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CHAPTER 39**AL-ZUMAR****(75 VERSES)****VERSES 1 - 44**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن هارون بن خارجه، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الزمر استخفأ من لسانه، أعطاه الله شرف الدنيا والآخرة، وأعزه بلا مال ولا عشيرة حتى يهابه من يراه، وحرم جسده على النار، وبنى له في الجنة ألف مدينة، في كل مدينة ألف قصر، في كل قصر مائة حوراء،

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

‘Abu Abdullah^{asws} having said: ‘The one who recites Surah Al-Zumar (Chapter 39) would be light of his tongue. Allah^{azwj} would Give him nobility in the world as well as in the Hereafter, and have him honoured (even if he is) without wealth and without family to the extent that he would be held in awe by anyone who looks at him, and Prohibit his body upon the Fire, and Build for him a thousand cities in the Paradise. In every city would be a thousand castles; in every castle would be one hundred Houries.

و له مع هذا عينان تجريان، و عينان نضاختان و جنتان مدهامتان، و حور مقصورات في الخيام، و ذواتا أفنان، و من كل فاكهة زوجان».

Along with this, there would be for him, two flowing springs, and two springs gushing forth, and two plush Gardens, and Houries confined to the pavilions, and pearl branches, and every pair of fruit”.¹

و من (خواص القرآن)، روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة لم يبق نبي ولا صديق إلا صلوا و استغفروا له،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Surah Al-Zumar), there will not remain any Prophet^{as}, nor a Truthful^{as}, except that he^{as} would send greetings upon him and seek Forgiveness for him.

¹ ثواب الأعمال: 112.

و من كتبها و علقها عليه، أو تركها في فراشه، كل من دخل عليه أو خرج، أتى عليه بخير و شكره، و لا يزالون على شكره مقيمين أبدا تعطفوا من الله عز و جل».

And one who writes it and attaches it (as an amulet) to himself, or leaves it in his bed, everyone who comes to him or goes out from him would praise him with goodness and appreciation, and would not cease to appreciate, remaining upon it forever in sympathy, from Allah^{azwj} Mighty and Majestic'.²

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

In Majma Al-Bayan – Ubayy Bin Ka'ab,

The Prophet^{saww} has said: 'The one who recites Surah Al-Zumar, Allah^{azwj} would not Cut-off his hopes, and Give him the Rewards of the Fearful who fear Allah^{azwj} the Exalted'.³

VERSES 1 - 3

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {1}

A Revelation of the Book from Allah, the Mighty, the Wise [39:1]

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {2}

Indeed, We Revealed to you the Book with the Truth, therefore worship Allah, being sincere to Him in the Religion [39:2]

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ
إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ {3}

Indeed! The sincere Religion is for the Sake of Allah, and those who are taking guardians from besides Allah (say), 'We do not worship them except they draw us closer to Allah'. Surely, Allah will Decide between them regarding what they were differing in. Surely, Allah does not Guide one who is an ungrateful liar [39:3]

² (خواص القرآن)

³ Tafseer Noor Al Saqalayn – CH 39 H 2

الحميري: عن هارون بن مسلم، عن مسعدة بن زياد، قال: وحدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه وآله) قال: «إن الله تبارك و تعالی يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى.

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

'Ja'far^{asws} narrated to me from his^{asws} father^{asws}, from Rasool-Allah^{saww} having said: 'Allah^{azwj} Blessed and Exalted will Bring on the Day of Judgement, everything which was worshipped apart from Him^{azwj} – from the sun, or moon, or other than that. Then He^{azwj} will Ask every human being about what he used to worship. So everyone who worshipped other than Him^{azwj} would be saying, 'Our Lord^{azwj}! We worshipped these in order to be brought closer to You^{azwj}'.

قال: فيقول الله تبارك و تعالی للملائكة: ادعوهم و ما كانوا يعبدون إلى النار، ما خلا من استثنيت، فإن أولئك عنها مبعدون».

He^{asws} said: 'Then Allah^{azwj} Blessed and Exalted would be Saying to the Angels: "Call them and whatever they used to worship, to the Fire, except ones exempted, for they were remote from it (worshiping other than Allah^{azwj})',⁴

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ ثُمَّ أَقْبَلَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى مُشْرِكِي الْعَرَبِ فَقَالَ: وَ أَنْتُمْ فَلِمَ عَبَدْتُمُ الْأَصْنَامَ مِنْ دُونِ اللَّهِ؟ فَقَالُوا: نَتَقَرَّبُ بِذَلِكَ إِلَى اللَّهِ تَعَالَى

In the book Al Ihtijaj of Al Tabarsy –

'From the Prophet^{saww}, there is a lengthy Hadeeth and in it – 'Then he^{saww} turned towards the Arab Polytheists, and he^{saww} said: 'And you! Why are you worshipping the idols, from besides Allah^{azwj}?' They said, 'We draw closer by that to Allah^{azwj} the Exalted'.

فَقَالَ: أَوْ هِيَ سَامِعَةٌ مُطِيعَةٌ لِرَبِّهَا غَابِدَةٌ لَهُ حَتَّى تَتَقَرَّبُوا بِتَعْظِيمِهَا إِلَى اللَّهِ؟ قَالُوا: لَا،

So he^{saww} said: 'And are these hearing, obedient to their Lord^{azwj}, worshipping to Him^{azwj} until these would draw you closer to Allah^{azwj} due to their reverence?' They said, 'No'.⁵

VERSE 4

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ
 {4}

⁴ قرب الإسناد: 41

⁵ H 3 – تفسير نور الثقلين، ج4، ص: 476

If Allah Intended to take a son for Himself, He would have Chosen from what He has Created whoever He so Desires. Glory be to Him! He is Allah, the One, the Subduer [39:4]

فِي كِتَابِ الْحِصَالِ إِنَّ أَعْرَابِيًّا قَامَ يَوْمَ الْجَمَلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَتَقُولُ: إِنَّ اللَّهَ وَاحِدٌ

In the book Al-Khisal –

‘A Bedouin stood up on the day of the (battle of the) camel, to Amir Al-Momineen^{asws}, and he said, ‘O Amir Al-Momineen^{asws}! Are you saying that Allah^{azwj} is One?’

فَحَمَلَ النَّاسُ عَلَيْهِ وَ قَالُوا: يَا أَعْرَابِيُّ أَمَا تَرَى مَا فِيهِ أَمِيرُ الْمُؤْمِنِينَ مِنْ تَقَسُّمِ الْقَلْبِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: دَعُوهُ فَإِنَّ الَّذِي يُرِيدُهُ الْأَعْرَابِيُّ هُوَ الَّذِي تُرِيدُهُ مِنَ الْقَوْمِ،

So, the people leapt upon him and they said, ‘O bedouin! Do you not see what Amir Al-Momineen^{asws} is (pre-occupied) in from the divisions of the hearts (of the fighters)?’ Amir Al-Momineen^{asws} said: ‘Leave him, for that which the Bedouin wants, it is that which we want from the people’.

ثُمَّ قَالَ: يَا أَعْرَابِيُّ إِنَّ الْقَوْلَ فِي أَنَّ اللَّهَ وَاحِدٌ عَلَى أَرْبَعَةِ أَقْسَامٍ، فَوَجْهَانِ مِنْهَا لَا يَجُوزَانِ عَلَى اللَّهِ تَعَالَى وَ وَجْهَانِ يَنْبَغَانِ فِيهِ

Then he^{asws} said: ‘O Bedouin! Surely the word regarding that Allah^{azwj} is One, is based upon four types, and two aspects from it are not allowed (to be said) upon Allah^{azwj} the Exalted, and two aspects are proven regarding it.

فَأَمَّا اللَّذَانِ لَا يَجُوزَانِ عَلَيْهِ فَقَوْلُ الْقَائِلِ وَاحِدٌ يَقْصِدُ بِهِ بَابَ الْأَعْدَادِ فَهَذَا مَا لَا يَجُوزُ لِأَنَّ مَا لَا تَأْتِي لَهُ لَا يَدْخُلُ فِي بَابِ الْأَعْدَادِ أَلَا تَرَى أَنَّهُ كَفَرَ مَنْ قَالَ ثَالِثٌ ثَلَاثَةٌ،

So, as for those two which are not allowed (to be spoke) upon Him^{azwj}, are the words of the speaker, ‘One’, meaning by it the subject of the numbers. Thus, this is not allowed because there is no second for Him^{azwj}. Do not enter into the doorway of the numbers! Do you not see that he commits Kufr, the one who says, ‘He^{azwj} is the third of the three’?

وَ قَوْلُ الْقَائِلِ هُوَ وَاحِدٌ مِنَ النَّاسِ يُرِيدُ بِهِ النَّوْعَ مِنَ الْجِنْسِ فَهَذَا مَا لَا يَجُوزُ لِأَنَّهُ تَشْبِيهُ وَ جَلَّ رُتْبَانَا عَنْ ذَلِكَ،

And the words of the speaker, ‘He^{azwj} is one from the people’, intending by it the type from the genus. Thus this is what is not allowed because it resembles Him^{azwj} (with someone else), and our Lord^{azwj} is more Majestic than that.

وَ أَمَّا الْوَجْهَانِ اللَّذَانِ يَنْبَغَانِ فِيهِ فَقَوْلُ الْقَائِلِ: هُوَ وَاحِدٌ لَيْسَ لَهُ فِي الْأَشْيَاءِ شَبِيهُ كَذَلِكَ رُتْبَانَا،

And as for the two aspects, those which are proven regarding Him^{azwj}, so it is the words of the speaker, ‘He^{azwj} is One. There isn’t anything resembling Him^{azwj} from the things. Like that is our Lord^{azwj}’.

وَ قَوْلُ الْقَائِلِ: إِنَّهُ عَزَّ وَ جَلَّ أَحَدِي الْمَعْنَى، يَعْنِي بِهِ أَنَّهُ لَا يَنْقَسِمُ فِي وُجُودٍ وَ لَا عَقْلٍ وَ لَا وَهْمٍ كَذَلِكَ رُبَّمَا عَزَّ وَ جَلَّ.

And the words of the speaker, 'He^{azwj} the Mighty and Majestic is One in the Meaning – meaning by it that He^{azwj} can neither be divided in existence, not intellect, nor imagination. Like that is our Lord^{azwj} Mighty and Majestic".⁶

VERSE 5

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ {5}

He Created the skies and the earth by the Truth. He Wraps the night upon the day, and Wraps the day upon the night, and He subjugated the sun and the moon, each flowing to a specified term. Indeed! He is the Mighty, the Forgiver [39:5]

و رواه الشيخ الفاضل المتكلم الفقيه العالم الزاهد الورع أبو علي محمد بن أحمد بن علي الفتال - المعروف بابن الفارسي - و هو من أجلاء قدماء الإمامية من علمائها و متكلميها،

And it is reported by Al-Sheykh, the meritorious, the theologian, the jurist, the scholar, the ascetic, the pious Abu Ali Muhammad Bin Ahmad Bin Ali Al Fatal – well known as Ibn Al-Farsi – and he is from the majestic of the ancient Imamites from its scholars and its theologians.

روى في كتابه المعروف ب (روضة الواعظين) عن أبي جعفر الباقر (عليه السلام)، قال: له الملك و له الحمد، بيده الخير، و هو على كل شيء قدير، يولج الليل في النهار، و يولج النهار في الليل، لا إله إلا هو العزيز الغفار، مستجيب الدعاء، جزيل العطاء، محصي الأنفاس، رب الجنة و الناس،

He reports in his famous book Rowzat Al-Waizeen, from Abu Ja'far Al-Baqir^{asws} having said: 'For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. In His^{azwj} Possession is the good, and He^{azwj} is Able upon all things. He^{azwj} Merges the night into the day, and He^{azwj} Merges the day into the night. There is no god except Him^{azwj}, the Mighty, the Forgiver, Answerer of the supplication, Ample of the Giving, Counter of the breaths, Lord^{azwj} of the Paradise and the people'.⁷

⁶ H 5 – تفسير نور الثقلين، ج4، ص: 476

⁷ (Extract) روضة الواعظين: 89.

