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**CHAPTER 40****AL-MOMIN****(85 VERSES)****VERSES 1 - 34**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه: باسناده، عن أبي الصباح، عن أبي جعفر (عليه السلام)، قال: «من قرأ حم المؤمن في كل ليلة، غفر الله له ما تقدم من ذنبه و ما تأخر، و ألزمه كلمة التقوى، و جعل الآخرة له خيرا من الدنيا»

Ibn Babuwayh, by his chain, from Abu Al-Asbah,

'Abu Ja'far<sup>asws</sup> having said: 'The one who recites (Surah) Ha Meem Al-Momin during every night, Allah<sup>azwj</sup> would Forgive for him whatever that had preceded from his sins and whatever is delayed, and necessitate the Pious Word for him, and make the Hereafter for him to be better than the world'.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يقطع الله رجاءه يوم القيامة، و يعطى ما يعطى الخائفون الذين خافوا الله في الدنيا

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said; 'The one who recites this Surah (Al-Momin), Allah<sup>azwj</sup> will not Cut-off his hopes on the Day of Judgement, and he would be Given what the God-fearing would be Given, the ones who feared Allah<sup>azwj</sup> in the world.

و من كتبها و علقها في حائط بستان اخضر و نما،

And one who writes it, and attaches it (as an amulet) upon a garden wall, it would be greener and grow better.

و إن كتبت في خانات، أو دكان، كثر الخير فيه و كثر البيع و الشراء.».

And if it was written in boxes or a shop, there would be a lot of good in it, and a lot of buying and selling would take place'.<sup>2</sup>

<sup>1</sup> ثواب الأعمال: 113.

<sup>2</sup> (خواص القرآن)

وقال الصادق (عليه السلام): «من كتبها ليلا و جعلها في حائط أو بستان كثرت بركته و أخضر و أزهر و صار حسنا في وقته،

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it (Surah Al-Momin) and makes it to be upon a wall or garden, there would be a lot of Blessings in it, and it would be greener and more flowering, and would become well in its time.

و إن تركت في حائط دكان كثر في البيع و الشراء

And if it is left upon a wall of a shop, there would be a lot of buying and selling.

و إن كتبت لإنسان فيه الادرة، زال عنه ذلك و برىء.».

And if it is written for a human being who has swelling in his testicle (الادرة), that would go away and he would be free from it'.

و إن كتبت و علقت على من به دمامل زال عنه ذلك و كذلك للمفروق يزول عنه الفرق

And if it is written and attached (as an amulet) upon the one who has abscesses, that would go away, similar to that for the fearful, the fear would go away from him.

و إذا عجن بمائها دقيق، ثم ييس حتى يصير بمنزلة الكعك، ثم يدق دقا ناعما، و يجعل في إناء ضيق مغطى، فمن احتاج إليه لوجع في فؤاده أو لمغى عليه، أو لمغشي عليه، أو وجع الكبد أو الطحال، يستف منه، برىء بإذن الله تعالى.».

If its water is kneaded with flour, then left to dry until it becomes like cakes, then hammered into pieces, then made these to be in a container and covered tightly. So the one who needs it for aches in his heart, or for an unconscious person, or for the pains of the liver or the spleen, he should take from it. He would be free from it by the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه واله قال: ومن قرأ سورة حم المؤمن لم يبق روح نبي ولا صديق ولا مؤمن الا صلوا عليه واستغفروا له

In Majma Al-Bayan, Abu Bin Ka'ab,

The Holy Prophet<sup>saww</sup> said: 'The one who recites Surah Ha Meem Al-Mo'min, there will not remain the spirit of a Prophet<sup>as</sup>, nor a Truthful<sup>as</sup>, nor a Momin, except that it would be sending Blessings upon him and seeking Forgiveness for him'.<sup>4</sup>

عن جعفر بن محمد الصادق (عليه السلام)، قال في الحواميم فضلا كثيرا، يطول الشرح فيها.

From Jafar<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> having said: 'Regarding the Ha Meem, there are many merits. The explanation is prolonged regarding it'.<sup>5</sup> (P.s. – Therefore only a few are given above).

<sup>3</sup> Tafseer Al Burhan – H 9306

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 40 H 3

**VERSE 1**

حم {1}

**[40:1] Ha Meem**

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي علي ידי علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، قال له: أخبرني يا ابن رسول الله (صلى الله عليه و آله) عن حم و حم عسق؟

Ibn Babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany regarding what he wrote upon the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry,

From Al-Sadiq<sup>asws</sup>, I said to him<sup>asws</sup>, 'Inform me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup> about Ha Meem (حم) and Ha Meem Ayn Seen Qaf (حم عسق) of (Chapter 42: 1 & 2)?'

قال: «أما حم فمعناه الحميد المجيد، و أما حم عسق فمعناه الحليم المثيب العالم السميع القادر القوي».

He<sup>asws</sup> said: 'As for Ha Meem, so its meaning is The Praise One (الحميد), The Glorious (المجيد), and as for Ha Meem Ayn Seen Qaf (حم عسق), so its meaning is The Forbearing (الحليم), The *Masayyab* (المثيب), The Knower (العالم), The Hearing (السميع), The Powerful (القادر), The Strong (القوي)'.<sup>6</sup>

**VERSES 2 - 5**

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

**Revelation of the Book is from Allah, the Mighty, the Knowing [40:2]**

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّلُوعِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ إِلَيْهِ الْمَصِيرُ  
{3}

<sup>5</sup> ثواب الأعمال: 114، نور الثقلين 4: 510 / 6

<sup>6</sup> معاني الأخبار: 1 / 22.

**Forgiver of the sins, and Acceptor of the repentance, Severe of the Punishment with Long Reach. There is no god but He. To Him is the journey [40:3]**

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَعْرُوكَ تَقَلُّبُهُمْ فِي الْبِلَادِ {4}

**None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4]**

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۗ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۗ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۗ فَكَيْفَ كَانَ عِقَابِ {5}

**Before them, the people of Noah belied, and (so did) the confederates from after them, and every community plotted against their Rasool in order to seize him, and they argued with falsehood in order to refute the Truth with it, therefore I Seized them. So how was My Retribution? [40:5]**

في كتاب كمال الدين وتمام النعمة باسناده إلى عبد الرحمان بن سمرة قال: قال رسول الله صلى الله عليه واله: لعن المجادلون في دين الله على لسان سبعين نبيا، ومن جادل في آيات الله فقد كفر قال الله عزوجل: ما يجادل في آيات الله الا الذين كفروا فلا يعررك تقلبهم في البلاد.

