestic would be Saying: "Look now, O My^{azwj} servants, at what you have attained from Ali^{asws} Bin Abu Talib^{asws}, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali^{asws}), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah^{azwj} would Please them with – the disputants to those *Momineen*.

ثُمَّ يُرِيهِمْ بَعْدَ ذَلِكَ مِنَ الدَّرَجَاتِ وَ الْمَنَازِلِ- مَا لَا عَيْنٌ رَأَتْ، وَ لَا أُذُنٌ سَمِعَتْ، وَ لَا خَطَرَ عَلَى بَالٍ بَشَرٍ.

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

فَيَقُولُونَ: يَا رَبَّنَا هَلْ بَقِيَ مِنْ جَنَّتِكَ شَيْءٌ إِذَا كَانَ هَذَا كُلُّهُ لَنَا، فَأَيْنَ يَحُلُّ سَائِرَ عِبَادِكَ الْمُؤْمِنِينَ- وَ الْأَنْبِيَاءِ وَ الصَّادِقِينَ [الصَّادِقُونَ] وَ الشُّهَدَاءِ وَ الصَّالِحِينَ [الصَّالِحُونَ] وَ يُحِيلُ إِلَيْهِمْ عِنْدَ ذَلِكَ أَنَّ الْجَنَّةَ بِأَسْرِهَا قَدْ جُعِلَتْ لَهُمْ.

So they would be saying, 'O our Lord^{azwj}! Does there remain anything from Your^{azwj} paradise (for anybody else), when it was so that all of this is for us? So whereabouts would Your^{azwj} servants, the Momineen, and the Prophets^{as}, and the truthful, and the martyrs, and the righteous would be?' And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فَيَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ: يَا عِبَادِي- هَذَا ثَوَابُ نَفْسٍ مِنْ أَنْفَاسِ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] الَّذِي قَدْ اقْتَرَحْتُمُوهُ عَلَيْهِ، قَدْ جَعَلَهُ لَكُمْ، فَخُذُوهُ وَ انظُرُوا،

So a call would come from Allah^{azwj} Mighty and Majestic: "O My^{saww} servants! This is the Reward of one breath from the breathing of Ali^{asws} Bin Abu Talib^{asws} which you had suggested to him^{asws}. He^{asws} has made it to be for you all. Therefore, take it and look around!"

فَيَصِيرُونَ هُمْ وَ هَذَا الْمُؤْمِنُ- الَّذِي عَوَّضَهُمْ عَلِيٌّ ع عَنْهُ إِلَى تِلْكَ الْجَنَّةِ، ثُمَّ يَرَوْنَ مَا يُضِيفُهُ اللَّهُ عَزَّ وَجَلَّ إِلَى مَمَالِكِ عَلِيٍّ ع فِي الْجَنَّةِ مَا هُوَ أَضْعَافٌ مَا بَدَلَهُ عَنْ وَلِيِّهِ الْمُوَالِي لَهُ، بِمَا شَاءَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْأَضْعَافِ الَّتِي لَا يَعْرِفُهَا غَيْرُهُ.

So they would be coming - them and this *Momin* whom Ali^{asws} compensated on his behalf, to those Gardens. Then they would be seeing what Allah^{azwj} Mighty and Majestic has Added to the kingdoms of Ali^{asws} in the Garden, what would be a multiple of what he^{asws} made to be on behalf of his^{asws} friend, to the friends of his^{asws}, from whatever Allah^{azwj} Mighty and Majestic so Desires, from the additions which none knows apart from Him^{azwj}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ» الْمُعَدَّةُ لِمُخَالِفِي أَخِي وَوَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then Rasool-Allah^{saww} said: '**Is that a better lodgement or the tree of Zaqqum? [37:62]** – The (lodgement) prepared for the adversaries of my^{saww} brother^{asws}, and my^{saww} successor Ali^{asws} Bin Abu Talib^{asws},³²

Background report

في مجمع البيان (ان شجرة الزقوم) الآية روى ان قريشا لما سمعت هذه الآية، قالت: ما نعرف هذه الشجرة، قال ابن الزبير: الزقوم بكلام البربر التمر والزبد، وفي رواية بلغة اليمن،

In Majma Al-Bayan –

About the Verse: **Is that a better lodgement or the tree of Zaqqum? [37:62]** – It is reported that when Quraysh heard this Verse, they said, 'We do not understand this tree'. Ibn Al-Zab'ary said, '*Al-Zaqqum* in the speech of the Berbers is the dates and the butter, and in a report reaching Al-Yemen'.