VERSE 6

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ فَآلَيْ تُصْرَفُونَ {6}

He Created you from a single soul, then Made its pair from it, and Sent down for you eight pairs of the cattle. He Created you in the bellies of your mothers a creation from after a creation in triple darkness. That is Allah, your Lord! For Him is the kingdom. There is no god except Him, so why are you turning away? [39:6]

The eight pairs

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي
الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَتْ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ
يُرَبِّيهَا النَّاسُ وَ الزَّوْجِ الْآخَرَ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أُحِلَّ لَهُمْ صَيْدُهَا

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

Abu Abdullah^{asws} has said: 'Noah^{as} carried eighty pairs in the ship. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted.

وَ مِنَ الْمَعْرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهَا النَّاسُ وَ الزَّوْجِ الْآخَرَ الطَّيِّبِ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَحَائِطِ وَ الْعِرَابُ

And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels).

وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجِ الْآخَرَ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ عَرَقَتِ الْأَرْضُ.

And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.⁸

⁸ Al Kafi – H 14875

Explanation of 'Sent down'

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

Al-Tabarsy, in Al-Ihtijaj,

From Amir-Al-Momineen^{asws}, from the explanation being other than its Revelation, said: **and Sent down for you eight pairs of the cattle**, and Said: **and We Sent down the iron, wherein is severe violence [57:25]**, so the 'Sending down', is its creation'.⁹

Triple darkness

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

Al-Tabarsy,

'Abu Ja'far^{asws} (Regarding: **in triple darkness [39:6]**), said: 'Darkness of the abdomen, and darkness of the womb, and darkness of the placenta'.¹⁰

Wergild of foetus

في تهذيب الاحكام محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن العباس بن موسى الوراق عن يونس بن عبد الرحمان عن أبي جرير القمي قال: سألت العبد الصالح عليه السلام عن النطفة ما فيها من الدية وما في العلقة وما في المضغة المخلقة وما يقر في الارحام؟

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

'I asked Al-Abd Al-Salih^{asws} (7th. Imam^{asws}) about the sperm, what is the wergild regarding it, and what is it with regards to the clot, and what is it with regards to the embryo formed and what occurs in the wombs?'

قال: انه يخلق في بطن أمه خلقة من بعد خلق، يكون نطفة أربعين يوماً ثم يكون علقة أربعين يوماً، ثم مضغة أربعين يوماً ففي النطفة أربعون ديناراً، وفي العلقة ستون ديناراً، وفي المضغة ثمانون ديناراً، فإذا اكتسى العظام لحماً ففيه مائة دينار،

⁹.250. الاحتجاج:

¹⁰.766. مجمع البيان 8:

He^{asws} said: '**He Created you in the bellies of your mothers a creation from after a creation [39:6]**. It is a sperm for forty days, then becomes a clot for forty days, then embryo for forty days. So with regards to the sperm it is forty Dinars, and regarding the clot it is sixty Dinars, and regarding the embryo it is eighty Dinars, and when the bones attain flesh so it is one hundred Dinars.

قال الله عزوجل: (ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين) فان كان ذكرا ففيه الدية وان كانت انثى ففيها الدية.

Allah^{azwj} Mighty and Majestic Says: **then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14]**. So if it was a male there is the wergild with regards to it, and if it was a female, there is wergild with regards to it'.¹¹

Please refer to Hadeeth under Chapter 23 V 14 for detail.

VERSE 7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ {7}

If you ungrateful, then Allah is needless from you all, and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you. And a bearer of burden will not bear the burden of another, then to your Lord would be your return, and He will Inform you with what you had been doing. He is Knowing with the contents of the chests [39:7]

أحمد بن محمد بن خالد البرقي: عن بعض أصحابنا، رفعه، في قول الله تبارك و تعالى و لا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ و إِنَّ تَشْكُرُوا يَرْضَهُ لَكُمْ، فقال: «الكفر هاهنا الخلاف، و الشكر: الولاية و المعرفة».

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

(It has been narrated) regarding the Words of Allah^{azwj} Blessed and Exalted: **and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you [39:7]**, so he^{asws} said: 'The 'Kufr' over here is the opposition, and the 'gratefulness' is the Wilayah and the recognition (المعرفة)'.¹²

¹¹ Tafseer Noor Al Saqalayn – CH 39 H 8

¹² المحاسن: 65 /149

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

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

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

فقلت: و قول الله عز و حل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا مَعْنَاهُ؟

So I said, 'And the Words of Allah^{azwj} Mighty and Majestic: **And a bearer of burden will not bear the burden of another [6:163]**, what does then it mean?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القتال، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

He^{asws} said: 'Allah^{azwj} is True in all of His^{azwj} Words, but the descendants of the killers of Al-Husayn^{asws} would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah^{azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{asws} would kill them when he^{asws} rises, due to them being pleased with the actions of their forefathers'.

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

I asked him^{asws}, 'With what thing will Al-Qaim^{asws} from you, begin with?' He^{asws} said: 'He^{asws} will begin with the clan of Shayba, and he^{asws} will cut off their hands, because they are thieves in the House of Allah^{azwj} Mighty and Majestic'.¹³

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن أحمد بن هشام المكتب و عبد الله بن محمد الصائغ و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفساً إلا وسعها، و لا يكلفها فوق طاقتها، و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، و الله خالق كل شيء، و لا نقول بالجبر و لا بالتفويض،

عيون أخبار الرضا (عليه السلام) 1: 5 / 273 13

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

From Ja'far^{asws} Bin Muhammad^{asws} who said regarding what was described to him^{asws} from the Laws of the Religion: 'Allah^{azwj} does not Burden a soul except to its capacity, and does not Burden it above its strength. And the actions of the servant are a creation Created in accordance to a measurement and not configured, and Allah^{azwj} is the Creator of everything. And we^{asws} are neither saying with the compulsion, nor with the delegation.

و لا يأخذ الله عز و جل البريء بالسقيم، و لا يعذب الله عز و جل الأبناء بذنوب الآباء فإنه قال في محكم كتابه: و لا تَزُرُ وَاِزْرَةً وُزِرَ أُخْرَى و قال عز و جل: وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى.

And Allah^{azwj} Mighty and Majestic does not Take the Created being with the sickness, nor does Allah^{azwj} Mighty and Majestic Punish the sons for the sins of the father, for He^{azwj} Said in the Decisive (Verses) of His^{azwj} Book: **And a bearer of burden will not bear the burden of another [39:7]**, and Allah^{azwj} Mighty and Majestic Said: **And there wouldn't be for the human being except what he strives for [53:39]**.

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

And for Allah^{azwj} is the Might and the Majesty that He^{azwj} would Excuse and Give preference, and it is not for the Exalted that He^{azwj} would be unjust. And Allah^{azwj} the Exalted has not Necessitated obedience of the servants, the ones whom He^{azwj} Knows that they would be erring and going astray, nor did He^{azwj} Choose them for His^{azwj} Message, nor Chose one from His^{azwj} servants whom He^{azwj} Knew that he would be denying it and worship the Satan apart from Him^{azwj}, nor did He^{azwj} Take anyone over the servants of His^{azwj} except if he^{asws} was Infallible (معصوماً).¹⁴

VERSES 8 & 9

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ {8}

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And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, and makes rivals to Allah in order to stray (others) from His Way. Say: 'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّاباطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَصِيلِ إِنَّهُ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَهُ سَاحِرًا فَكَانَ إِذَا مَسَّهُ الضَّرُّ يَعْجِي السُّقْمَ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ يَعْنِي تَائِبًا إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا يَقُولُ

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

I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8]**, he^{asws} said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah^{saww} as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord^{azwj} penitently, meaning repenting to Him^{azwj}, from what he used to say with regards to the Rasool Allah^{saww}.

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ يَعْجِي الْعَافِيَةَ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ يَعْجِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ سَاحِرٌ

Then when He Bestows a Favour from Him - meaning the restoration of health, he forgets whatever he had been supplicating from before - meaning his asking for Forgiveness to Allah^{azwj} from what he used to say regarding the Rasool Allah^{saww} that he^{saww} was a sorcerer.

وَ لِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَتَّعْتُ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ يَعْجِي إِمْرَتِكَ عَلَى النَّاسِ بَعْضِهِمْ حَقٌّ مِنْ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ رَسُولِهِ (صلى الله عليه وآله)

And for that are the Words of Allah^{azwj} Mighty and Majestic: **'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]**, meaning your influence which you have over the people with any right from Allah^{azwj} Mighty and Majestic or from His^{azwj} Rasool^{saww}.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيِّ (عليه السلام) يُخْبِرُ بِحَالِهِ وَفَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى فَقَالَ أَمَّنْ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْدُرُ الْأَجْرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الَّذِينَ لَا يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّهُ سَاحِرٌ كَذَّابٌ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا تَأْوِيلُهُ يَا عَمَّارُ .

He (the narrator) said: 'Then Abu Abdullah^{asws} said: 'Then Allah^{azwj} Mighty and Majestic Spoke Sympathetically with regards to Ali^{asws} Informing him^{asws} of his^{asws} situation, and his^{asws} merits in the Presence of Allah^{azwj} Blessed and Exalted, so He^{azwj} Said: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know - that Muhammad is the Rasool Allah^{saww}, and (are saying) that Muhammad^{saww} is a lying sorcerer, But rather, the ones of the understanding will heed [39:9].** Then Abu Abdullah^{asws} said: 'This is its explanation, O Ammar'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّمَا نَحْنُ الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ عَدُوْنَا وَ شَيْعَتُنَا أُولُو الْأَلْبَابِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdul Momin Bin Al Qasim Al Ansary, from Sa'ad, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].** Abu Ja'far^{asws} said: 'But rather we^{asws} are those who know, and those who do not know are our^{asws} enemies, and our Shias are the ones of understanding.¹⁶

وعنه: عن ابن فضال، عن علي بن عقبة بن خالد، قال: دخلت أنا و معلى بن خنيس على أبي عبد الله (عليه السلام)، و ليس هو في مجلسه، فخرج علينا من جانب البيت من عند نسائه و ليس عليه جلباب، فلما نظر إلينا رحب، فقال: «مرحبا بكما و أهلا»، ثم جلس، و قال: «أنتم أولو الألباب في كتاب الله، قال الله تبارك و تعالى: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ».