In the Book KamaAl-AI-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Abdul Rahman Bin Samarat who said,

'Rasool-Allah<sup>saww</sup> said: 'The disputers regarding the Religion of Allah<sup>azwj</sup> have been cursed by the tongues of seventy Prophets<sup>as</sup>. And the one who disputes regarding the Signs of Allah<sup>azwj</sup>, so he has committed Kufr. Allah<sup>azwj</sup> Mighty and Majestic Said: **None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4].**<sup>7</sup>

محمد بن علي بن بابويه في (الغيبة)، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم (رحمه الله)، عن محمد بن علي الصيرفي الكوفي، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة، قال:

Muhammad Bin Ali Bin Babuwayh in 'Al Ghaybat', said: 'Narrated to us Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Jabir Bin Yazeed Al Ju'fy, from Saeed Bin Al Musayyab, from Abdul Rahman Bin Samrat who said,

قال رسول الله (صلى الله عليه و آله): «لعن الله المجادلين في دين الله على لسان سبعين نبيا، و من جادل في آيات الله فقد كفر، قال الله عز و جل: ما يجادل في آيات الله إلا الذين كفروا فلا يعررك تقلبهم في البلاد

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 40 H 8

'Rasool-Allah<sup>saww</sup> said: 'The Curse of Allah<sup>azwj</sup> is upon the disputers in the Religion of Allah<sup>azwj</sup> upon the tongues of seventy Prophets<sup>as</sup>. And the one who disputes regarding a Verse of Allah<sup>azwj</sup>, so he has disbelieved. Allah<sup>azwj</sup> Mighty and Majestic has Said: **None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4].**

و من فسر القرآن برأيه فقد افتى على الله الكذب، و من أفتى بغير علم لعنته ملائكة السماء و الأرض، كل بدعة ضلالة، و كل ضلالة سبيلها إلى النار».

And the one who interprets the Quran by his opinion, so he has forged a lie against Allah<sup>azwj</sup>, and the one who issues *Fatwas* without knowledge is Cursed by the Angels of the sky and the earth. Every innovation is a straying, and every straying, its path is to the Fire'.

قال عبدالرحمن بن سمرة: فقلت: يا رسول الله، أرشدني إلى النجاة، فقال: «يا بن سمرة، إذا اختلفت الأهواء، و تفرقت الآراء، فعليك بعلي بن أبي طالب، فإنه إمام أمتي، و خليفتي عليهم من بعدي، و هو الفاروق الذي يتميز به بين الحق و الباطل،

Abdul Rahman Bin Samrat said, 'I said, 'O Rasool-Allah<sup>saww</sup>, guide me to the salvation'. So he<sup>saww</sup> said: 'O Bin Samrat! If the desires differ and the opinions are split, so it is upon you to be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for he<sup>asws</sup> is the Imam<sup>asws</sup> of my<sup>saww</sup> community, and my<sup>saww</sup> Caliph over them from after me<sup>saww</sup>, and he<sup>asws</sup> is the Differentiator (Al-Farouq) who differentiates between the Truth and the falsehood.

من سأله أجابه، و من استرشده أرشده، و من طلب الحق عنده وجدده، و من التمس الهدى لديه صادفه، و من لجأ إليه أمنه، و من استمسك به أنجاه، و من اقتدى به هداه.

The one who asks him<sup>asws</sup>, he<sup>asws</sup> answers him, and the one will seek guidance from him<sup>asws</sup>, he<sup>asws</sup> will guide him, and the one who looks for the truth in his<sup>asws</sup> presence would find it, and the one who sought guidance from him<sup>asws</sup> came across it, and one who resorted to him<sup>asws</sup> found security, and the one who attached himself to him<sup>asws</sup> was Saved, and the one who followed him<sup>asws</sup> was guided by him<sup>asws</sup>.

يا بن سمرة، سلم منكم من سلم له و والاه، و هلك من رد عليه و عاداه-

O Bin Samrat! The safe one among you is the one who submitted to him<sup>asws</sup> and befriended him<sup>asws</sup>, and the destroyed is the one who rejected him<sup>asws</sup> and was inimical to him<sup>asws</sup>.

يا بن سمرة- إن عليا مني روحه من روحي، و طينته من طينتي، و هو أخي و أنا أخوه، و هو زوج ابنتي- فاطمة سيدة نساء العالمين من الأولين و الآخرين- و إن منه إمامي أمي و ابني و سيدي شباب أهل الجنة الحسن و الحسين و تسعة من ولد الحسين، تاسعهم قائم أمي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

O Bin Samrat! Ali<sup>asws</sup> is from me<sup>saww</sup>. His<sup>asws</sup> soul is from my<sup>saww</sup> soul, and his<sup>asws</sup> clay (essence) is from my clay, and he<sup>asws</sup> is my<sup>saww</sup> brother, and I<sup>saww</sup> am his<sup>asws</sup> brother, and he<sup>asws</sup> is the husband of my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup>, the Chieftess of the

women of the worlds from the former ones and the later ones. And from him<sup>asws</sup> are the Imams<sup>asws</sup> of my<sup>saww</sup> community, and the Chiefs of the youths of Paradise Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>. The ninth one of them is Al-Qaim<sup>asws</sup> of my<sup>saww</sup> community who will fill the earth with equity and justice just as it had been filled with tyranny and injustice'.<sup>8</sup>

## The Signs of Allah<sup>azwj</sup>

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far<sup>asws</sup>) saying: 'They belying our<sup>asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the successors<sup>asws</sup>, all of them<sup>asws</sup>'.<sup>9</sup>

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>, and the evidence upon that are the words of Amir Al-Momineen<sup>asws</sup>: 'There is no 'Sign' of Allah<sup>azwj</sup> greater than I<sup>asws</sup>!<sup>10</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far<sup>asws</sup> having said, Amir Al-Momineen<sup>asws</sup> was saying: 'There is no 'Sign' of Allah<sup>azwj</sup> Mighty and Majestic which is greater than I<sup>asws</sup>, nor a News from Allah<sup>azwj</sup> greater than I<sup>asws</sup>!<sup>11</sup>

## VERSE 6

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

<sup>8</sup> كمال الدين و تمام النعمة: 1 / 256

<sup>9</sup> (Extract) تفسير القمي 1: 199.

<sup>10</sup> تفسير القمي 1: 309.

<sup>11</sup> (Extract) الكافي 1: 3 / 161

**And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]**

وعنه، قال: حدثنا محمد بن عبد الله الحميري، عن أبيه، عن محمد بن الحسين و محمد بن عبد الجبار، جميعاً، عن محمد بن سنان، عن المنخل بن جميل الرقي، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: «وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يَعْنِي بَنِي أُمَيَّةَ، وَ هُمْ أَصْحَابُ النَّارِ».