فقال أبو جهل لجارته: يا جارية زقمينا فاتته الجارية بتمر وزبد، فقال لاصحابه: تزقموا بهذا الذي يخوفكم به محمد فيزعم أن النار تنبت الشجر، والنار تحرق الشجر، فأنزل الله سبحانه انا جعلناها فتنة للظالمين.

So Abu Jahl^{la} said to his maid, 'O maid! Give us Zaqqum'. So the maid came with the dates and butter, and he said to his companion, 'Let us partake from this Zaqqum which Muhammad^{saww} is scaring you with, for he^{saww} is alleging that the tree would grow in the Fire, and the Fire incinerates the tree'. So Allah^{azwj} the Glorious Revealed **We Made it a fitna for the unjust [37:63]**.³³

وَ قَدْ رُوِيَ أَنَّ اللَّهَ تَعَالَى يُجَوِّعُهُمْ حَتَّى يَنْسُوا عَذَابَ النَّارِ مِنْ شِدَّةِ الْجُوعِ فَيَصْرُخُونَ إِلَى مَالِكٍ فَيَحْمِلُهُمْ إِلَى تِلْكَ الشَّجَرَةِ وَ فِيهِمْ أَبُو جَهْلٍ فَيَأْكُلُونَ مِنْهَا فَتَعْلِي بَطُونُهُمْ كَعَلِي الْحَمِيمِ، فَيَسْتَسْقُونَ فَيَسْقُونَ شَرِبَةً مِنَ الْمَاءِ الْحَارِّ الَّذِي بَلَغَ نَهَائَتَهُ فِي الْحَرَاةِ،

And it has been reported that Allah^{azwj} the Exalted would Keep them hungry until they forget the Punishment of the Fire from the intensity of the hunger. So they would be shrieking to Maalik (Keeper of Hell), and he would take them to that tree, and among them would be Abu Jahl^{la}. So they would be eating from it, and their

³² Tafseer Imam Hassan Al Askari^{asws} – S 64 (Extract)

³³ Tafseer Noor Al Saqalayn – CH 37 H 32

bellies would boil like the boiling of scalding water. So they would be quenched and would be drinking a drink from the hot water which would have reached its peak of the heat.³⁴

VERSE 75

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75}

And Noah had called out to Us, and We are the best of the responders [37:75]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَلَا تَخْصِنِي بِدُعَائِي قَالَ بَلَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Can you^{asws} teach me with a special supplication?' He^{asws} said: 'Yes'.

قَالَ

He^{asws} said:

قُلْ يَا وَاحِدٌ يَا مَاجِدٌ يَا أَحَدٌ يَا صَمَدٌ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا عَزِيزٌ يَا كَرِيمٌ يَا حَنَّانٌ يَا مَنَّانٌ يَا سَامِعَ الدَّعَوَاتِ يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أُعْطِيَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ قُلْتُ وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

'Say, 'O the One, O Glorified, O the First, O the Last, O the One Who does not beget and is not begotten and there does not happen anyone to be a match for Him^{azwj!} O the Mighty, O the Benevolent, O the Affectionate, O the Benefactor, O the Hearer of the supplications, O the most Generous of the asked ones, and O the Best of the ones who give. O Allah^{azwj!} O Allah^{azwj!}' I said, '***And Noah had called out to Us, and We are the best of the responders [37:75].***

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ نَعَمْ لِنِعْمَ الْمُجِيبُ أَنْتَ وَ نِعْمَ الْمَدْعُوُّ وَ نِعْمَ الْمَسْتَوْوَلُ

Then Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} was saying: 'Yes, You^{azwj} are the Best of the Responders, and the best of the ones supplicated to, and best of the ones asked from'.