From him, from Ibn Fazal, from Ali Bin Aqaba Bin Khalid who said,

'I and Moala Bin Khunays came to Abu Abdullah^{asws}, and he^{asws} wasn't in his^{asws} seating place. Then he^{asws} came out to us from the side of his^{asws} women's quarters, and there wasn't a cloak upon him^{asws}. So when he^{asws} looked towards us, he^{asws} received us saying: 'Welcome to you both and hello!' Then he^{asws} sat down and said: 'You (Shias) are the ones of understanding (Mentioned) in the Book of Allah^{azwj}. Allah^{azwj} Blessed and Exalted Said: **But rather, the ones of the understanding will heed [39:9]**'.¹⁷

¹⁵ Al Kafi – H 14694

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 21 H 1

¹⁷ المحاسن: 135 /169

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

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

‘Abu Al-Hassan^{asws} Musa^{asws} Bin Ja’far^{asws} said to me: ‘Al-Hassan^{asws} Bin Ali^{asws} said: ‘When you seek a need, so seek it from its rightful ones’. It was said, ‘O son^{asws} of Rasool-Allah^{saww}! Who are its rightful ones^{asws}?’ He^{asws} said: ‘The ones^{asws} whose story Allah^{azwj} has Related in His^{azwj} Book, and Mentioned them, so He^{azwj} said: **But rather, the ones of the understanding will heed [39:9].** They are the ones^{asws} using their intellects’.¹⁸

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

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

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

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

And what the Prophet^{saww} held within himself^{saww} was better than the ijtiḥad of the mujtahids, and the worshipper does not fulfil the obligations of Allah^{azwj} until he is of sound mind. And all of the worshippers do not reach the preference of the intellectual with regards to their worship. And the intellectuals, they are the ones of understanding for whom Allah^{azwj} the Exalted Says: **But rather, the ones of the understanding will heed [39:9].**¹⁹

ابن شهر آشوب: عن النيسابوري في (روضة الواعظين)، أنه قال عروة بن الزبير: سمع بعض التابعين أنس بن مالك يقول: نزلت في علي (عليه السلام): أَمْرٌ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِداً وَ قَائِماً آيَةً، قال الرجل: فأتييت عليا (عليه السلام) وقت المغرب فوجدته يصلي و يقرأ القرآن إلى أن طلع الفجر، ثم جدد وضوءه، و خرج إلى المسجد، و صلى بالناس صلاة الفجر،

¹⁸ Tafseer Noor Al Saqalayn – CH 39 H 19

¹⁹ الكافي 1: 10 / 11.

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

'It was Revealed regarding Ali^{asws}: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing [39:9]** – the Verse. The man said, 'I went over to Ali^{asws} at the time of Al-Maghrib, so I found him^{asws} praying Salat and reciting the Quran up to the break of dawn. Then he^{asws} renewed his^{asws} wudu, and went to the Masjid, and prayed the Fajr Salat with the people.

ثم قعد في التعقيب إلى أن طلعت الشمس، ثم قصده الناس، فجعل يقضي بينهم إلى أن قام إلى صلاة الظهر، فجدد الوضوء، ثم صلى بأصحابه الظهر، ثم قعد في التعقيب إلى أن صلى بهم العصر، ثم كان يحكم بين الناس و يفتيهم إلى أن غابت الشمس.

Then he^{asws} sat regarding the advice up to the rising of the sun. Then the people went to him^{asws}, so he^{asws} judged between them until the established of Al-Zohr Salat. So he^{asws} renewed the ablution, then prayed Al-Zohr Salat with the people. Then he^{asws} sat regarding the advice until he^{asws} prayed Al-Asr Salat with them. Then he^{asws} judged between the people, and issued Verdicts for them until the sun set'.²⁰

وَ اتَّصَلَ بِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَ أَنَّ رَجُلًا مِنْ فُقَهَاءِ شَيْعَتِهِ كَلَّمَ بَعْضَ النُّصَابِ فَأَفْحَمَهُ بِحُجَّتِهِ حَتَّى أَبَانَ عَنْهُ فَضِيحَتِهِ،

In Tafseer Imam Hassan Al-Askari^{asws} – 'And news was received by Abu Al-Hassan^{asws} Bin Muhammad Al-Askari^{asws} that a man from the understanding ones of his^{asws} Shias spoke with one of the *Nasibis* (hostile ones), so he confounded him with his arguments until he exposed his shame.

فَدَخَلَ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ عَ وَ فِي صَدْرِهِ بَجْلِسِهِ دَسْتُ عَظِيمٌ مَنْصُوبٌ، وَ هُوَ قَاعِدٌ خَارِجَ الدَّسْتِ، وَ بِحَضْرَتِهِ خَلْقٌ [كَثِيرٌ] مِنَ الْعُلَوِيِّينَ وَ بَنِي هَاشِمٍ، فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ فِي ذَلِكَ الدَّسْتِ، وَ أَقْبَلَ عَلَيْهِ

So he came over to Ali^{asws} Bin Muhammad^{asws} and in the front of his^{asws} gathering a large stage had been established, and he was seated outside the stage, and in his presence were a lot of people from the Alawites and the Clan of Hashim^{asws}. So he^{asws} did not cease to raise him until he^{asws} had him seated in that stage, and faced towards him^{asws}.

فَاشْتَدَّ ذَلِكَ عَلَى أَوْلِيَاكَ الْأَشْرَافِ: فَأَمَّا الْعُلَوِيَّةُ فَأَجْلَسُوهُ عَنِ الْعِتَابِ، وَ أَمَّا الْهَاشِمِيُّونَ فَقَالَ لَهُ شَيْخُهُمْ: يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا تُؤَثِّرُ عَامِيًّا عَلَى سَادَاتِ بَنِي هَاشِمٍ مِنَ الطَّالِبِيِّينَ وَ الْعَبَّاسِيِّينَ

So that was grievous upon those noblemen, and as for the Alawites, they considered it as a reproach, and as for the Hashimites, so their Sheikh said, 'O son^{asws} of Rasool-Allah^{saww}! Is this how you are preferring the general people over the chiefs (Sadaat) of the Clan of Hashim^{asws}, from the students and the Abbasides?'

²⁰ مناقب ابن شهر آشوب 2: 124

فَقَالَ ع: إِيَّاكُمْ- وَ أَنْ تَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: أَمْ تَرَى إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَكْمًا قَالُوا: بَلَى.

So he^{asws} said: 'Beware of becoming from those Allah^{azwj} Said regarding them: **Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they are exposed [3:23].** Would you be pleased with the Book of Allah^{azwj} Mighty and Majestic as a Judge?' They said, 'Yes'.

قَالَ: أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا- إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا فَيَفْسَحَ اللَّهُ لَكُمْ- وَ إِذَا قِيلَ انشُرُوا فَانشُرُوا- يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ، فَلَمْ يَرْضَ لِلْعَالِمِ الْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى الْمُؤْمِنِ غَيْرِ الْعَالِمِ، كَمَا لَمْ يَرْضَ لِلْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى مَنْ لَيْسَ بِمُؤْمِنٍ،

He^{asws} said: 'Isn't Allah^{azwj} the Exalted Saying: **O you who believe! When it is said to you, 'Make room in (your) assemblies', then make ample room, Allah will Give you ample, and when it is said: 'Rise up', then rise up, Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; [58:11]?** So He^{azwj} is not Please for the Momin scholar until he is raised to be above the Momin not a scholar, just as He^{azwj} is not Please for the Momin until he is raised over the one who is not a *Momin*.

أَخْبَرُونِي عَنْهُ أَمْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا شَرَفَ النَّسَبِ دَرَجَاتٍ أَمْ وَ لَيْسَ قَالَ اللَّهُ: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ كَيْفَ تُنْكِرُونَ رَفْعِي لِهَذَا لَمَّا رَفَعَهُ اللَّهُ إِنَّ كَسْرَ هَذَا لِفُلَانٍ النَّاصِبِ بِحُجَجِ اللَّهِ الَّتِي عَلَّمَهُ إِيَّاهَا- لِأَفْضَلُ لَهُ مِنْ كُلِّ شَرَفٍ فِي النَّسَبِ.

Inform me^{asws} about it. Did He^{azwj} Say Allah^{azwj} would be Raising those given the knowledge to (lofty) levels), or did He^{azwj} Say Allah^{azwj} would Raise those given the nobility of the lineage to (lofty) levels? Or, didn't Allah (s.w.t) Say: **Say: 'Are they equal, those who do not know and those do know?' [39:9].** So, how can you be denying the raising of this (person) to what Allah^{azwj} Raised him, when he broke so and so the Nasibi by the arguments of Allah^{azwj} which he had learnt these – it is more superior for him than all the nobilities regarding the lineage'.

فَقَالَ الْعَبَّاسِيُّ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ شَرَّفْتَ عَلَيْنَا مَنْ هُوَ دُو نَسَبٍ يَفْضُرُ بِنَا، وَ مَنْ لَيْسَ لَهُ نَسَبٌ كَنَسَبِنَا، وَ مَا زَالَ مُنْذُ أَوَّلِ الْإِسْلَامِ يُفَدَّمُ الْأَفْضَلُ فِي الشَّرَفِ عَلَى مَنْ دُونَهُ.

So the Abbasside said, 'O son^{asws} of Rasool-Allah^{saww}! You have ennobled over us, one who is with a lineage deficient from ours, and the one who hasn't a lineage like our lineage, and it has not cease to be so since the beginning of Al Islam, the precedence of the merits regarding the nobility over the ones below it'.

فَقَالَ ع: سُبْحَانَ اللَّهِ- أَلَيْسَ الْعَبَّاسُ بَايَعَ لِأَبِي بَكْرٍ وَ هُوَ تَيْمِيٌّ وَ الْعَبَّاسُ هَاشِمِيٌّ أَمْ وَ لَيْسَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ كَانَ يَخْدُمُ عُمَرَ بْنَ الْخَطَّابِ، وَ هُوَ هَاشِمِيٌّ وَ أَبُو الْخَلْفَاءِ وَ عُمَرُ عَدَوِيٌّ وَ مَا بَالُ عُمَرَ أَدْخَلَ الْبُعْدَاءَ مِنْ قُرَيْشٍ فِي الشُّورَى- وَ لَمْ يُدْجِلِ الْعَبَّاسَ

So he^{asws} said: 'Glory be to Allah^{azwj}! Didn't Al-Abbas pledge allegiance to Abu Bakr and he was a Tameemi (from the clan of Tameem), and Al-Abbas was a Hashemite? And wasn't it so that Abdullah Bin Al-Abbas was a servant of Umar Bin Al-Khattab, and he (Abdullah) was a Hashemite and a father of the caliphs, and Umar was a Adawite (clan of Adayy)? And what was the matter Umar included the remote ones from the Quraysh in the consultation but did not include Al-Abbas?

فَإِنْ كَانَ رَفَعْنَا لِمَنْ لَيْسَ بِهَاشِمِيٍّ عَلَى هَاشِمِيٍّ مُنْكَرًا - فَأَنْكِرُوا عَلَى الْعَبَّاسِ بِيَعْتَهُ لِأَبِي بَكْرٍ وَ عَلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ خِدْمَتَهُ لِعُمَرَ بَعْدَ بِيَعْتِهِ لَهُ، فَإِنْ كَانَ ذَلِكَ جَائِزًا فَهَذَا جَائِزٌ فَكَأَنَّمَا أَلْقَمَ هَذَا الْهَاشِمِيُّ حَجْرًا.

So if our^{asws} raising the one who isn't a Hashemite over a Hashemite was evil – then you should be denying upon Al Abbas of his pledging allegiance to Abu Bakr, and upon Abdullah Bin Al-Abbas of his serving to Umar after having pledged allegiance to him. So if that was allowed, then this is (also) allowed'. So it was as if the Hashemite (Sheikh) had a stone stuck in his throat (silenced)²¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَخْدُرُ الْأَحْرَهُ وَ يَرْجُو رَحْمَةَ رَبِّهِ قَالَ يَغْنِي صَلَاةَ اللَّيْلِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

'From Abu Ja'far^{asws}, said, 'I said to him^{asws}, '**Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord [39:9]**. He^{asws} said: 'It Means the night *Salāt*'.²²

VERSE 10

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

Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ عَنْقُ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَضْرِبُونَهُ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ الصَّبْرِ فَيَقَالُ لَهُمْ عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنْ مَعَاصِي اللَّهِ

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 238

²² Al Kafi V 3 – The Book Of *Salāt* CH 84 H 11 (Extract)

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

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, (some) necks of the people would stand and they would be coming to the Door of the Paradise, and they would be knocking it. So it would be said to them, 'Who are you?' They would be saying, 'We are the people of patience'. So it would be said to them, 'What were you patient upon?' They would be saying, 'We were patient upon the obedience of Allah^{azwj}, and we were patient from (not) disobeying Allah^{azwj}'.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا أَذْخِلُوهُمْ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يُؤَقِّبُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ .

Then Allah^{azwj} Mighty and Majestic would be Saying: "They are speaking the truth. Enter them into the Paradise". And these are the Words of Allah^{azwj} Mighty and Majestic: ***But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].***²³

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

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

'Amir-Al-Momineen^{asws}, in his^{asws} letter to Muhammad Bin Abu Bakr and the people of Egypt, he^{asws} said: 'Allah^{azwj} has Said: ***Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10],*** so, whatever Allah^{azwj} has Given them in the world, He^{azwj} would not Reckon them for it in the Hereafter'.²⁴

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

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

'Abu Abdullah^{asws} having said that Rasool-Allah^{saww} said: 'When the Registers (of deeds) will be Published, and the Scales will be Established, the Scale would be not Established for the people of the afflictions, and their Register would not be Published'. Then he^{saww} recited this Verse: ***But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].***²⁵

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 4

²⁴ أمالي الطوسي 1: 25.

²⁵ مجمع البيان 8: 767.

The world and the Hereafter

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

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

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

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

And (the narrator) mentioned the questions of the Jew up to the point where the Jew said, 'And why is the world (الدنيا) called 'world' (Dunya)?' Ali^{asws} said: 'But rather, the world has been called 'Dunya' because it is the lowest (Adna) of everything, and the Hereafter has been called the 'Hereafter', because in it are the Rewards and the Recompense'.²⁶

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

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

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

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

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

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

²⁶ علل الشرائع: 1/1.

He said, 'Inform me, why is the Hereafter (الآخرة) called the Hereafter?' He^{saww} said: 'Because it is delayed (متأخر). It would come after the world. Its years cannot be described, nor can its days be numbered, nor would its dwellers die'. He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}.'²⁷

VERSES 11 - 16

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11}

Say: 'I am Commanded that I worship Allah, being sincere to Him in the Religion [39:11]

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ {12}

And I am Commanded that I be the first of the submitters' [39:12]

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {13}

Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي {14}

Say: 'I worship Allah, being sincere to Him in my Religion, [39:14]

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {15}

So, worship what you like besides Him. Say: 'Surely the losers are those who would be incurring losses for themselves and their families on the Day of Judgment. Indeed! That is the manifest loss' [39:15]

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۗ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ۗ يَا عِبَادِ فَاتَّقُونِ {16}

²⁷ علل الشرائع: 33 /470

For them would be coverings of Fire from above them and from beneath them. By that, Allah is Alarming His servants. "O servant, therefore fear Me!" [39:16]

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

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

From Abu Ja'far^{asws} regarding His^{azwj} Words: **Say: 'Surely the losers are those who would be incurring losses for themselves [39:15], he^{asws} said: 'Disadvantaging themselves', and their families on the Day of Judgment. Indeed! That is the manifest loss' [39:15].²⁸**

VERSE 17

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۚ فَبَشِّرْ عِبَادِ {17}

And those who are shunning the tyrants and distancing from them and are being penitent (repentant) to Allah, for them is the glad tidings, therefore give glad tidings to My servants [39:17]

في مجمع البيان و الَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَ أَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى وَ - رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: أَنْتُمْ هُمْ، وَ مَنْ أَطَاعَ جَبَّارًا فَقَدْ عَبَدَهُ.

In (the book) Majma Al Bayan -

'(Re): And those who are shunning the tyrants and distancing from them and are being penitent (repentant) to Allah, for them is the glad tidings, therefore give glad tidings to My servants [39:17] - Abu Baseer reported from Abu Abdullah^{asws} having said: 'You are they, and one who obeys a tyrant, so he has worshipped him'.²⁹

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

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

²⁸ تفسير القمي 2: 248.

²⁹ H 31 - تفسير نور الثقلين، ج4، ص: 482

Abu Abdullah^{asws} having said: 'Every banner which rises before the rising of Al-Qaim^{asws}, so its owner is a tyrant who worships someone apart from Allah^{azwj} Mighty and Majestic'.³⁰

VERSE 18

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُوْلُو
الْأَلْبَابِ {18}

Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18]

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن منصور بن يونس عن أبي بصير قال قلت لأبي عبد الله (عليه السلام) قول الله جل ثناؤه الذين يستمعون القول فيتبعون أحسنه قال هو الرجل يسمع الحديث فيحدث به كما سمعه لا يزيد فيه ولا ينقص منه.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj}, Majestic is His^{azwj} Laudation **Those who are listening intently to the Word and they are following the best of it.** He^{asws} said: 'He is the man who hears the Hadeeth, so he narrates it just as he had heard it, neither increasing in it nor reducing from it'.³¹

أحمد بن مهزيان رحمه الله عن عبد العظيم الحسيني عن علي بن أسباط عن علي بن عتبة عن الحكم بن إسماعيل عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل الذين يستمعون القول فيتبعون أحسنه إلى آخر الآية قال هم المسلمون لآل محمد الذين إذا سمعوا الحديث لم يزيدوا فيه ولا ينقصوا منه جاءوا به كما سمعوه.

Ahmad Bin Mihran, from Abdul Azeem Al Hassany, from Ali Bin Asbat, from Ali Bin Uqba, from Ali Hakam Bin Ayman, from Abu Baseer whom said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Those who are listening intently to the Word and they are following the best of it [39:18]** – up to the end of the Verse. He^{asws} said: 'They are the submitters to the Progeny^{asws} of Muhammad^{saww}, those who, when they hear the Hadeeth, they neither increase in it nor do they reduce from it. They come with it just as they had heard it'.³²

³⁰ الكافي 8: 452 / 295

³¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 1

³² Al Kafi V 1 – The Book Of Divine Authority CH 95 H 8

حدثنا احمد بن محمد بن محمد بن سنان عن ابن مسكان عن سدير قال قلت لابي جعفر عليه السلام تركت مواليك مختلفين يتبرء بعضهم من بعض

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

'I said to Abu Ja'far^{asws}, 'I left your^{asws} friends differing, some of them disavowing from the others'.

قال وما انت وذاك انما كلف الله الناس ثلاثة معرفة الائمة والتسليم لهم فيما يرد عليهم والرد عليهم فيما اختلفوا فيه.

He^{asws} said: 'And what have you to do with that? But rather Allah^{azwj} has Assigned three (things) to the people – Recognising the Imams^{asws}, and submitting to them^{asws} in what is referred to them, and referring to them^{asws} in what they differ in'.³³

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

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

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will (attain) Salvation. It is the submitters (to the Ahadeeth) that are the excellent'.³⁴

VERSE 19

أَقْمَنَ حَقًّا عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ {19}

So the one upon whom the Sentence of the Punishment has proven true, can you save the one in the Fire? [39:19]

محمد بن يعقوب، عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهرا، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام) - و ساق الحديث إلى أن قال:- «و ليست تشهد الجوارح على مؤمن، إنما تشهد على من حقت عليه كلمة العذاب، فأما المؤمن فيعطى كتابه يمينه».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

'From Abu Jafar^{asws} – and the he (the narrator) mentioned the Hadeeth until he^{asws} said: 'And the body parts wouldn't be testifying against a Momin. But rather, these

³³ Basaair Al Darajaat – P 10 CH 20 H 20

³⁴ Basaair Al Darajaat – P 10 CH 20 H 4

would testify against **the one upon whom the Sentence of the Punishment has proven true [39:19]**. As for the Momin, so he would be Given his book in his right hand”³⁵.

VERSE 20

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ وَعَدَّ اللَّهُ
 ۗ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ {20}

However, for those who fear their Lord, for them would be rooms built from above these rooms, the rivers flowing from beneath them, being a Promise of Allah. Allah does not Break the Promises [39:20]

فَقَالَ عَلِيُّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرفٌ مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ بِمَا ذَا بُنِيَتْ يَا رَسُولَ اللَّهِ

Ali^{asws} said: ‘O Rasool^{saww} Allah^{azwj}! Inform us about the Words of Allah^{azwj}: **However, for those who fear their Lord, for them would be rooms built from above these rooms [39:20]**.

فَقَالَ يَا عَلِيُّ تِلْكَ عُرفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَانِهِ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُفُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرفَةٍ مِنْهَا أَلْفُ بَابٍ مِّنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُّوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَّرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيَاجِ بِاللَّوَانِ مُخْتَلِفَةٍ وَ حَشُوهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ

So he^{saww} said: ‘O Ali^{asws}! Those are chambers which Allah^{azwj} has Built for His^{azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the chambers are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris.

إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكِرَامَةِ أَلْبَسَ حُلَّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الذَّرِّ الْمَنْظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’³⁶.

³⁵ الكافي 2: 1 / 27 .

³⁶ الكافي 8: 69 / 97 .

VERSE 21

أَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ فَتْرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ {21}

Do you not see that Allah Sends down water from the sky, then Flows it as springs in the earth? Then He Brings out by it a variety of plants of different colours. Then it withers, so you see it as pale. Then He Makes it fragmented. Surely in that is a reminder for the ones of understanding [39:21]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: أَمْ لَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ: «و الينابيع: هي العيون و الركايا مما أنزل الله من السماء فأسكنه في الأرض.

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

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **Do you not see that Allah Sends down water from the sky, then Flows it as springs in the earth [39:21]**, he^{asws} said: 'The springs – It is the rivers and the lakes from what Allah^{azwj} has Sent down from the sky, so it settles in the ground'.

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ بِذَلِكَ حَتَّى يَصْفَرُ ثُمَّ يَجْعَلُهُ حُطَامًا وَ الْحَطَامُ إِذَا بَيْسَتْ وَ تَفْتَتَتْ.»

Then He Brings out by it a variety of plants of different colours. Then it withers, so you see it as pale. Then He Makes it fragmented [39:21] - and the fragmentation is they drying up and becoming debris'.³⁷

VERSE 22

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

Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord. Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! They are in clear error [39:22]

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

³⁷ تفسير القمي 2: 248.

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

Ata'a said regarding the Words of the Exalted: **So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord [39:22]**. It was Revealed regarding Ali^{asws} and Hamza^{asws}, **Therefore woe be (unto them) for the harshness in their hearts** - is regarding Abu Jahl and his son'.³⁸

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

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

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "O Musa^{as}! Do not be happy with the ampleness of the wealth, and do not leave My^{azwj} Zikr in every situation, for the ampleness of the wealth will make you^{as} forget the sins, and the neglect of My^{azwj} Zikr hardens the hearts".³⁹

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

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

'Abu Abdullah^{asws} has said: 'The cruelty and the tender-heartedness are from the heart, and these are the Words of the Exalted: **Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! [39:22]**.⁴⁰

VERSE 23

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

Allah has Revealed the best Hadeeth, a Book resembling its double. The skins of those who fear their Lord shivers from it. Then their skins and their hearts become soft to the Zikr of Allah [39:23]

³⁸ المناقب 3: 80.

³⁹ الكافي 2: 360 / 7.

⁴⁰ تفسير القمي 2: 239.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يعقوب بن إسحاق الضبي، عن أبي عمران الأرمي، عن عبد الله بن الحكم، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت: إن قوما إذا ذكروا شيئا من القرآن، أو حدثوا به، صعق أحدهم حتى يرى أن أحدهم لو قطعت يداه ورجلاه، لم يشعر بذلك؟

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

'Abu Ja'far^{asws} replied when I asked, 'There is a group of people, if anything from the Quran is mentioned to them, or narrated by it, stuns one of them to the extent that one would think that if his hands and his feet would be cut off, he would not realise it due to that'.