And from him (Ali Bin Ibrahim) who said, 'Muhammad Bin Abdullah Al-Humeyri narrated to me, from his father, from Muhammad Bin Al-Husayn, and Muhammad Bin Abdul Jabbar altogether, from Muhammad Bin Sinan, from Al-MankhAl-Bin Jameel Al-Raqy, from Jabir,

'Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]** - Meaning the clan of Umayya, and they are the inmates of the Fire'.<sup>12</sup>

## VERSE 7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ  
{7}

**Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!' [40:7]**

## The carriers of the Throne (Knowledge of Allah<sup>azwj</sup>)

شرف الدين النجفي، قال: روي عن عمرو بن شمر، عن جابر بن يزيد، قال: قال أبو جعفر (عليه السلام): «الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَعْنِي الرُّسُلَ وَالْأَوْصِيَاءَ (عليهم السلام) من بعده، يحملون علم الله عز و جل».

Sharaf Al Deen Al Najafi said, 'It is reported from Amro Bin Shimr, from Jabir Bin Yazeed who said,

تأويل الآيات 2: 528 / 7 & تفسير القمي 2: 255<sup>12</sup>

'Abu Ja'far<sup>asws</sup> said: **Those who are holding the Throne [40:7]** – means the Rasool<sup>saww</sup> and the successors<sup>asws</sup> from after him<sup>saww</sup>, are carrying the Knowledge of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>13</sup>

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز وجل: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ، قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)، يعني أن هؤلاء الذين حول العرش».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Haatim, from Haroun Bin Al-Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those who are holding the Throne and ones around it [40:7]**, he<sup>asws</sup> said: 'Meaning Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, meaning that they<sup>as</sup> are the ones who are around the Throne'.<sup>14</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش - و العرش: العلم - [ثمانية] أربعة منا، و أربعة من شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'Holding the Throne – and the Throne is the Knowledge. Of the eight, four are from us<sup>asws</sup>, and four from the ones whom Allah<sup>azwj</sup> so Desires'.<sup>15</sup>

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheykh Abu Ja'far Ibn babuwayh said in I'tiqadaat:

'And as for the Throne which is the Knowledge, so it is held by four from the former ones and four from the later ones. So as for the four from the former ones – Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>. And as for the four from the later ones – Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. This is how it has been reported by the correct chains, from the Imams<sup>asws</sup>'.<sup>16</sup>

<sup>13</sup> (Extract) تأويل الآيات 2: 7 / 1716.

<sup>14</sup> (Extract) تأويل الآيات 2: 7 / 1716.

<sup>15</sup> (الكافي 1: 6 / 102).

<sup>16</sup> (اعتقادات الصدوق: 75).

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ رَفَعَهُ قَالَ سَأَلَ الْجَائِلِيَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَقَالَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ يَحْمِلُ الْعَرْشَ أَمْ الْعَرْشُ يَحْمِلُهُ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

'Al-Jasaleyq (The Catholic) asked Amir Al-Momineen<sup>asws</sup> saying, 'Inform me about Allah<sup>azwj</sup> Mighty and Majestic, does He<sup>azwj</sup> Lift the Throne (الْعَرْشُ) or does the Throne (الْعَرْشُ) hold Him<sup>azwj</sup>?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) اللَّهُ عَزَّ وَ جَلَّ حَامِلُ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

So Amir Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is the Holder of the Throne (الْعَرْشُ), and the skies and the earth and whatever is between the two, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].**

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ تَمَائِيَةً فَكَيْفَ قَالَ ذَلِكَ وَ قُلْتَ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ

He said, 'Then inform me about His<sup>azwj</sup> (Words): **and eight shall hold above them the Throne of the your Lord on that Day [69:17].** So how come He<sup>azwj</sup> Said that, and you<sup>asws</sup> said that He<sup>azwj</sup> Holds the Throne (الْعَرْشُ) and the skies and the earth?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرَ مِنْهُ احْمَرَّتِ الْخُمْرُ وَ نُورٍ أَخْضَرَ مِنْهُ اخْضَرَّتِ الْخُضْرُ وَ نُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرُ وَ نُورٍ أَبْيَضَ مِنْهُ أَبْيَضَ الْبَيْضُ وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ وَ ذَلِكَ نُورٌ مِنْ عَظَمَتِهِ

So Amir Al-Momineen<sup>asws</sup> said: 'The Throne (الْعَرْشُ), Allah<sup>azwj</sup> the Exalted Created it from the four Lights – the red from it reddens the red, and the green Light from it greens the green, and the yellow from it yellows the yellow, and the white from it whitens the white; and it is the Knowledge which Allah<sup>azwj</sup> Loaded upon the carriers, and that is a Light from His<sup>azwj</sup> Magnificence.

فِعِظْمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبُ الْمُؤْمِنِينَ وَ بِعِظْمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بِعِظْمَتِهِ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنْ جَمِيعِ خَلَائِقِهِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُشْتَبِهَةِ

Thus, it is due to His<sup>azwj</sup> Magnificence and His<sup>azwj</sup> Light do the hearts of the Momineen see, and due to His<sup>azwj</sup> Magnificence and His<sup>azwj</sup> Light the ignorant ones are inimical to Him<sup>azwj</sup>, and due to His<sup>azwj</sup> Magnificence and His<sup>azwj</sup> Light do the ones in the skies and the earth seek the Means to Him<sup>azwj</sup>, with the different deeds and the mixed Religions.

فَكُلُّ مَحْمُولٍ يَحْمِلُهُ اللَّهُ بِنُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا فَكُلُّ شَيْءٍ مَحْمُولٌ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُمْسِكُ لَهُمَا أَنْ تَزُولَا وَ الْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَ هُوَ حَيَاةُ كُلِّ شَيْءٍ وَ نُورُ كُلِّ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

Thus, every held one, Allah<sup>azwj</sup> Holds it by His<sup>azwj</sup> Light and His<sup>azwj</sup> Magnificence and His<sup>azwj</sup> Power. These have neither a capacity to harm by itself, nor benefit, nor death, nor life, nor Resurrection. Thus everything is Held, and Allah<sup>azwj</sup> Blessed and Exalted is the Grasper of the two (skies and the earth) if they were to decline, and the Encompasser of the two from things, and He<sup>azwj</sup> is the Life of everything and Light of everything. Glorious is He<sup>azwj</sup> and Exalted from what they are saying, Loftier, Greater’.