33 - تفسير نور الثقلين، ج4، ص: 405³⁴

أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ جَبْرُوتِكَ وَ أَسْأَلُكَ بِمَلَكُوتِكَ وَ دِرْعِكَ الْحَصِينَةِ وَ بِجَمْعِكَ وَ أَرْكَانِكَ كُلِّهَا وَ بِحَقِّ مُحَمَّدٍ وَ بِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا .

(Say), 'I ask You^{azwj} by the Light of Your^{azwj} Face, and I ask You^{azwj} by Your^{azwj} Might, and Your^{azwj} Power, and Your^{azwj} Compulsion, and I ask You^{azwj} by Your^{azwj} Kingdom, and Your^{azwj} Fortified Shield, and by Your^{azwj} Grip, and Your^{azwj} Elements, all of them, and by the right of Muhammad^{saww}, and by the right of the successors^{as} after Muhammad^{saww}, that You^{azwj} should Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should Do such and such with me'.³⁵

VERSES 76 - 78

وَبَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

And We Rescued him and his family from the great distress [37:76]

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ {77}

And We Made his offspring to be the survivors [37:77]

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

And upon it, We Left (his mention to be) among the later ones [37:78]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ جَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ، يقول: «الحق، و النبوة، و الكتاب، و الإيمان في عقبه، و ليس كل من في الأرض من بني آدم من ولد نوح،

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

'Abu Ja'far^{asws} regarding His^{azwj} Words: ***And We Made his offspring to be the survivors [37:77]***, he^{asws} said: 'The Truth, and the Prophet-hood, and the Book, and the Eman to be in his^{as} posterity, and it is not that everyone in the earth from the Children of Adam^{as} is from the children of Noah^{as}'.³⁶

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه، و محمد بن موسى بن المتوكل، و أحمد بن محمد بن يحيى العطار (رضي الله عنهم)، قالوا: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن محمد بن سنان، عن

³⁵ Al Kafi V 2 – The Book Of Supplication CH 60 H 19

³⁶ تفسير القمي 2: 223

إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله الصادق (عليه السلام) قال: عاش نوح بعد نزوله من السفينة خمسين سنة، ثم أتاه جبرئيل (عليه السلام)، فقال له: يا نوح، قد انقضت نبوتك، و استكملت أيامك، فانظر الاسم الأكبر، و ميراث العلم، و آثار علم النبوة التي معك فادفعها إلى ابنك سام، فإني لا أترك الأرض إلا و فيها عالم تعرف به طاعتي،

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, and Muhammad Bin Musa Bin Al-Mutawakkil, and Ahmad Bin Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Yahya Al-Attar, from Al-Husayn Bin Al-Hassan Bin Abaan, from Muhammad Bin Owramat, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareen Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

'Abu Abdullah Al-Sadiq^{asws} having said: 'Noah^{as} lived, after his^{as} descent from the ship, for five hundred years. Then Jibraeel^{as} came up to him^{as} and said: "O Noah^{as}! Your^{as} Prophet-hood is over, and your^{as} days are completed, so consider the Great Name, and the inheritance of the Knowledge, and the Ahadeeth of the Knowledge of the Prophet-hood which is with you^{as}, and hand it over to your^{as} son^{as} Saam^{as}, for I^{azwj} do not Leave the earth except that there is within it a Knowledgeable one by whom My^{azwj} obedience is recognised.

فيكون نجاة فيما بين قبض النبي و مبعث النبي الآخر، و لم أكن أترك الناس بغير حجة، و داع إلي، و هاد إلى سبيلي، و عارف بأمري، فإني قد قضيت أن أجعل لكل قوم هاديا أهدي به السعداء، و يكون حجة على الأشقياء».