فقال: «سبحان الله! ذاك من الشيطان ما بهذا نعتوا، إنما هو اللين و الرقة و الدمعة و الوجل».

So he^{asws} said: 'Glory be to Allah^{azwj}! That is from Satan^{la}. This is not what we^{asws} have been described with. But rather it is the softening, and the tender-heartedness, and the tears, and the anxiety'.⁴¹

وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبي مرسل ولا عبد امتحن الله قلبه للايمان

And Al-Mufazzal-said:

Abu Ja'far^{asws} said: 'Our^{asws} Ahadeeth are difficult and become more difficult. (These are) intelligent, clear, neither can the Angel of Proximity bear them, nor can the Mursil Prophet^{as}, nor the Momin whose heart has been tested for the Eman.

اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا رأى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولامن خلفه

As for their being difficult, it is that he will not be able to ride them afterwards (act upon them). And as for them becoming more difficult, it is that he will reject some of them. And as for them being intelligent, it is the intelligence of the Momin. And as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him.

وهو قول الله نزل احسن الحديث فاحسن الحديث حديثنا لا يحتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئا فهو أكبر منه والحمد لله على التوفيق والانكار هو الكفر.

And these are the Words of Allah^{azwj}: **Allah has Revealed the best Hadeeth [39:23].** The best Hadeeth are our^{asws} Hadeeth - no one from the creation is able to bear them. His^{azwj} Command was His^{azwj} Perfection until He^{azwj} Placed limits on them

⁴¹ الكافي 2: 451 / 1.

because the one who places limits on anything is greater than it, and Praise be to Allah^{azwj} for those who incline towards these, while the denier (of the Hadeeth) is a Kafir.⁴²

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

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

'Abu Ja'far^{asws} having said: 'We^{asws} are the double (مثنائي) which Allah^{azwj} Gave to our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} move in the earth in your full view, and we^{asws} are the Eyes of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} Hand Extended with the Mercy upon His^{azwj} servants. The one who recognised us^{asws} has recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}, and we^{asws} are the Imams^{asws} of the Pious'.⁴³

VERSES 24 - 29

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ
{24}

So would he be the one who fears the evil of the Punishment to be faced by him on the Day of Judgment? And it would be Said to the unjust: "Taste what you had been earning!" [39:24]

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {25}

Those before them belied, therefore the Punishment came to them from where they were not aware of [39:25]

فَأَذَاقَهُمُ اللَّهُ الْحَزْنَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {26}

So Allah Made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater, if only they had known [39:26]

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ {27}

⁴² Basaair Al Darajaat – P 1 CH 12 H 16

⁴³ Al Kafi - H 351

And We have Struck for the people, every example in this Quran, perhaps they would heed [39:27]

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ {28}

An Arabic Quran without any crookedness, perhaps they would fear [39:28]

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {29}

Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا قَالَ أَمَّا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلِأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَا يَتَنَّهُ وَهُمُ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلًا سَلَمًا لِرَجُلٍ فَلِأَنَّهُ الْأَوَّلُ حَقًّا وَ شَيْعَتُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly,

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

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عليه السلام) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ

Then he^{asws} said: 'The Jews differed, from after Musa^{as} and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire.

وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عِيسَى (عليه السلام) عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ

And the Christians separated, from after Isa^{as} into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire.

وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ

And this community will separate after its Prophet^{saww} into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise.

وَمِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثَ عَشْرَةَ فِرْقَةً تَنْتَجِلُ وَلَا يَتَنَا وَ مَوَدَّتَنَا أَنْتَنَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ سِتُّونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ.

And from these seventy-three sects, thirteen would be of those who claim to be in our^{asws} Wilayah and show affection to us^{asws}. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.⁴⁴

A man wholly for one man

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

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

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from Amir-al-Momineen^{asws} - in a sermon in which he^{asws} mentioned his^{asws} names in the Quran, said: 'And I^{asws} am the man who wholly submitted to Rasool-Allah^{saww}, as Said by Allah^{azwj} Mighty and Majestic: **and a man wholly for one man [39:29]**.⁴⁵

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

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

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and a man wholly for one man [39:29]**, he^{asws} said: 'The man wholly for one man' is Ali^{asws} and his^{asws} Shias'.⁴⁶

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

⁴⁴ الكافي 8: 224 / 283

⁴⁵ معاني الأخبار: 9 / 60.

⁴⁶ تأويل الآيات 2: 515 / 12.

Al-Hassan Bin Zayd,

'From his forefathers^{asws} having said: '**and a man wholly for one man [39:29]**, this is our^{asws} example, the People^{asws} of the Household'.⁴⁷

حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ابن بكير، عن حمران قال: سمعت أبا جعفر عليه السلام يقول في قول الله عزوجل (ضرب الله مثلا رجلا فيه شركاء متشاكسون ورجلا سلما - هو علي عليه السلام - لرجل) هو النبي صلى الله عليه وآله (وشركاء متشاكسون) [أي] مختلفون وأصحاب علي عليه السلام مجتمعون على ولايته

Ahmad Bin Idress narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal, from Ibn Bakeyr, from Humran who said,

'I heard Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man [39:29]** – and he^{asws} is Ali^{asws}, **for one man** – and he^{saww} is the Prophet^{saww}. The partners are differing with each other whereas the companions of Ali^{asws} are united upon the his^{asws} Wilayah".⁴⁸

ويؤيده: ما رواه الشيخ محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن جميل بن صالح، عن أبي خالد الكابلي، عن أبي جعفر عليه السلام قال: قوله عزوجل (ضرب الله مثلا رجلا فيه شركاء متشاكسون ورجلا سلما لرجل هل يستويان مثلا الحمد لله بل أكثرهم لا يعلمون)

And it is supported by what Al Sheykh Muhammad Bin Yaqoub reported, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abu Khalid Al Kabily,

'From Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic: **Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, but, most of them do not know [39:29]**.

أما الرجل الذي فيه شركاء متشاكسون فلان الاول يجمع المنفردون ولايته وهم في ذلك يلعن بعضهم بعضا، ويتبرأ بعضهم من بعض .

As for the man in whom there are partners differing with each other, is so and so, the first one. The separated ones gathered upon his wilayah, and they, during that, were cursing each other, and disavowing from each other.

وأما الرجل السالم لرجل فإنه أمير المؤمنين حقا وشيعته، أي كل رجل من شيعته سالم لرجل وهو علي عليه السلام بغير مشارك له في ولايته ومحبه وطاعته، وكذلك لذريته وعترته.

And as for the man wholly for one man, so it is Amir Al-Momineen^{asws} truly and his^{asws} Shias – i.e., each man from his^{asws} Shias is wholly for one man, and he is

⁴⁷ المناقب 3: 104 .

⁴⁸ Taweel Al Ayaat – H 11

Ali^{asws}, without associating (others) with him^{asws} with regards to his^{asws} Wilayah and his^{asws} love and being obedient to him^{asws}, and similar to that to his^{asws} offspring and his^{asws} family.⁴⁹

VERSES 30 & 31

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ {30}

You shall pass away and they would be dying [39:30]

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ {31}

Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]

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

Ibn Babuwayh, by his chain, said,

‘Rasool-Allah^{saww} said: ‘When this Verse was Revealed: ***You will die and they would be dying [39:30]***, I^{saww} said: ‘All of the creatures will be dying, as well as the Prophets^{as?}’ So it was Revealed: ***Every soul shall taste the death, then to Us, you will be returning [29:57]***.⁵⁰

فضالة عن أبي المغرا قال: حدثني يعقوب الأحمر قال: دخلت على أبي عبد الله عليه السلام أعزیه بإسماعيل فترحم عليه ثم قال: إن الله عزى نبيه (صلى الله عليه وسلم بنفسه فقال: (انك ميت وانهم ميتون) وقال: (كل نفس ذائقة الموت)

Fazalat Bin Ayoub, from Abu Al Magra’a who said, ‘Yaquob Al Ahmad narrated to me saying,

‘I went over to Abu Abdullah^{asws} to condole him^{asws} for (the death of) Ismail. So he^{asws} invoked Mercy upon him, then said: ‘Allah^{azwj} Consoled His^{azwj} Prophet^{saww} Himself^{azwj}, so He^{azwj} Said: ***You shall pass away and they shall be dying [39:30]***. And He^{azwj} Said: ***[3:185] Every self shall taste the death.***

ثم انشاء يحدث فقال: انه يموت أهل الأرض حتى لا يبقى أحد ثم يموت أهل السماء حتى لا يبقى أحد الا ملك الموت وحمله العرش وجبرئيل وميكائيل

Then he^{asws} built on the discussion and he^{asws} said: ‘The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the

⁴⁹ Taweel Al Ayaat – H 13

⁵⁰ عيون أخبار الرضا (عليه السلام) 2: 51 / 32

sky would be dying until there does not remain a single on, except for the Angel of death and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}.

ثم يجيء ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي - وهو أعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش وجبرئيل وميكائيل فيقال: قل لجبرئيل وميكائيل: فليموتا فيقول الملائكة عند ذلك: يا رب رسولك وأمينك فيقول: ان قد قضيت على كل نفس فيها الروح ان تموت

Then the Angel of death would come until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would Say to him: "Who remains?" – and He^{azwj} would be more Knowing. He would be saying: 'O Lord^{azwj}! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}'. He^{azwj} would Say: "Say to Jibraeel^{as} and Mikaeel^{as}, and let them both die!' So the two Angels would be saying during that: 'O Lord^{azwj}! We^{as} are both Your^{azwj} Messengers and Your^{azwj} trusted ones'. He^{azwj} would be Saying: "I^{azwj} Have Judged upon every self in which is the spirit that it would be dying!"

ثم يجيء ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي؟ - وهو اعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش فيقال له: قل لحملة العرش: فليموتا

Then the Angel of death would be coming until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would be Saying to him: "Who remains?" – and He^{azwj} would be more Knowing. He would say, 'O Lord^{azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. He^{azwj} would Say to him: "Say to the bearers of the Throne and they them be dying!"

ثم يجيء ملك الموت لا يرفع طرفه فيقال له: من بقي؟ فيقول: يا رب لم يبق غير ملك الموت فيقول له: مت يا ملك الموت فيموت ثم يأخذ الأرض بشماله والسموات بيمينه فيهزهن هذا مرات ثم يقول: أين الذين كانوا يدعون معي شركاء؟ أين الذين كانوا يجعلون معي الها آخر؟

Then the Angel of death would come not raising his eyes. So He^{azwj} would be Saying to him: "Who remains?" He would say, 'O Lord^{azwj}! There does not remain apart from the Angel of death'. He^{azwj} would say to him: "Die, O Angel of death!" So he would be dying. Then He^{azwj} would Seize the earth by His^{azwj} one Hand, and the skies by His^{azwj} other Hand, and He^{azwj} would Jolt it with one jolt, then He^{azwj} would be Saying: "Where are those who were being called upon Along with Me^{azwj} as associates? Where are those who were made to be as other gods along with Me^{azwj}?"⁵¹

⁵¹ Kitab Al Zohad – Ch 14 H 216

VERSE 32

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكَافِرِينَ {32}

So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? Isn't in Hell an abode for the Kafirs? [39:32]

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

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

Imam Musa^{asws} Bin Ja'far^{asws} having said: 'The one who: **belies the truth [39:32]** - is the one who rejects the words of Rasool-Allah^{saww} regarding Ali^{asws},⁵²

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

Al-Sheykh in his Amaali,

(It has been narrated) from Ali^{asws} Bin Abu Talib^{asws} regarding the Words of the Exalted: ***So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32]***, said: 'The Truth is our^{asws} Wilayah, of the People^{asws} of the Household'.⁵³

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

And from him, from Huzeyfa,

'From the Prophet^{saww} in a Hadeeth having said: 'Allah^{azwj} the Exalted has Obligated five (things) upon the creatures, but they (only) took to four and neglected one'. So he^{saww} was asked about that. He^{saww} said: 'The Salat, and the Zakat, and the Hajj, and the Soam (Fasting)'.