قَالَ لَهُ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَيْنَ هُوَ

He said to him<sup>asws</sup>, ‘Then inform me about Allah<sup>azwj</sup> Mighty and Majestic, where is He<sup>azwj</sup>?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) هُوَ هَاهُنَا وَ هَاهُنَا وَ فَوْقَ وَ تَحْتَ وَ مُحِيطٌ بِنَا وَ مَعَنَا وَ هُوَ قَوْلُهُ مَا يَكُونُ مِنْ بَحْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

So Amir Al-Momineen<sup>asws</sup> said: ‘He<sup>azwj</sup> is over here and over there, and above, and beneath, and surround us, and with us, and: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7].**

فَالْكَرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التَّرَى وَ إِنْ بَجَّهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى وَ ذَلِكَ قَوْلُهُ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَؤُدُّهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

So the Chair (الْكَرْسِيُّ) encompasses the skies and the earth and what is between the two, and what is beneath the soil; and if you aloud with the speech, so He<sup>azwj</sup> Knows the secrets and the concealed matters, and these are the Words of the Exalted: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَ لَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَ أَرَاهُ خَلِيلَهُ ( عَلَيْهِ السَّلَام ) فَقَالَ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ

So, **Those who are holding the Throne [40:7]**, they are the knowledgeable ones<sup>asws</sup>, those upon whom<sup>asws</sup> Allah<sup>azwj</sup> Loaded His<sup>azwj</sup> Knowledge, and nothing comes out from these four which Allah<sup>azwj</sup> Created in His<sup>azwj</sup> Kingdom which Allah<sup>azwj</sup> Showed to His<sup>azwj</sup> Elites and Showed it to His<sup>azwj</sup> Friend (Ibrahim<sup>as</sup>), so He<sup>azwj</sup> Said: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].**

وَ كَيْفَ يَحْمِلُ حَمْلَةَ الْعَرْشِ اللَّهُ وَ بِحَيَاتِهِ حَيِّتْ قُلُوبُهُمْ وَ بِنُورِهِ اهْتَدُوا إِلَى مَعْرِفَتِهِ .

And how can the holders of the Throne ( الْعَرْشِ ) hold Allah<sup>azwj</sup> and their<sup>asws</sup> hearts are Encompassed by His<sup>azwj</sup> Power and His<sup>azwj</sup> Light, being Guided to His<sup>azwj</sup> recognition'.<sup>17</sup>

## Angels seeking Forgiveness for Shias only

وفي حديث آخر: بالإسناد المذكور: «و ذلك قوله عز و جل: وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا إِلَى قَوْلِهِ عَزَّ وَ جَلَّ: عَذَابَ الْجَحِيمِ، فسبيل الله علي (عليه السلام)، و الذين آمنوا أنتم، ما أراد غيركم».

And in another Hadeeth, by the mentioned chain, he<sup>asws</sup> said: 'And these are the Words of the Mighty and Majestic: **and are seeking Forgiveness for those who believe [40:7]** - up to the Words of the Mighty and Majestic: **Punishment of the Blazing Fire!** [40:7], so the Way of Allah<sup>azwj</sup> is Ali<sup>asws</sup>, and the ones who believe are you all (Shias). It is not Intended for other than you'.<sup>18</sup>

في عيون الاخبار باسناده عن الرضا عن علي بن ابي طالب عليهما السلام عن رسول الله (ص) حديث طويل وفيه يقول صلى الله عليه واله: وان الملائكة لخدامنا وخدام محبينا، يا علي الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويستغفرون للذين آمنوا بولايتنا.

In Uyoon Al-Akhbaar, by his chain,

'Al-Reza<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> there is a lengthy Hadeeth in which he<sup>saww</sup> is saying: 'And the Angels are our<sup>asws</sup> servants and the servants of those who love us<sup>asws</sup>. O Ali<sup>asws</sup>! **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7]** - in our<sup>asws</sup> Wilayah'.<sup>19</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بصيرٍ وَ قَدْ خَفَرَهُ النَّفْسُ فَلَمَّا أَخَذَ بَجَلْسِهِ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الدُّنُوبَ عَنْ ظُهُورِ شِعَتِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانٍ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَرُوا لَهُمْ

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

<sup>17</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 20 H 1

<sup>18</sup> تأويل الآيات 2: 5/528 .

<sup>19</sup> Tafseer Noor Al Saqalayn – CH 40 H 12

'I was in the presence of Abu Abdullah<sup>asws</sup>, when Abu Baseer came up to him<sup>asws</sup>, and he was panting. So when he took his seat, Abu Abdullah<sup>asws</sup> said to him: 'O Abu Muhammad, Allah<sup>azwj</sup> Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our<sup>asws</sup> Shias just like the leaves get cut-off in the autumn by the wind, and these are the Words of the Mighty and Majestic: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7].**

وَ اللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

By Allah<sup>azwj</sup>, their Seeking of Forgiveness is for you (Shias) apart from the other creatures. O Abu Muhammad, have I<sup>asws</sup> made you happy?' He said, 'May I be sacrificed for you<sup>asws</sup>, increase it for me'.<sup>20</sup>

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل (الذين يحملون العرش ومن حوله - قال: يعني الملائكة - يسبحون بحمد ربهم ويستغفرون للذين آمنوا - يعني شيعة محمد وآل محمد - ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا - من ولاية الطواغيت الثلاثة، ومن بني أمية - واتبعوا سبيلك) يعني ولاية علي وهو السبيل.

Some of our companions are reporting, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those who are holding the Throne and ones around it [40:7]** - he<sup>asws</sup> said: 'Meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe [40:7]** - Meaning for the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> - **'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** - from the wilayah of the three tyrants (Abu Bkar, Umar, and Usmaan) and from the clan of Umayya - **and follow Your Way** - Meaning the Wilayah of Ali<sup>asws</sup>, and he<sup>asws</sup> is the Way'.<sup>21</sup>

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام)، أنه سئل: هل الملائكة أكثر أم بنو آدم؟ فقال: «و الذي نفسي بيده لعدد الملائكة في السماوات أكثر من عدد التراب في الأرض، و ما في السماء موضع قدم إلا و فيها ملك يسبحه و يقده،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hamaad,

He asked Abu Abdullah<sup>asws</sup>, 'Are the Angels more numerous or the Children of Adam<sup>as?</sup>' So he<sup>asws</sup> said: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul, the number of the Angels in the skies is more than the number of dust particles in the earth, and there is no place in the sky for a foothold but there is an Angel Glorifying Him<sup>azwj</sup> and Extolling His<sup>azwj</sup> Holiness.