Thus there would be salvation in what is between the passing away of the Prophet^{as} and the Sending of another Prophet^{as}, and I^{azwj} do not Leave the people without a Proof, and an Inviter towards Me^{azwj}, and a Guide towards My^{azwj} Way, and one who understands My^{azwj} Commands. Therefore I^{azwj} have Judged that the term of the people who are guided to be happy, and for them to be an argument against the wretched”.

قال: «فدفع نوح (عليه السلام) الاسم الأكبر، و ميراث العلم، و آثار علم النبوة إلى ابنه سام، و أما حام و يافث فلم يكن عندهما علم ينتفعان به. قال: و بشرهم نوح بهود (عليه السلام) و أمرهم باتباعه، و أن يفتحوا الوصية كل عام فينظروا فيها، و يكون عيدا لهم، كما أمرهم آدم (عليه السلام)،

He^{asws} said: 'So Noah^{as} handed over the Great Name, and inheritance of the Knowledge, and the Ahadeeth of the Knowledge of the Prophet-hood, to his^{as} son^{as} Saam^{as}. And as for Haam, and Yaafis, so there did not become knowledge to be with these two, which they could benefit by. So Noah^{as} gave them the good news of Hud^{as}, and ordered them to be obedient to him^{as}. And they used to open the will every year, and they would look into it, and make it to be a day of Eid for themselves, just as Adam^{as} had instructed before.

فظهرت الجبرية في ولد حام و يافث، فاستخفى ولد سام بما عندهم من العلم، و جرت على سام بعد نوح الدولة لحام و يافث، و هو قول الله عز و جل: وَ تَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ يَقُولُ: تركت على نوح دولة الجبارين، و نصر الله محمدا (صلى الله عليه و آله) بذلك».

And so the tyrants appeared in the children of Haam and Yaafis. The children of Saam^{as} feared due to what knowledge they had with them, and after Saam^{as}, the government went to Haam and Yaafis, and these are the Words of Allah^{azwj} Mighty and Majestic: ***And upon it, We Left (his mention to be) among the later ones [37:78]***, and left to Noah^{as} the governments of the tyrants, and Allah^{azwj} Helped Muhammad^{saww} by that'.

قال: «و ولد لحام: السند، و الهند، و الحبش، و ولد لسام: العرب، و العجم، و جرت عليهم الدولة، و كانوا يتوارثون الوصية عالم بعد عالم، حتى بعث الله عز و جل هودا (عليه السلام)».

He^{asws} said: 'And the children of Haam – the Sind, and the Hind, and the Ethiopia. And the children of Saam^{as} – the Arabs, and the non-Arabs (Persians), and the government flowed to them, and they used to inherit the will, a scholar after a scholar, until Allah^{azwj} Mighty and Majestic Sent Hud^{as}'³⁷.

VERSES 79 - 84

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ {79}

Greetings be upon Noah among the nations [37:79]

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {80}

Surely, like that do We Recompense the good doers [37:80]

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81}

He was from Our Momineen servants [37:81]

ثُمَّ أَغْرَقْنَا الْآخَرِينَ {82}

Then We Drowned the others [37:82]

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ {83}

And indeed from his Shias, was Ibrahim [37:83]

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

³⁷ كمال الدين و تمام النعمة: 3 / 134

When he came to his Lord with an unblemished heart [37:84]**Ibrahim^{as} – a Shia of Amir Al-Momineen^{asws}**

شرف الدين النجفي، قال: روي عن مولانا الصادق (عليه السلام) أنه قال: «قوله عز و جل: وَ إِنَّ مِنْ شِيَعَتِهِ لِإِبْرَاهِيمَ أَيَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) من شيعة النبي (صلى الله عليه و آله)، فهو من شيعة علي (عليه السلام)، و كل من كان من شيعة علي فهو من شيعة النبي (صلى الله عليهما و على ذريتهما الطيبين)».