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

They said, 'So what is the one which they neglect?' He^{saww} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. They said, 'Is this an obligation from Allah^{azwj} the Exalted?' He^{saww}

⁵² كشف الغمة 1: 317، عن ابن مردويه

⁵³ أمالي الطوسي 1: 374.

said: 'Yes. Allah^{azwj} the Exalted: Says **So who is more unjust that the one who lies upon Allah [39:32] – the Verse**'.⁵⁴

VERSE 33

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ {33}

And the one who came with the truth, and he ratified it, those, they are the pious [39:33]

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن إسماعيل بن همام، عن أبي الحسن (عليه السلام)، قال: قال أبو عبد الله (عليه السلام) في قول الله عز وجل: **وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ، قال: «الذي جاء بالصدق: رسول الله (صلى الله عليه وآله)، وصدق به: علي بن أبي طالب (عليه السلام)».**

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

'Abu Al-Hassan^{asws} has said: 'Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **And the one who came with the truth, and he ratified it [39:33]**, said; 'The one who came with the Truth is Rasool-Allah^{saww}, and the one who ratified it is Ali^{asws} Bin Abu Talib^{asws}'.⁵⁵

ابن شهر آشوب: عن علماء أهل البيت، عن الباقر، و الصادق، و الكاظم، و الرضا، و زيد بن علي (عليهم السلام)، في قوله تعالى: **وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ، قالوا: «هو علي (عليه السلام)».**

Ibn Shehr Ashoub –

'From the scholars of the People^{asws} of the Household, from Al Baqir^{asws}, and Al-Sadiq^{asws}, and Al-Kazim^{asws}, and Al-Reza^{asws}, and Zayd son of Ali^{asws}, regarding the Words of the Exalted: **And the one who came with the truth, and he ratified it [39:33]**, they^{asws} said: 'He^{asws} is Ali^{asws}'.⁵⁶

VERSES 34 - 36

هُم مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ {34}

⁵⁴ المناقب 3: 199.

⁵⁵ تأويل الآيات 2: 18 / 517.

⁵⁶ المناقب 3: 92.

For them would be whatever they so desire in the Presence of their Lord. That is a Recompense of the good doers [39:34]

لِيَكْفَرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ {35}

In order for Allah to Remove from them the evil of that which they had done, and Give them their Recompense of the good deeds which they had done [39:35]

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {36}

Isn't Allah Sufficient for His servants? And they are frightening you by those from besides Him. And one whom Allah Lets to stray, so there would be no Guide for him [39:36]

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

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **Isn't Allah Sufficient for His servants? And they are frightening you by those from besides Him [39:36]** - Meaning, they are saying to you^{saww}, 'O Muhammad^{saww}! Excuse us from Ali^{asws}'. And they are frightening you^{saww} that they would join up with the Kafirs'.⁵⁷

VERSES 37 & 38

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ {37}

And one whom Allah Guides, so there would be no strayer for him. Isn't Allah Mighty with the Retribution? [39:37]

وَالَّذِينَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ {38}

⁵⁷ تفسير القمي 2: 249

And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘So have you considered, what you are supplicating to from besides Allah, that if Allah were to Intend harm, would these be able to Remove its harm? Or if He Intends to be Merciful to me, would these be able to withhold His Mercy?’ Say: ‘Allah Suffices me. Upon Him should the relying ones rely’ [39:38]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): كل مولود يولد على الفطرة، يعني المعرفة بأن الله عز و جل خالقه، كذلك قوله تعالى: وَ لَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ».

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

‘From Abu Ja’far^{asws}, said: ‘Rasool-Allah^{saww} said: ‘Every birth is a birth upon the nature’ - meaning the recognition that Allah^{azwj} Mighty and Majestic Created him, and these are the Words of the Exalted: **And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’ [39:38].**⁵⁸

Reliance upon Allah^{azwj}

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) الْإِيمَانُ أَرْبَعَةٌ أَرْكَانُ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ .

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

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The *Emān* has four pillars – the pleasure with the Judgement of Allah^{azwj}, and the reliance upon Allah^{azwj}, and delegation of the matters to Allah^{azwj}, and the submission to the Command of Allah^{azwj}.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتُ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَفْوِيضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

‘From Abu Al-Hassan^{asws} the 1st, having said: ‘The reliance upon Allah^{azwj} has levels – from it is that you rely upon Allah^{azwj} in your matters, all of them. So whatever

⁵⁸ الكافي 2: 10 / 4 .

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

He^{azwj} Does with you, you should be satisfied from Him^{azwj}. You should know that He^{azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{azwj}. Therefore, rely upon Allah^{azwj} by delegating that to Him^{azwj}, and trust in Him^{azwj} regarding it, and in other such matters'.⁶⁰

VERSES 39 - 42

قُلْ يَا قَوْمِ اِعْمَلُوا عَلَيَّ مَكَانَتِكُمْ اِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ {39}

Say: 'O people! Work according to your ability; I too am working; so you will soon come to know [39:39]

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ {40}

Whom the Punishment would be coming to, disgracing him, and whom the permanent Punishment would be resolved upon [39:40]

اِنَّا اَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۗ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ۗ وَمَنْ ضَلَّٰ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَمَا اَنْتَ بِوَكِيلٍ {41}

We Revealed the Book unto you for the people, with the Truth. So one who follows Guidance, it is for himself, and one who strays, so rather his straying is against him. And you are not a custodian upon them [39:41]

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۗ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ اِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {42}

Allah Takes away the souls when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. Surely, in that, there are Signs for a thinking people [39:42]

الطبرسي: روى العياشي بالإسناد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «ما من أحد ينام إلا عرجت نفسه إلى السماء، و بقيت روحه في بدنه، و صار بينهما سبب كشعاع الشمس!، فإن أذن الله في قبض الأرواح أجابت الروح النفس، و إذا أذن الله في رد الروح أجابت النفس الروح، و هو قوله سبحانه: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا الآية،

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5 – (Extract)

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

‘From Abu Ja’far^{asws} having said: ‘There is no one who sleeps except that this soul rises up to the sky, and his self remains in his body, and a link is established between them like the rays of the sun (with the sun). So if Allah^{azwj} Permits the Capture of the souls, the soul responds to the self, and if Allah^{azwj} Permits the return of the soul, the self-responds to the soul, and these are the words of the Glorious: **Allah Takes away the souls when they die [39:42]** – the Verse.

فمهما رأت في ملكوت السماوات فهو مما له تأويل، و ما رآته بين السماء و الأرض فهو مما يحيله الشيطان و لا تأويل له».

So, no matter what you see in the Kingdoms of the skies (as a dream), so it is from what there is an interpretation for it, and whatever is seen in between the sky and the earth, so it is from what the Satan^{la} has impressed upon him, and there is no interpretation for it’ (muddled up dreams).⁶¹

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

In Irshad of Al-Mufeed –

‘When Ali^{asws} Bin Al-Husayn^{asws} was presented to Ubeydullah Bin Ziyad, may Allah^{azwj} Curse him, he said to him^{asws}, ‘Who are you^{asws}?’ So he^{asws} said: ‘I^{asws} am Ali^{asws} Bin Al-Husayn^{asws}’. So he said, ‘Did not Allah^{azwj} Kill Ali^{asws} Bin Al-Husayn^{asws}?’ So Ali^{asws} Bin Al-Husayn^{asws} said to him: ‘There was a brother^{asws} of mine^{asws} called Ali^{asws} whom the people killed’. So Ibn Ziyad, may Allah^{azwj} Curse him, said, ‘But it was Allah^{azwj} Who Killed him^{asws}’. So Ali^{asws} Bin Al-Husayn^{asws} said: **Allah Takes away the souls when they die [39:42]**. So Ibn Ziyad, may Allah^{azwj} Curse him, got angered’.⁶²

علي بن إبراهيم، قال: حدثني أبي، عن أبي هاشم داود بن القاسم الجعفري، عن أبي جعفر محمد بن علي بن موسى (عليهم السلام)، قال: «كان أمير المؤمنين (عليه السلام) في المسجد و عنده الحسن بن علي (عليهما السلام)، و أمير المؤمنين (عليه السلام) متكئ على يد سلمان،

Ali Bin Ibrahim said, My father narrated to me, from Abu Hashim Dawood Bin Al Qasim Al Ja’fary,

‘From Abu Ja’far Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} having said: ‘Amir Al-Momineen^{asws} was is the Masjid and in his^{asws} presence was Al-Hassan^{asws} Bin Ali^{asws}, and Amir Al-Momineen^{asws} was reclining upon the hand of Salman^{ra}.

⁶¹ مجمع البيان 8: 781.

⁶² Tafseer Noor Al Saqalayn – CH 39 H 54

فأقبل رجل حسن اللباس، فسلم على أمير المؤمنين (عليه السلام)، فرد عليه مثل سلامه و جلس، فقال: يا أمير المؤمنين، أسألك عن ثلاث مسائل، إن أخبرتني بما علمت أن القوم ركبوا من أمرك ما ليس لهم، و خرجوا من دينهم، و صاروا بذلك غير مؤمنين في الدنيا، و لا خلاق لهم في الآخرة، و إن تكن الاخرى علمت أنك و هم شرع سواء،

Then, a beautifully clothed man came, and he greeted upon Amir Al-Momineen^{asws}. So he^{asws} returned the like of his greeting, and he sat down. He said, 'O Amir Al-Momineen^{asws}! I ask you three questions, if you^{asws} were to inform me with it, I would know that the people are riding upon your^{asws} matter which isn't for them, and they have exited from their Religion and have come to be, due to that, other than the Momineen in the world, nor would there be a share for them in the Hereafter. And if it happens to be other than that, I would know that you^{asws} and them are same in Law'.

فقال له أمير المؤمنين (عليه السلام): سل عما بدا لك. فقال أخبرني عن الرجل إذا نام أين تذهب روحه. و عن الرجل كيف يذكر و ينسى، و عن الرجل يشبه ولده الأعمام و الأخوال؟

So Amir Al-Momineen^{asws} said to him: 'Ask, whatever comes to you. He said, 'Inform me about the man when he sleeps, where does his soul go? And about the man, how does he remember and forget? And about the man, his son resembles the paternal uncles of the maternal uncles?'

فالتفت أمير المؤمنين (عليه السلام) إلى الحسن (عليه السلام) فقال: يا أبا محمد أجه.

So Amir Al-Momineen^{asws} turned towards Al-Hassan^{asws}, and he^{asws} said: 'O Abu Muhammad^{asws}! Answer him'.

فقال: أما ما سألت عن الرجل إذا نام أين تذهب روحه؟ فإن الروح متعلقة بالريح، و الريح متعلقة بالهواء إلى وقت ما يتحرك صاحبها، فإن أذن الله بالرد عليه جذبت تلك الروح تلك الريح، و جذبت تلك الريح ذلك الهواء، فأسكنت الروح في بدن صاحبها، و إن لم يأذن الله برد تلك الروح على صاحبها جذب الهواء الريح، و جذبت الريح الروح، فلم ترد إلى صاحبها إلى وقت ما يبعث».