<sup>20</sup> Al Kafi - H 14454 (Extract)

<sup>21</sup> Taweel Al Ayaat Al Zaahira - CH 40 H 13 (Extract)

و لا في الأرض شجرة و لا مدرة إلا و فيها ملك موكل بما يأتي الله كل يوم بعملها و الله أعلم بما، و ما منهم أحد إلا و يتقرب كل يوم إلى الله بولايتنا أهل البيت، و يستغفر لمحبينا و يلعن أعداءنا، و يسأل الله أن يرسل عليهم العذاب إرسالا».

And there is no tree in the earth, and no produce except that there is an Angel allocated to it. Allah<sup>azwj</sup> Brings it for its work, and Allah<sup>azwj</sup> is Aware of it. And there is none from it except that he comes closer to Allah<sup>azwj</sup> every day by our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household, and seek Forgiveness for those that love us<sup>asws</sup>, and curse our<sup>asws</sup> enemies, and they ask Allah<sup>azwj</sup> that He<sup>azwj</sup> should Send Punishment upon them’.

قوله تعالى: الَّذِينَ يَحْمِلُونَ الْعَرْشَ يعني رسول الله (صلى الله عليه و آله) و الأوصياء من بعده، يحملون علم الله و مَنْ حَوْلَهُ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يعني شيعة آل محمد

The Words of the Exalted: **Those who are holding the Throne [40:7]** - Meaning Rasool-Allah<sup>saww</sup> and the successors<sup>asws</sup> from after him<sup>saww</sup>, are bearing the Knowledge of Allah<sup>azwj</sup>, **and ones around** - Meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe** - Meaning the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَ عِلْمًا فَاعْفُزْ لِلَّذِينَ تَابُوا مِنْ وَايَةِ فُلَانٍ وَ فُلَانٍ وَ بَنِي أُمِيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَي وَايَةِ عَلِيِّ وَ لِيِ اللَّهِ وَ قِيهِمْ عَذَابَ الْجَحِيمِ

**‘O Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** - from the wilayah of so and so, and so and so (Abu Bakr and Umar), and the clan of Umayya, **and follow Your Way**, i.e., the Wilayah of Ali<sup>asws</sup>, the Guardian from Allah<sup>azwj</sup> - **and Save them from the Punishment of the Blazing Fire!**’ [40:7].<sup>22</sup>

## Inmates of the Blazing Fire

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

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

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, he<sup>asws</sup> said: ‘Those who are striving to cut-off the cordiality of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, they are the inmates of **the Blazing Fire [40:7]**. They are four in

<sup>22</sup> تفسير القمي 2: 255.

number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)'.<sup>23</sup>

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

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

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> having said: 'And those who strive to cut-off the cordiality with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, they are the inmates of **the Blazing Fire [40:7]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyads (clan of Umayya)'.<sup>24</sup>

## Funeral Salat upon ones of weak understanding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ كَانَ مُسْتَضْعَفًا فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ فِيهِمْ عَذَابُ الْجَحِيمِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If he (the deceased) was of weak understanding, then say, 'O Allah<sup>azwj</sup>! **Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!**' [40:7].

وَ إِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ فَقُلِ اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْحَيْرَ وَ أَهْلَهُ فَاعْفِرْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ

And when you do not know what his state is, so say, 'O Allah<sup>azwj</sup>! If he used to love the good and its People<sup>asws</sup>, so Forgive him, and be Merciful to him, and Overlook (his sins) from him.

وَ إِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَعْفِرْ لَهُ عَلَى وَجْهِ الشَّفَاعَةِ لَا عَلَى وَجْهِ الْوَلَايَةِ .

And if he was of weaker understanding than yours in the Way (of Allah<sup>azwj</sup>), so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the Wilayah'.<sup>25</sup>

<sup>23</sup> 29 /345 :1 تأويل الآيات (Extract)

<sup>24</sup> 29 /345 :1 تأويل الآيات (Extract)

<sup>25</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَقُولُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ  
تَقَبَّلْ شَفَاعَتَهُ وَ بَيِّضْ وَجْهَهُ وَ أَكْثِرْ تَبِعَهُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should be saying, 'I testify that there is no god except for Allah<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup>, Your<sup>azwj</sup> servant and Your<sup>azwj</sup> Rasool<sup>saww</sup>. O Allah<sup>azwj</sup> Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Accept his intercession, and Whiten his<sup>saww</sup> face and Multiply his<sup>saww</sup> followers.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ تُبِّ عَلَيَّ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمُ عَذَابَ الْجَحِيمِ فَإِنْ كَانَ مُؤْمِنًا دَخَلَ فِيهَا وَ إِنْ  
كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا .

O Allah<sup>azwj</sup>! Forgive me, and be Merciful to me, and Turn towards me. O Allah<sup>azwj</sup>! **Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!** [40:7]. So if he was a Momin, he would be included in it, and if was not a Momin, he would be out from it'.<sup>26</sup>

## VERSES 8 - 10

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ {8}

**Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]**

وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {9}

**And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]**

<sup>26</sup> Al Kafi V 3 – The Book Of Funerals CH 56 H 5

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذِ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ {10}

**Surely, those who commit Kufr would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]**

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله (عليه السلام) قال رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَّحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يعني من تولى عليا (عليه السلام)، فذلك صلاحهم

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hamaad,

‘From Abu Abdullah<sup>asws</sup> having said: ‘(Re): **Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]** – meaning the ones who befriended Ali<sup>asws</sup>, so that was their righteous deed.

وَ قِهِمُ السَّيِّئَاتِ وَ مَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يَعْنِي يَوْمَ الْقِيَامَةِ وَ ذَلِكَ هُوَ الْقَوْمُ الْعَظِيمُ لِمَنْ نَجَاهُ [اللَّهُ] مِنْ وِلَايَةِ فُلَانٍ وَ فُلَانٍ،

**And Save them from evil deeds, and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9]** – meaning the Day of Judgment, **and that, it is the mighty success [40:9]** – for the one whom Allah<sup>azwj</sup> Rescued from the wilayah of so and so, and so and so (Abu Bakr and Umar).

ثم قال: إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمِيَّةٍ يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذِ تُدْعَوْنَ إِلَى الْإِيمَانِ يَعْنِي إِلَى وِلَايَةِ عَلِيٍّ (عليه السلام) فَتَكْفُرُونَ.»

Then He<sup>azwj</sup> Said: **Surely those who commit Kufr [40:10]** - meaning the Clan of Umayya, **would be Called out to: ‘Your despising Allah when you were called to the Eman** - meaning to the Wilayah of Ali<sup>asws</sup>, **is greater than your despising yourselves, therefore you committed Kufr [40:10]**.<sup>27</sup>

قال: وروى بعض اصحابنا، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل قوله تعالى - قال (وقهم السيئات - يعني الثلاثة - ومن تق السيئات يومئذ فقد رحمته).