Sharaf Al-Deen Al-Najafy said,

'It has been reported from our Master Al-Sadiq^{asws} having said: 'The Words of the Mighty and Majestic: **And indeed from his Shias, was Ibrahim [37:83]**, i.e., Ibrahim^{as} was from the Shias of the Prophet^{saww}, so he^{as} is from the Shias of Ali^{asws}. And everyone who was from the Shias of Ali^{asws}, so he is from the Shias of the Prophet^{saww}.³⁸

قال: و يؤيد هذا التأويل – أن إبراهيم (عليه السلام) من شيعة أمير المؤمنين (عليه السلام) – ما رواه الشيخ محمد بن العباس، عن محمد بن وهبان، عن أبي جعفر محمد بن علي بن رحيم، عن العباس بن محمد، قال: حدثني أبي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير يحيى بن أبي القاسم، قال: سأل جابر بن يزيد الجعفي جعفر بن محمد الصادق (عليه السلام) عن تفسير هذه الآية: وَ إِنَّ مِنْ شِيَعَتِهِ لِإِبْرَاهِيمَ.

And what supports this explanation that Ibrahim^{as} was from the Shias of Amir-Al-Momineen^{asws} is what has been reported –

From the Sheykh Muhammad Bin Al-Abbas, from Muhammad Bin Wahban, from Abu Ja'far Muhammad Bin Ali Bin Raheem, from Al-Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer Yahya Bin Abu Al-Qasim who said,

'Jabir Bin Yazeed Al-Ju'fy asked Ja'far Bin Muhammad^{asws} about the interpretation of this Verse: **And indeed from his Shias, was Ibrahim [37:83]**.

فقال (عليه السلام): «إن الله سبحانه لما خلق إبراهيم (عليه السلام) كشف له عن بصره، فنظر، فرأى نورا إلى جنب العرش، فقال: إلهي، ما هذا النور؟ فقيل له: هذا نور محمد صفوتي من خلقي.

So he^{asws} said: 'When Allah^{azwj} the Glorious Created Ibrahim^{as}, Uncovered his^{as} vision for him^{as}, so he^{as} looked and saw a Light going up to the side of the Throne, and he^{as} said: 'My^{as} God! What is this Light?' So Allah^{azwj} Said to him^{as}: 'This is the Light of Muhammad^{saww}, the elite of My^{azwj} creatures".

و رأى نورا إلى جنبه، فقال: إلهي، و ما هذا النور؟ فقيل له: هذا نور علي بن أبي طالب ناصر ديني.

³⁸ تأويل الآيات 2: 495 / 8.

And he^{as} saw a Light to the side of him^{saww}, so he^{saww} said: 'And what is this Light?' So Allah^{azwj} Said to him^{as}: "This is the Light of Ali^{asws} Bin Abu Talib^{asws}, the helper of My^{azwj} Religion'.

و رأى إلى جنبهما ثلاثة أنوار، فقال: إلهي، و ما هذه الأنوار؟ فقيل له: هذا نور فاطمة، فطمت محبيها من النار، و نور ولديها: الحسن، و الحسين. و رأى تسعة أنوار قد حفوا بهم؟ فقال: إلهي، و ما هذه الأنوار التسعة؟ قيل: يا إبراهيم، هؤلاء الأئمة من ولد علي و فاطمة.

And he^{as} saw three Lights to the side of these two, so he^{as} said: 'My^{as} God! And what are these Lights?' So Allah^{azwj} Said to him^{as}: "This is the Light of Fatima^{asws}, she^{asws} would remove those that love her^{asws} (and her^{asws} progeny) from the Fire, and the Lights of her^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}. And do you^{as} see the nine Lights which have surrounded them^{asws}?" So he^{as} said: 'My^{as} God! And what are these nine Lights?' Allah^{azwj} Said: "O Ibrahim^{as}! They^{asws} are the Imams^{asws} from the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws}".

فقال إبراهيم: إلهي، بحق هؤلاء الخمسة، إلا ما عرفتني من التسعة. فقيل: يا إبراهيم، أولهم علي بن الحسين، و ابنه محمد، و ابنه جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و ابنه الحسن، و الحجة القائم ابنه.