So he^{asws} said: As for what you asked, 'About the man when he sleeps, where does his soul go to?', so the soul is attached with the wind, and wind is attached with the air up to the time its owner moves. Then, when Allah^{azwj} Permits with the returning to him, that soul pulls that wind, and that wind pulls that air. So the soul settles in the body of its owner. And if Allah^{azwj} does not Permit with the return of that soul to its owner, the air pulls the wind, and the wind pulls the soul, so it does not return to its owner up to the time when he would be Resurrected"⁶³.

⁶³ (Extract) تفسير القمي 2: 249

VERSES 43 & 44

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَئِكَ كَانُوا لَآ يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ {43}

Or are they taking intercessors from besides Allah? Say: 'Or even if they did not control anything nor do they understand?' [39:43]

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ {44}

Say: 'For Allah is the intercession altogether. For Him is the Kingdom of the skies and the earth, then to Him you will be returning' [39:44]

Intercession of (Syeda) Fatima^{asws}

بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنِ جَعْفَرِ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ التَّقْفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ أُخْيَةَ الْوَاقِدِيِّ قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ الْحَرَّانِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْحَضْرَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ ابْنِ عَبَّاسٍ قَالَ:

By this chain, said, 'It was narrated to us by Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma, from Ibrahim Bin Muhammad Bin Al Saqafy, from Ibrahim Bin Musa Bin Akhayyat Al Waqidy, from Abu Qatada Al Harrany, from Abdul Rahman Bin Al A'ala al Hazramy, from Saeed Bin Al Musayyib, from Ibn Abbas who said,

إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا ذَاتَ يَوْمٍ وَعِنْدَهُ عَلِيُّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَكْرَمُ النَّاسِ عَلَيَّ فَأَحِبِّ مَنْ يُحِبُّهُمْ وَ أَبْغِضْ مَنْ يُبْغِضُهُمْ وَ وَالِ مَنْ وَالَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ أَعِنْ مَنْ أَعَانَهُمْ وَ اجْعَلْهُمْ مُطَهَّرِينَ مِنْ كُلِّ رَجْسٍ مَعْصُومِينَ مِنْ كُلِّ ذَنْبٍ وَ أَيِّدْهُمْ بِرُوحِ الْفُطُوسِ مِنْكَ

'One day Rasool-Allah^{saww} was seated, and in his^{saww} presence were Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. So he^{saww} said: 'You^{azwj} Know that they^{asws} are the People^{asws} of my^{saww} Household, and the most prestigious of the people to me^{saww}, therefore Love the one who loves them^{asws} and Hate the one who hates them^{asws}, and Befriend the one who befriends them^{asws} and be Inimical to the one who is inimical to them^{asws}, and Assist the one who assists them^{asws}, and Make them^{asws} Purified from every uncleanness, infallible from every sin, and Aid them^{asws} with the Holy Spirit, from You^{azwj}'.

ثُمَّ قَالَ ص يَا عَلِيُّ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيَّهَا بَعْدِي وَ أَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَيَّ نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ بَيْنَ يَدَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ

Then he^{saww} said: 'O Ali^{asws}! You^{asws} are the Imam^{asws} of my^{saww} community, and my^{saww} Caliph upon it after me^{saww}, and you^{asws} are the guide of the Momineen to the Paradise, and it is as if I^{saww} am looking at my^{saww} daughter^{asws} (Syeda) Fatima^{asws} having come on the Day of Judgment upon a carriage of light. On her^{asws} right being seventy thousand Angels and on her^{asws} left being seventy thousand Angels, and in front of her^{asws} being seventy thousand Angels, and behind her^{asws} being seventy thousand Angels, guiding the female believers of my^{saww} community to the Paradise.

فَأَمَّا امْرَأَةٌ صَلَّتْ فِي الْيَوْمِ وَاللَّيْلَةِ مَحْسَمَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَحَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلِيًّا بَعْدِي دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ وَ إِنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Therefore, whichever woman prays five *Salats* during the day and the night, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah^{azwj}, and gives Zakat of her wealth, and obeys her husband, and befriends Ali^{asws} after me^{saww}, would enter the Paradise by the intercession of my^{saww} daughter (Syeda) Fatima^{asws}, and she^{asws} is the chieftess of the women of the worlds".⁶⁴

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ حَرْبٍ الطَّبْرِيُّ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْوَاحِدِ الْخَزَّازُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ السُّدِّيُّ عَنْ مَنْبَعِ بْنِ الْحَجَّاجِ عَنْ عَيْسَى بْنِ مُوسَى عَنْ جَعْفَرِ الْأَحْمَرِ

And by the chain, said, 'Muhammad Bin Ibrahim narrated to us, from Abu Ja'far Muhammad Bin Jareer Al Tabari, from Abu Muhammad Al Hassan Bin Abdul Wahid Al Khazaz, from Ismail Bin Ali Al Sady, from Mani'e Bin Al Hajjaj, from Isa Bin Musa, from Ja'far Al Ahmar,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمَ الْقِيَامَةِ تُقْبَلُ ابْنَتِي فَاطِمَةُ ع عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةِ الْجَنَّبِينَ حِطَّامُهَا مِنْ لُؤْلُؤِ رَطْبِ قَوَائِمِهَا مِنَ الزُّمُرِّدِ الْأَخْضَرِ ذَنْبُهَا مِنَ الْمِسْكِ الْأَذْفَرِ عَيْنَاهَا يَأْفُوتَانِ حَمْرَاوَانِ عَلَيْهَا فُتْبَةٌ مِنْ نُورٍ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا دَاخِلُهَا عَفْوُ اللَّهِ وَ خَارِجُهَا رَحْمَةُ اللَّهِ وَ عَلَى رَأْسِهَا تَاجٌ مِنْ نُورٍ لِلتَّاجِ سَبْعُونَ رُكْنًا كُلُّ رُكْنٍ مُرَصَّعٌ بِالذَّرِّ وَ الْيَاقُوتِ يُضِيءُ كَالْكَوْكَبِ الدُّرِيِّ فِي أَفْقِ السَّمَاءِ

From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'I^{asws} heard Jabir Bin Abdullah Al-Ansary saying: 'Rasool-Allah^{saww} said: 'When it will be the Day of Judgment, my^{saww} daughter^{asws} (Syeda) Fatima^{asws} would come upon a she-camel from the she-camels of the Paradise with decorated reins, their seals being of white pearls, its legs being of green emeralds, its tail (perfumed) with Al-Azfar musk, its two eyes being of red rubies. Upon it would be a dome of light, such that its outside would be seen from its inside and its inside being seen from its outside. Its interior would be Forgiveness of Allah^{azwj} and its exterior would be Mercy of Allah^{azwj}. And upon her^{asws} head would be a crown of light. For the crown there would be seventy corners, each corner been embedded with the gemstones and rubies. It would illuminate just as the brilliant star in the horizon of the sky.

⁶⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 89 (Extract)

وَعَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَعَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَجِبْرَائِيلُ آخِذٌ بِحِطَامِ النَّاقَةِ يُنَادِي بِأَعْلَى صَوْتِهِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ مُرْسَلٌ وَلَا رَسُولٌ وَلَا صِدِّيقٌ وَلَا شَهِيدٌ إِلَّا غَضُّوا أَبْصَارَهُمْ حَتَّى تَجُوزَ فَاطِمَةُ

And on her^{asws} right would be seventy thousand Angels, and one her^{asws} left would be seventy thousand Angels, and Jibraeel^{as} would be holding the rein of the she-camel and he^{as} would call out in a high voice of his^{as}: 'Close your eyes until (Syeda) Fatima^{asws} moves over!'

فَتَسِيرُ حَتَّى تُحَازِي عَرْشَ رَبِّهَا جَلَّ جَلَالُهُ وَتُرْوَحُ بِنَفْسِهَا عَنْ نَافِثَتِهَا وَتَقُولُ إلهي وَ سَيِّدِي احْكُمْ بَيْنِي وَ بَيْنَ مَنْ ظَلَمَنِي اللَّهُمَّ احْكُمْ بَيْنِي وَ بَيْنَ مَنْ قَتَلَ وَوَلَدِي

So she^{asws} would travel until she^{asws} is parallel to the Throne of her^{asws} Lord^{azwj}, Majestic is His^{azwj} Majesty, and she^{asws} would go by herself^{asws} from her^{asws} she-camel and she^{asws} would be saying: 'My^{asws} God^{azwj}, and my^{asws} Master^{azwj}! Judge between me^{asws} and the ones who oppressed me^{asws}! O Allah^{azwj}! Judge between me^{asws} and the ones who murdered my^{asws} children^{asws}!'

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ يَا حَبِيبَتِي وَ ابْنَةَ حَبِيبِي سَلِّبِي تُعْطَى وَ اشْفَعِي تُشَفَّعِي وَ عَزَّتِي وَ حَلَالِي لَا أَجَازِي [جَازِي] ظَلَمُ ظَالِمٍ

So there would be a Call from Allah^{azwj}, Majestic is His^{azwj} Majesty: "O My^{azwj} Beloved and daughter^{asws} of My^{azwj} Beloved! Ask Me^{azwj}, I^{azwj} will Grant it, and (for) My^{azwj} Intercession, you^{asws} can intercede. By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} will not Allow the oppression of the oppressor".

فَتَقُولُ إلهي وَ سَيِّدِي دُرَّتِي وَ شِيعَتِي وَ شِيعَةَ دُرَّتِي وَ مُحِبِّي وَ مُحِبِّ دُرَّتِي

So she^{asws} would be saying: 'My^{asws} God^{azwj} and my^{asws} Master^{azwj}! My^{asws} offspring, and my^{asws} Shias, and the Shias of my^{asws} offspring, and the ones who loved my^{asws} offspring'.

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ أَيْنَ دُرِّيَّةُ فَاطِمَةَ وَ شِيعَتُهَا وَ مُحِبُّوهَا وَ مُحِبُّو دُرِّيَّتِهَا؟ فَيَقُولُونَ وَ قَدْ أَحَاطَ بِهِنَّ مَلَائِكَةُ الرَّحْمَةِ فَتُقَدِّمُهُمْ فَاطِمَةَ حَتَّى تُدْخِلَهُمُ الْجَنَّةَ.

So there would be a Call from Allah^{azwj}, Majestic is His^{azwj} Majesty: "Where are the children of (Syeda) Fatima^{asws} and her^{asws} Shias, and those that adore her^{asws} and the ones who love her^{asws} children?" So they would be standing, and the Angels of Mercy would have encircled by them. Thus, (Syeda) Fatima^{asws} would be preceding them until she^{asws} causes them to enter the Paradise'.⁶⁵

⁶⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 31

Intercession of the Imams^{asws}

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيَّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ الطُّوسِيَّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ التُّعْمَانِ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ مُوسَى بْنُ يُوسُفَ بْنِ رَاشِدِ الْكُوفِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ بَدِيعِ الْحَرَّازِ قَالَ: حَدَّثَنَا الْحُسَيْنُ الْأَشْقَرُ عَنْ قَيْسٍ عَنْ لَيْثٍ عَنْ أَبِي لَيْلَى

It was informed to us by the Sheykh, the jurist Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws} in the year five hundred and eleven, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Bakr Muhammad Bin Umar Al Jiany, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Abu Awana Musa Bin Yusuf Bin Rashid Al Kufy, from Muhammad Bin Suleyman Bin Badi'e Al Khazzaz, from Al Husayn Al Ashqar, from Qays, from Lays, from Abu Layli,

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: الرُّمُومَا مَوَدَّتْنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ وَ هُوَ يَدُونَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَنْفَعُ عَبْدًا عَمَلُهُ إِلَّا بِمَعْرِفَةِ حَقَّنَا.

From Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Necessitate our^{asws} cordiality, of the People^{asws} of the Household, for the one who meets Allah^{azwj} and he^{asws} is cordial to us^{asws} would enter the Paradise by our^{asws} intercession. By the One^{azwj} in Whose Hand is my^{saww} soul, a deed would not benefit a servant except by recognition of our^{asws} rights'.⁶⁶

Intercession of Abu Talib^{asws}

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ

He said, 'It was narrated to us by Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ ذَاتَ يَوْمٍ جَالِسًا بِالرَّحْبَةِ وَ النَّاسُ حَوْلَهُ مُجْتَمِعُونَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ بِهِ وَ أَبُوكَ يُعَذَّبُ بِالنَّارِ

From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'It was so that one day he^{asws} was seated at Al-Rahba, and the people were gathered around him^{asws}, and a man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! You are at the position which Allah^{azwj} has Positioned you^{asws} with, and your^{asws} father^{asws} would be Punished by the Fire?'

⁶⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 120

فَقَالَ مَهْ فَضَّ اللَّهُ فَاكَ وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَعَهُ اللَّهُ تَعَالَى فِيهِمْ أَبِي يُعَذِّبُ بِالنَّارِ وَابْنُهُ قَسِيمُ النَّارِ؟

So he^{asws} said: 'Muh! May Allah^{azwj} Break your mouth! By the One^{azwj} Whom Sent Muhammad^{saww} with the Truth as a Prophet^{saww}! If my^{asws} father^{asws} was to intercede regarding every sinner upon the face of the earth, Allah^{azwj} the Exalted would Accept his^{asws} intercession regarding them. Would my^{asws} father^{asws} be Punished by the Fire and his^{asws} son^{asws} is the distributor of the Fire?'

ثُمَّ قَالَ وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ إِنَّ نُورَ أَبِي طَالِبٍ يَوْمَ الْقِيَامَةِ لَيُطْفِئُ نُورَ مُحَمَّدٍ وَ نُورِي وَ نُورَ فَاطِمَةَ وَ نُورَ الْحَسَنِ وَ الْحُسَيْنِ وَ مَنْ وَكَدَهُ مِنَ الْأَيْمَةِ لِأَنَّ نُورَهُ مِنْ نُورِنَا الَّذِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَبْلِ خَلْقِ آدَمَ بِالْفَنِيِّ عَامٍ.

Then he^{asws} said: 'By the One^{azwj} Who Sent Muhammad^{saww} with the Truth! The Light of Abu Talib^{asws} on the Day of Judgment, would extinguish (supersede) the Light of Muhammad^{saww}, and my^{asws} Light, and the Light of (Syeda) Fatima^{asws}, and the Light of Al-Hassan^{asws} and Al-Husayn^{asws} and of the ones from his^{asws} sons from the Imams^{asws}, because his^{asws} Light is from our^{asws} Light which Allah^{azwj} Mighty and Majestic Created from before the creation of Adam^{as}, by two thousand years".⁶⁷

Intercession for the Momineen

وروى البرقي، عن ابن سيف، عن أخيه، عن أبيه، عن عبد الكريم بن عمرو، عن سليمان بن خالد قال: كنا عند أبي عبد الله (عليه السلام): قال: «و الله لنشفعن - ثلاثا - و لنشفعن شيعتنا - ثلاثا - حتى يقول عدونا: فما لنا من شافعين و لا صديقي حميم».

And Al-Barqy has reported, from Ibn Sayf, from his brother, from his father, from Abdul Kareem Bin Amro, from Sulayman Bin Khalid who said,

'We were in the presence of Abu Abdullah^{asws}, and he^{asws} said: 'By Allah^{azwj}, we^{asws} would be interceding (three times) – and you (Shias) would be interceding' (saying it three times) – until our^{asws} enemies would be saying, 'There is no intercede for us nor an intimate friend'.⁶⁸

فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ [الْوَّاحِدَةَ] إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص، ثُمَّ يُشَفِّعُهُمْ فَيَمُنُّ يُجِبُونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى أَنْ الْوَّاحِدَ لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشَّيْبَعَةِ، فَيَقُولُ: اشْفَعْ لِي.

(Imam Hassan Al-Askari^{asws} said): 'So when it will be the Day of Judgement, He^{azwj} will Increase this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad^{saww} and will Accept the intercession for those that they love to intercede with to the extent that one will come to a Momin from the Shias and will be saying, 'Intercede for me'.

⁶⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 19

⁶⁸ تأويل الآيات 1: 1 / 390 .11

فَيَقُولُ: وَ أَيْ حَقُّ لَكَ عَلَيَّ فَيَقُولُ: سَمَّيْتُكَ يَوْمَ مَاءٍ. فَيَذُكُرُ ذَلِكَ، فَيَشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ يَجِيئُهُ آخِرٌ - فَيَقُولُ: إِنَّ لِي عَلَيْكَ حَقًّا، فَاشْفَعْ لِي. فَيَقُولُ: وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ: اسْتَظَلَلْتُ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ. فَيُشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ لَا يَزَالُ يُشْفَعُ حَتَّى يُشْفَعَ فِي جِيرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ، فَإِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ مِمَّا تَنْظُنُونَ.

So he will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the Momin is more prestigious in the Presence of Allah^{azwj} than what you can imagine.'⁶⁹

There will be no intercession for the Kafirs & the Nasibis

وَ بِهِ قَالَ: أَخْبَرَنَا أَبُو سَهْلٍ سَعِيدُ بْنُ أَبِي سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رُحْمَةَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ رَاشِدٍ حَدَّثَنَا عِمْرَانُ بْنُ عَبْدِ الرَّحِيمِ الْبَاهِلِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ بِشْرِ حَدَّثَنَا يَعْقُوبُ بْنُ مُوسَى الْهَاشِمِيُّ وَ كَانَ يَسْكُنُ إِزْمِينَةَ عَنِ ابْنِ أَبِي وَاذَنٍ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ:

And by him, said, 'It was informed to us by Abu Sahl Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Ruhmat, from Ahmad Bin Muhammad Bin Ahmad Bin Rashid, from Imran Bin Abdul Raheem Al Bahily, from Is'haq Bin Bishr, from Yaqoub Bin Musa Al Hashimy, and he had settled in Armenia, from Ibn Abu Wadin, from Ismail Bin Amayya, from Ikrama, from Ibn Abbas,

قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَحْيَا مَحْيَايَ وَ يَمُوتَ مَمَاتِي وَ يَسْكُنَ جَنَّةَ عَدْنٍ فَلْيَتَوَالَ عَلَيًّا مِنْ بَعْدِي وَ لِيَقْتَدِ بِأَهْلِ بَيْتِي فَإِنَّهُمْ عَتْرَتِي خُلُقُوا مِنْ طِينَتِي وَ رَزَقُوا فَهْمِي وَ عَلِمِي فَوَيْلٌ لِلْمُكَدِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ مِنْهُمْ صِلَتِي لَا أَنَا هُمْ اللَّهُ شَفَاعَتِي.

'Rasool-Allah^{saww} said: 'The one whom it joys that he lives my^{saww} life and dies my^{saww} passing away, and settles in the Garden of Eden, so let him befriend Ali^{asws} from after me^{saww}, and let him be guided by the People^{asws} of my^{saww} Household, for they^{asws} are my^{saww} family, having been Created from my^{saww} clay and have been Graced my^{saww} understanding and my^{saww} knowledge. So woe be unto the beliers from my^{saww} community of their^{asws} merits, the ones from them cutting off my^{saww} relationship. Allah^{azwj} will not let them attain my^{saww} intercession'.⁷⁰

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْحَارِزِيُّ رَحِمَهُ اللَّهُ فِي سُؤَالٍ مِنْ شَهْرٍ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدِيُّ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَمْرَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَمَانٍ وَ سَبْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحْوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ

⁶⁹ Tafseer Imam Hassan Al Askari^{asws} – S 13 (Extract)

⁷⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 25

سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَدِيثِ بْنِ مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn, well known as Ibn Al Bursy, from the noble, the ascetic Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim^{asws}, from Abu Abdullah Al Husayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَخًا لَا يُؤَلِّي مِنْ مَحَبَّتِكُمْ وَ إِخْلَالِكُمْ وَ تَعْظِيمِكُمْ غَيْرَ أَنَّهُ يَشْرِبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعَظِيمٌ أَنْ يَكُونَ مُجْبُنًا يَهْدِيهِ الْحَالَةَ وَ لَكِنَّ أَلَا أُنَبِّئُكُمْ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

'I was in the presence of Abu Abdullah^{asws} when a man came over to him^{asws} and he said, 'May I be sacrificed for you^{asws}! There is a brother of mine who is close to your^{asws} love and your^{asws} majesty and your^{asws} reverence, apart from that, he drinks the wine'. So Al-Sadiq^{asws} said: 'It is grievous (matter) that one who loves us^{asws} would be in this state! But, shall I^{asws} inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us^{asws} is more evil than him.

وَ إِنَّ أَدْنَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ ذَنْبٌ لِيَشْفَعُ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبِحَارِ السَّبْعِ تَشَفَعُوا فِي نَاصِبِي مَا شَفَعُوا فِيهِ إِلَّا أَنْ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونُ تَحِيظًا حِطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِنَّ شِعَتْنَا عَلَى السَّبِيلِ الْأَقْوَمِ

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He^{azwj} would not intercede regarding him. This one would not exit from the world until he repents or Allah^{azwj} Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah^{azwj} Mighty and Majestic and there would be no sin upon him. Our^{asws} Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحَبُّ حَبِيبِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ مَوْفِقًا زَيْلًا [مُرَهَّقًا ذَيْلًا] وَ أُبْغِضَ بَغِيضِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَامًا قَوَامًا.

Then he^{asws} said: 'My^{asws} father^{asws} was frequently saying: 'I^{asws} love the one who loves the Progeny^{asws} of Muhammad^{saww} and even if his attitude was rubbish (annoying, troublesome) and I^{asws} hate the one who hates the Progeny^{asws} of Muhammad^{saww}, and even if he was Fasting and standing (for *Salat*)'.⁷¹

⁷¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 3

و عنه: عن عثمان بن عيسى، عن ابن مسكان، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «إن قوما يحرقون بالنار حتى إذا صاروا حمما أدركتهم الشفاعة- قال- فينطلق بهم إلى نهر يخرج من رشح أهل الجنة فيغتسلون فيه، فتنتبت لحومهم و دماؤهم، و يذهب عنهم قشف النار، و يدخلون الجنة، فيسمون الجهنميين فينادون بأجمعهم: اللهم أذهب عنا هذا الاسم- قال- فيذهب عنهم».

And from him, from Usman Bin Isa, from Ibn Muskaan, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'There would be a people who would have been incinerated by the Fire until an intimate one would avail them of the intercession. So they would be going with them to a river coming out from the seepage of the people of the Paradise, So they would be bathing in it, and there would grow their flesh and their blood, and their changes which had occurred due to the Fire would go away from them. And they would be entering the Paradise, so they would be called 'The Hell-dwellers' (الجهنميين), so they would be calling out, all of them, 'Our Allah^{azwj}! Take away from us, this name'. He^{asws} said: 'So He^{azwj} would be Taking it out from them'.

ثم قال: «يا أبا بصير، إن أعداء علي هم الخالدون في النار لا تدركهم الشفاعة».

Then he^{asws} said: 'O Abu Baseer! It is the enemies of Ali^{asws} who would be eternally in the Fire, the intercession not availing them'.⁷²

⁷² كتاب الزهد: 2 /96