Some of our companions are reporting, from Jabir Bin Yazeed who said,

<sup>27</sup> تفسير القمي 2: 255.

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And Save them from evil deeds [40:9]** - Meaning the three (Abu Bakr, Umar, and Usmaan) **and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9]**.

وقوله تعالى (إن الذين كفروا - يعني بني أمية - ينادون لمقت الله أكبر من مقتكم أنفسكم إتدعون إلى الايمان - يعني ولاية علي وهي الايمان - فتكفرون).

And the Words of the Exalted: **and whom You Save from the evil deeds on this Day, so You have been Merciful to him [40:9]** – Meaning the Clan of Umayya - **would be Called out to: 'Your despising Allah when you were called to the Eman** – Meaning the Wilayah of Ali<sup>asws</sup>, and he<sup>asws</sup> is the Eman - **is greater than your despising yourselves, therefore you committed Kufr [40:10]**.<sup>28</sup>

## VERSE 11

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ {11}

**They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]**

رجعة المعاصر: عن الحسن بن محبوب، عن محمد بن سلام، عن أبي جعفر (عليه السلام)، في قوله تعالى: قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ، قال: «هو خاص لأقوام في الرجعة بعد الموت، فتجري في القيامة، فبعدا للقوم الظالمين»

Raj'at Al-Ma'asar, from Al-Hassan Bin Mahboub, from Muhammad Bin Salaam,

'Abu Ja'far<sup>asws</sup>, regarding the Words of the Exalted: **They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]**. He<sup>asws</sup> said: 'This is in particular for the people during the Return (الرجعة) after the death, and it flows regarding the Day of Judgement. So remoteness is for the unjust people'.<sup>29</sup>

[ يحيى الشجري ] [ قال: وبالسناد ] قال: حدثنا حصين، عن أبي حمزة، عن علي بن حسين وأبي جعفر و أبي الحسين زيد بن علي (عليهم السلام): \* (قالوا ربنا أمتنا اثنتين وأحييتنا اثنتين) \* قالوا: إحيائهم في القبور وإماتتهم.

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

'From Ali<sup>asws</sup> Bin Husayn<sup>asws</sup>, and Abu Ja'far<sup>asws</sup> and Abu Al-Husayn Zayd, son of Ali<sup>asws</sup> - **They shall say, 'Our Lord! You Made us die twice, and twice have You**

<sup>28</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 13

<sup>29</sup> الرجعة: 43 «مخطوط»

**Given us life [40:11].** They<sup>asws</sup> said: 'Revived them in the graves and Caused them to die'.

قال زيد بن علي (عليهما السلام): وهي كقوله: \* (كنتم أموتا فأحيكم ثم يميتكم ثم يحييكم)

Zayd son of Ali<sup>asws</sup> said, 'And it is like His<sup>azwj</sup> Words: **and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you [2:28]**'.<sup>30</sup>

## VERSE 12

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ  
{12}

**That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]**

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشتمأزت إلى آخر الاية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajjal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah<sup>asws</sup> of what Abu Al-Khattab has been saying. He<sup>asws</sup> said: 'Some have mentioned to me<sup>asws</sup> what he has been saying'. I said, 'With regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]**, he says, '**And when Allah Alone is mentioned**, this is Amir-ul-Momineen<sup>asws</sup>, **and when those from besides Him are mentioned**, this is that one and that one (Abu Bakr and Umar)'.<sup>30</sup>

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah<sup>asws</sup> said: 'The one who says this is a Polytheist', three times. 'I<sup>asws</sup> am, O Allah<sup>azwj</sup> disavow from him' - three times. 'But, by that it means Allah<sup>azwj</sup> Himself<sup>azwj</sup>, but, by that it means Allah<sup>azwj</sup> Himself<sup>azwj</sup>, and He<sup>azwj</sup> has Informed in (Surah) Ha Meem: **That is because when you are called to Allah Alone, you disbelieve [40:12]**. I said, 'Does it mean by that Amir-al-Momineen<sup>asws</sup>?'<sup>30</sup>

<sup>30</sup> Tafseer Abu Hamza Al Sumaly - Hadeeth No. 267

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

Abu Abdullah<sup>asws</sup> said: 'The one who says this, is a Polytheist. I<sup>asws</sup> am to Allah<sup>azwj</sup>, disavowed from him' - three times. 'But, by that it means Himself<sup>azwj</sup>'.<sup>31</sup>

ومن التأويل: ما عن محمد البرقي، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الحسن بن الحسين، عن أبي جعفر عليه السلام في قوله عزوجل (ذلكم بأنه إذا دعي الله وحده كفرتم - بأن لعلي ولاية - وإن يشرك به - من ليست له ولاية - تؤمنوا بأن لهم ولاية فالحكم لله العلي الكبير).

And from the explanation is what is from Muhammad Al-Barqy, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al-Hassan Bin Al-Husayn,

'Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic: ***That is because when you are called to Allah Alone, you disbelieve [40:12]***, that is to the Wilayah of Ali<sup>asws</sup>, ***and if He is associated with, you are believing***, - one, the Wilayah wasn't for him, ***you are believing*** – that for them is the wilayah. ***So the Judgment is for Allah, the Exalted, the Great [40:12]***.<sup>32</sup>

## The Altered Verse

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ وَ أَهْلَ الْوِلَايَةِ كَفَرْتُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

'From Abu Abdullah<sup>asws</sup> (the Verse was Revealed like this): ***That is because when you are called to Allah Alone and the people of Al-Wilayah, you disbelieve [40:12]***.<sup>33</sup>

## VERSE 13

هُوَ الَّذِي يُرِيكُم آيَاتِهِ وَيُنزِلُ لَكُم مِّنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ {13}

***He is the One Who Shows you His Signs and Sends down for you sustenance from the sky, and none heed except the penitent (repentant) one [40:13]***

علي بن إبراهيم: هُوَ الَّذِي يُرِيكُم آيَاتِهِ يَعْنِي الْأئِمَّةَ الَّذِينَ أَخْبَرَ اللَّهُ وَرَسُولُهُ بِهِمْ.