So Ibrahim^{as} said: 'My^{as} God! By the right of these five^{asws}, can You^{azwj} Introduce the nine to me^{as}?' So He^{azwj} Said: "O Ibrahim^{as}! The first of them^{asws} is Ali^{asws} Bin Al-Husayn^{asws}, and his^{asws} son^{asws} Muhammad^{asws}, and his^{asws} son^{asws} Ja'far^{asws}, and his^{asws} son^{asws} Musa^{asws}, and his^{asws} son^{asws} Ali^{asws}, and his^{asws} son^{asws} Muhammad^{asws}, and his^{asws} son^{asws} Ali^{asws}, and his^{asws} son^{asws} Al-Hassan^{asws}, and the Divine Authority Al-Qaim^{asws}, his^{asws} son^{asws}'.

فقال إبراهيم: إلهي و سيدي، أرى أنوارا قد أحدقوا بهم، لا يحصي عددهم إلا أنت؟ قيل: يا إبراهيم، هؤلاء شيعتهم، شيعة أمير المؤمنين علي بن أبي طالب.

So Ibrahim^{as} said: 'My^{as} God and my^{as} Master! I^{as} see Lights which have surrounded them^{asws}, whose number no one can count except for You^{azwj}?' He^{azwj} Said: "Those are their^{asws} Shias, the Shias of Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws}".

فقال إبراهيم: و بم تعرف شيعته؟ فقال: بصلاة إحدى و خمسين، و الجهر بيسم الله الرحمن الرحيم، و القنوت قبل الركوع، و التختيم في اليمين.

So Ibrahim^{as} said: 'And what are his^{asws} Shias recognised?' So He^{azwj} Said: "By the fifty-one (Cycles of daily) Salat, and the loud recitation of 'In the Name of Allah^{azwj} the Beneficent, the Merciful', and for the invocation (القنوت) before the bowing, and the wearing of the ring in the right hand".

فعند ذلك قال إبراهيم: اللهم، اجعلني من شيعة أمير المؤمنين. قال: فأخبر الله في كتابه، فقال: وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ..

So upon that, Ibrahim^{as} said: 'Our Allah^{azwj}! Make me^{as} to be from the Shias of Amir-Al-Momineen^{asws}'. He^{asws} said: 'Thus, Allah^{azwj} Informed about it in His^{azwj} Book, so He^{azwj} Said: **And indeed from his Shias, was Ibrahim [37:83]**'.³⁹

ثم قال شرف الدين: و مما يدل على أن إبراهيم (عليه السلام) و جميع الأنبياء و المرسلين من شعبة أهل البيت (عليهم السلام)، ما روي عن الصادق (عليه السلام) أنه قال: «ليس إلا الله و رسوله، و نحن، و شيعتنا، و الباقي في النار».

Then Sharaf Al-Deen Al-Najafy said, 'And from what proves that Ibrahim^{as} and all the Prophets^{as} and the Rasools^{as} were from the Shias of the People^{asws} of the Household, is what has been reported from Al-Sadiq^{asws} having said: 'There is none except for Allah^{azwj}, and us^{asws} and our^{asws} Shias – and the rest of them would be in the Fire'.⁴⁰

The claim of being a Shia

وَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع: يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكُمُ الْخَلِّصِ - فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ - فَإِذَنْ أَتَيْتَ كِبْرَاهِيمَ الْخَلِيلِ ع
الَّذِي قَالَ اللَّهُ فِيهِ: وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ. إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

And a man said to Ali^{asws} Bin Al-Husayn^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I am from your^{asws} Shias, the sincere'. So he^{asws} said to him: 'O servant of Allah^{azwj}! Then you are like Ibrahim^{as} the Friend (of the Beneficent) for whom Allah^{azwj} Said regarding him^{as}: **And indeed from his Shias, was Ibrahim [37:83] When he came to his Lord with an unblemished heart [37:84]**.