<sup>31</sup> Basaair Al Darajaat – P 10 CH 21 H 4

<sup>32</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 11 & 12

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 46

Ali Bin Ibrahim –

Regarding: **He is the One Who Shows you His Signs [40:13]** – Meaning the Imams<sup>asws</sup> whose news was Given by Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>,<sup>34</sup>

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far<sup>asws</sup>) saying: 'They belying our<sup>asws</sup> signs, all of them, in the esoteric of the Quran, and they were belying the successors<sup>asws</sup>, all of them<sup>asws</sup>.'<sup>35</sup>

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>, and the evidence upon that are the words of Amir-Al-Momineen<sup>asws</sup>: 'There is no 'Sign' of Allah<sup>azwj</sup> greater than I<sup>asws</sup>.'<sup>36</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far<sup>asws</sup> having said, Amir-Al-Momineen<sup>asws</sup> was saying: 'There is no 'Sign' of Allah<sup>azwj</sup> Mighty and Majestic which is greater than I<sup>asws</sup>, nor a News from Allah<sup>azwj</sup> greater than I<sup>asws</sup>.'<sup>37</sup>

## VERSES 14 & 15

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14}

**Therefore, supplicate to Allah being sincere to him in the Religion, and even if the Kafirs abhor it [40:14]**

<sup>34</sup> تفسير القمّي 2: 256.

<sup>35</sup> (Extract) تفسير القمّي 1: 199.

<sup>36</sup> تفسير القمّي 1: 309.

<sup>37</sup> (Extract) الكافي 1: 161/3.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ  
{15}

**Possessor of the Highest Levels of the Throne. He Casts the Spirit from His Command upon the one He so Desires to from His servants, for him to warn of the Day of the Meeting [40:15]**

علي بن إبراهيم، قال: روح القدس، و هو خاص لرسول الله (صلى الله عليه و آله) و الأئمة (عليهم السلام).

Ali Bin Ibrahim –

Regarding: **He Casts the Spirit from His Command upon the one He so Desires to from His servants [40:15]** – The Holy Spirit, and it is particularly for Rasool-Allah<sup>saww</sup> and the Imams<sup>asws</sup>.<sup>38</sup>

سعد بن عبد الله، قال: حدثنا محمد بن عيسى بن عبيد، و محمد بن الحسين، و موسى بن عمر بن يزيد الصيقل، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَقَالَ: «جبرئيل الذي انزل على الأنبياء، و الروح يكون معهم و مع الأوصياء.

Sa'd Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, and Muhammad Bin Al-Husayn, and Musa Bin Umar Bin Yazeed Al-Sayqal, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Ja'far<sup>asws</sup> replied when I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **He Casts the Spirit from His Command upon the one He so Desires to from His servants [40:15]**, so he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> is the one who descended upon the Prophets<sup>as</sup>, and the Spirit was with them<sup>as</sup> and the successors<sup>as</sup>'.<sup>39</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ سَعْدِ الْإِسْكَافِ قَالَ أَتَى رَجُلًا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرَائِيلَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) (جِبْرَائِيلُ) (عليه السلام) مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرَائِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جِبْرَائِيلَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Askaf who said,

'A man came over to Amir Al-Momineen<sup>asws</sup> asking him<sup>asws</sup> about the Spirit, 'Isn't it Jibraeel<sup>as</sup>?'. So Amir Al-Momineen<sup>asws</sup> said to him: 'Jibraeel<sup>as</sup> is from the Angels, and the Spirit is other than Jibraeel<sup>as</sup>', and he<sup>asws</sup> reiterated that upon the man. So he said to him<sup>asws</sup>, 'You<sup>asws</sup> have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeel<sup>as</sup>'.<sup>40</sup>

<sup>38</sup> تفسير القمي 256 2

<sup>39</sup> مختصر بصائر الدرجات: 3.

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 56 H 6 (Extract)

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق يوم يلتقي أهل السماء و أهل الأرض.

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Ibn Dawood, from Hafis Bin Gayas,

'Abu Abdullah<sup>asws</sup> has said: '**the Day of the Meeting [40:15]** - is the Day when the people of the sky would meet the people of the earth'.<sup>41</sup>

## VERSE 16

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ {16}

**On the Day they shall be coming forth, nothing of them would remain concealed upon Allah "For whom is the Kingdom today? For Allah, the One, the Subduer!" [40:16]**

الحسين بن سعيد عن محمد بن أبي عمير عن زيد القرشي عن عبید زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إذا أمات الله أهل الأرض أمات أهل السماء الدنيا ثم أمات أهل السماء الثانية ثم أمات أهل السماء الثالثة ثم أمات أهل السماء الرابعة ثم أمات أهل السماء الخامسة ثم أمات أهل السماء السادسة ثم أمات أهل السماء السابعة

Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Zayd Al Qarshy, from Ubeyd Zurara who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> Causes the inhabitants of the earth to die, the inhabitants of the sky of the world would die, then the inhabitants of the second sky would die, then the inhabitants of the third sky would die, then the inhabitants of the fourth sky would die, then the inhabitants of the fifth sky would die, then the inhabitants of the sixth sky would die, then the inhabitants of the seventh sky would die.

ثم أمات ميكائيل قال أو جبرائيل ثم أمات جبرائيل ثم أمات إسرافيل ثم أمات ملك الموت ثم ينفخ في الصور وبعث،

The Mikaeel<sup>as</sup> would die', or he<sup>asws</sup> said: 'Jibraeel<sup>as</sup>'. Then Jibraeel<sup>as</sup> would die, then Israfeel<sup>as</sup> would die, then the Angel of death would die. Then it would be blown into the trumpet and there would be Resurrection'.

قال ثم يقول الله تبارك وتعالى: لمن الملك اليوم؟ فيرد على نفسه فيقول: لله الخالق الباري المصور وتعالى الله الواحد القهار

معاني الأخبار: 1/156 .<sup>41</sup>

Then he<sup>asws</sup> said: 'Then Allah<sup>azwj</sup> Blessed and Exalted would be Saying: **“For whom is the Kingdom today? [40:16].** So He<sup>azwj</sup> would be Responding to Himself<sup>azwj</sup> and He<sup>azwj</sup> would be Saying: “To Allah<sup>azwj</sup>, the Creator, the Maker, the Designer, and Exalted is Allah<sup>azwj</sup>, the One, the Subduer!”

ثم يقول: أين الجبارون؟ أين الذين كانوا يدعون معي الها أين المتكبرون؟ - ونحو هذا - ثم يبعث الخلق

Then He<sup>azwj</sup> would be Saying: “Where are the tyrants? Where are those who were being called upon with Me<sup>azwj</sup> as gods, where are the (ones consider to be) supreme?” – and approximate to this. Then He<sup>azwj</sup> would Resurrect the creatures’<sup>42</sup>

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله .

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No'man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa'akhtat,

'I asked Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> about the two Blowing's (into the Trumpet), how much (time would elapse) between the two?' He<sup>asws</sup> said: 'Whatever Allah<sup>azwj</sup> so Desires it to be'.

فقيل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟

So it was said to him, 'Inform me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! How would the Trumpet be Blown into?'