فَإِنْ كَانَ قَلْبُكَ كَقَلْبِهِ فَأَنْتَ مِنْ شِيعَتِنَا وَ إِنْ لَمْ يَكُنْ قَلْبُكَ كَقَلْبِهِ، وَ هُوَ طَاهِرٌ مِنَ الْغِشِّ وَ الْعِلِّ [فَأَنْتَ مِنْ مُحِبِّينَا] وَ إِلَّا فَإِنَّكَ
إِنْ عَرَفْتَ أَنَّكَ بِقَوْلِكَ كَاذِبٌ فِيهِ، إِنَّكَ لَمُبْتَلَى بِفَالِحٍ لَا يُفَارِقُكَ إِلَى الْمَوْتِ أَوْ جُدَامٍ لِيَكُونَ كَفَارَةً لِكِذْبِكَ هَذَا.

So if it was such that your heart was like his^{as} heart, then you would be from our^{asws} Shias; and if your heart does not happen to be like his^{as} heart, and it is clean from deception and malice, then you would be from those that love us^{asws}, or else you should know that you, with your words, are a liar in it. You would be afflicted with paralysis with would not separate from you until the death, or leprosy which would happen to be an expiation for this lie (false claim) of yours'.

وَ قَالَ الْبَاقِرُ ع لِرَجُلٍ فَخَرَّ عَلَى آخَرَ [قَالَ]: أ تَفَاحِرِي وَ أَنَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ الطَّيِّبِينَ! فَقَالَ لَهُ الْبَاقِرُ ع: مَا فَخَرْتَ عَلَيْهِ وَ
رَبِّ الْكَعْبَةِ، وَ عُيِّنَ مِنْكَ عَلَى الْكُذْبِ يَا عَبْدَ اللَّهِ، أ مَا لَكَ مَعَكَ تُنْفِئُهُ عَلَى نَفْسِكَ أَحَبُّ إِلَيْكَ - أَمْ تُنْفِئُهُ عَلَى إِخْوَانِكَ
الْمُؤْمِنِينَ قَالَ: بَلْ أَنْفِئُهُ عَلَى نَفْسِي.

And Al-Baqir^{asws} said to a man who prided himself upon another by saying, 'Are you priding upon me and I am from the Shias of the Progeny^{asws} of Muhammad^{saww}, the

³⁹ تأويل الآيات 2: 496 / 9.

⁴⁰ تأويل الآيات 2: 497 / 10.

goodly?’ So Al-Baqir^{asws} said to him: ‘Do not pride upon him, by the Lord^{azwj} of the Kabah, and be deceived upon the lie, O servant of Allah^{azwj}! Is the wealth with you which you spend upon yourself more beloved to you or your spending upon your Momineen brothers?’ He said, ‘But, (the wealth) I spend upon myself’.

قَالَ: فَلَسْتُ مِنْ شِيعَتِنَا، فَإِنَّا نَحْنُ مَا نُنْفِقُ عَلَى الْمُتَّحِلِينَ مِنْ إِخْوَانِنَا - أَحَبُّ إِلَيْنَا [مِنْ أَنْ نُنْفِقَ عَلَى أَنْفُسِنَا] وَ لَكِنْ قُلْنَا: أَنَا مِنْ مُحِبِّكُمْ - وَ مِنَ الرَّاجِينَ لِلنَّجَاةِ بِمَحَبَّتِكُمْ..

He^{asws} said: ‘So you aren’t from our^{asws} Shias, for we^{asws}, what we^{asws} spend upon the imposters from our^{asws} brethren is more beloved to us^{asws} than if we^{asws} were to spend it upon ourselves^{asws}. But, say, ‘I am from those who love you^{asws}, and from those who are hoping for the salvation by having your^{asws} love’.

إِنَّ شِيعَتَنَا مَنْ شِيعَنَا، وَ اتَّبَعَ آثَارَنَا، وَ اقْتَدَى بِأَعْمَالِنَا.

(And he^{asws} said): ‘Our^{asws} Shias are the ones who adhere with us^{asws}, and follow our^{asws} Ahadeeth, and follow our^{asws} deeds as a model’.⁴¹

Congratulations for being named as a Shia

علي بن إبراهيم، قال: حدثني أبو العباس، قال: حدثنا محمد بن أحمد، عن محمد بن عيسى، عن النضر بن سويد، عن سماعة، عن أبي بصير، عن أبي جعفر (عليه السلام) أنه قال: «ليهنثكم الاسم». قلت: و ما هو، جعلت فداك؟ قال: «الشيعه».

Ali Bin Ibrahim said, ‘Abu Al-Abbasi narrated to me, from Muhammad Bin Ahmad Bin Isa, from Al-nazar Bin Suweyd, from Sama’at, from Abu Baseer,

‘Abu Ja’far^{asws} having said: ‘Congratulation for the name!’ I said, ‘May I be sacrificed for you^{asws}, and what (name) is it?’ He^{asws}: ‘The Shia’.

قيل: إن الناس يعيروننا بذلك! قال: «أما تسمع قول الله: وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ، وَ قَوْلِهِ: فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فليهنثكم الاسم».

It was said, ‘The people are recognising us by that!’ He^{asws} said: ‘Have you not heard the Words of Allah^{azwj}: **And indeed from his Shias, was Ibrahim [37:83].** And His^{azwj} Words: **The one who was from his Shias cried out for his help against the one who was his enemy [28:15],** so congratulations for the name’.⁴²

⁴¹ Tafseer Imam Hassan Al Askari^{asws} – S 155 & 156 & 149

⁴² تفسير القمي 2: 223

The unblemished heart

الطبرسي: عن أبي عبد الله (عليه السلام): «بقلب سليم من كل ما سوى الله تعالى، لم يتعلق بشيء غيره».

Al-Tabarsy,

'Abu Abdullah^{asws} having said: '***an unblemished heart [37:84]***, is one which is (unblemished) from everything except for Allah^{azwj} the Exalted not attached with anything apart from Him^{azwj}.⁴³

وَ بِحَدِّ إِسْنَادٍ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شَرِكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرُّهْدَ فِي الدُّنْيَا لِيَتَفَرَّغَ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

'He^{asws} said: 'The unblemished heart is that which is attached to its Lord^{azwj}, and there is no one in it besides Him^{azwj}; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter'.⁴⁴

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

Al-Tabarsy said, 'It has been reported from Al-Sadiq^{asws} having said: 'It is (about that) heart which is unblemished from love of the world'.⁴⁵

فِي مِصْبَاحِ الشَّرِيعَةِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ صَاحِبُ النَّيَّةِ الصَّادِقَةِ صَاحِبُ الْقَلْبِ السَّلِيمِ، لِأَنَّ سَلَامَةَ الْقَلْبِ مِنْ هَوَاجِسِ الْمَذْكُورَاتِ مُخْلِصُ النَّيَّةِ لِلَّهِ فِي الْأُمُورِ كُلِّهَا.

In (the book) Misbah Al Shari'a –

'Al-Sadiq^{asws} said: 'The owner of the truthful intention is the owner of the unblemished heart, because the safety of the heart is from the concerns mentioned. You should be of sincere intention for Allah^{azwj} in the matters, all of them!'.⁴⁶

The purpose of the Creation of Hell

ولقول النبي صلى الله عليه وآله: لو اجتمع الخلق على حب علي لم يخلق الله لنا فافهم ذلك.

And the words of the Prophet^{saww}: 'If the creatures had gathered upon loving Ali^{asws}, Allah^{azwj} would not have Created the Fire, so understand that!'.⁴⁷

⁴³ مجمع البيان 8: 701.

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5 (Extract)

⁴⁵ مجمع البيان 7: 305.

⁴⁶ H 51 (Extract) – تفسير الصافي، ج 4، ص: 41

⁴⁷ Taweel Al Ayaat Al Zaahira – H 11