فقال: «أما النفخة الأولى، فإن الله يأمر إسرئيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرئيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

He<sup>asws</sup> said: 'As for the first Blowing, Allah<sup>azwj</sup> would Command (the Angel) Israfeel<sup>as</sup>, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So when the Angels see Israfeel<sup>as</sup> to have descended upon the earth, and with him is the Trumpet, they would say: 'Allah<sup>azwj</sup> has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky!'

قال: فيهبط إسرئيل بحظيرة بيت المقدس و يستقبل الكعبة، فإذا رآه أهل الأرض، قالوا: قد أذن الله في موت أهل الأرض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الأرض، فلا يبقى في الأرض ذو روح إلا صعق و مات، و يخرج الصوت من الطرف الذي يلي السماء، فلا يبقى ذو روح في السماوات إلا صعق و مات إلا إسرئيل».

<sup>42</sup> Kitab Al Zohad – Ch 17 H 242

He<sup>asws</sup> said: 'Israfeel<sup>as</sup> would descend by the yard of Bayt Al-Maqdas and face towards the Kabah. So when the people of the earth see him, they would say, 'Allah<sup>azwj</sup> has Given Permission for death to be for the people of the earth'. So, he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel<sup>as</sup>'.

قال: «فيقول الله لإسرافيل: يا إسرافيل مت فيموت إسرافيل، فيمكتون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، و يأمر الجبال فتسير، و هو قوله تعالى: يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَ تَسِيرُ الْجِبَالُ سَيْرًا يعني تنبسط

He<sup>asws</sup> said: 'Then Allah<sup>azwj</sup> would be Saying to Israfeel<sup>as</sup>: "O Israfeel<sup>as</sup>! Die!" So Israfeel<sup>as</sup> would die. Then (everything) would be remaining in that (situation) for as long as Allah<sup>azwj</sup> so Desires it to. Then Allah<sup>azwj</sup> would Command the skies, so these would shake. And He<sup>azwj</sup> would Command the mountains, so these would disintegrate, and these are the Words of the Exalted: **On the Day they sky will shake with a violent shaking [52:9] And the mountains will move with a (severe) movement [52:10]** - meaning, flattened.

و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يعني بأرض لم تكتسب عليها الذنوب، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته -

And: **On the Day the earth would be changed to another earth [14:48]** - meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He<sup>azwj</sup> would Restore the Throne upon the water just as it was the first time around, separate, by His<sup>azwj</sup> Magnificence and His<sup>azwj</sup> Power'.

قال:- فعند ذلك ينادي الجبار جل جلاله بصوت من قبله جهوري يسمع أقطار السماوات و الأرضين: لمن الملك اليوم؟ فلا يجيبه أحد،

He<sup>asws</sup> said: 'When that happens, the Compeller, Majestic is His<sup>azwj</sup> Majesty would Call out by a Loud Voice from His<sup>azwj</sup> Front which would be heard in the corners of the skies and the firmaments: **"For whom is the Kingdom today? [40:16].** But no one would answer Him<sup>azwj</sup>'.

فعند ذلك يجيب الجبار عز و جل مجيبا لنفسه: لله الواحد القهار و أنا قهرت الخلائق كلهم و أمتهم، إني أنا الله لا إله إلا أنا وحدي، لا شريك لي و لا وزير، و أنا خلقت خلقي بيدي و أنا أمتهم بمشيقتي، و أنا أحبيهم بقدرتي،

So during, the Compeller, Mighty and Majestic would Answer Himself<sup>azwj</sup>: **For Allah, the One, the Subduer!" [40:16].** And I<sup>azwj</sup> Subdued all the creatures and Caused them to die. I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except to Me<sup>azwj</sup> Alone. There is no associate for Me<sup>azwj</sup> nor a Vizier, and I<sup>azwj</sup> Created My<sup>azwj</sup> creation by My<sup>azwj</sup> Hands, and I<sup>azwj</sup> Caused them to die by My<sup>azwj</sup> Desire (Mashi'at), and I<sup>azwj</sup> shall Revive them by My<sup>azwj</sup> Power".

قال: فينفخ الجبار نفخة في الصور، فيخرج الصوت من أحد الطرفين الذي يلي السماوات، فلا يبقى أحد في السماوات إلا حيي و قام كما كان، و يعود حملة العرش، و تعرض الجنة و النار، و تحشر الخلائق للحساب».

He<sup>asws</sup> said: 'Then the Compeller<sup>azwj</sup> would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

قال: فرأيت علي ابن الحسين (عليهما السلام) يبكي عند ذلك بكاء شديدا.

He (the narrator) said, 'And I saw Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> crying as a result of that, with an intense crying'.<sup>43</sup>

## VERSE 17

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

**Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]**

ابن بابويه، قال: حدثنا محمد بن بكران النقاش (رحمه الله) بالكوفة، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام) - في حديث تفسير حروف المعجم - قال: «فالميم ملك الله [يوم الدين] يوم لا مالك غيره، و يقول الله عز و جل: لِمَنِ الْمُلْكُ الْيَوْمَ، ثم تنطق أرواح أنبيائه و رسله و حججه، فيقولون: لِلَّهِ الْوَاحِدِ الْقَهَّارِ،

Ibn Babuwayh, from Muhammad Bin Bakran Al-Naqash at Al-Kufa, from Ahmad Bin Muhammad Al-Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father,

'Abu Al-Hassan<sup>asws</sup> Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> - in a Hadeeth regarding the Tafseer of the Abbreviated Letters - said: 'So the Meem is the Kingdom of Allah<sup>azwj</sup> on the Day when there will be no king apart from Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Mighty and Majestic would be Saying: **"For whom is the Kingdom today? [40:16].** So the Spirits of His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Rasools<sup>as</sup>, and His<sup>azwj</sup> Authorities would speak and they<sup>as</sup> would be saying: **For Allah, the One, the Subduer!" [40:16].**

فيقول جل جلاله: الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ».

So the Majestic would be Saying: **Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely Allah is Quick in Reckoning [40:17].**<sup>44</sup>

<sup>43</sup> تفسير القمي 2: 252

أبو علي الطبرسي: عن أمير المؤمنين (عليه السلام) أنه قال: «معناه أنه يحاسب الخلق دفعة، كما يرزقهم دفعة».

Abu Ali Al Tabarsy –

'From Amir-Al-Momineen<sup>asws</sup> having said: 'Its Meaning is that He<sup>azwj</sup> would Reckon the creatures in one go (all at once), just as He<sup>azwj</sup> Sustains them in one go (all at once)' .<sup>45</sup>

## VERSE 18

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ {18}

**And warn them of the Doomsday when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies [40:18]**

في روضة الكافي كلام لعلي بن الحسين عليهما السلام يقول فيه: وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ وِرَاءَ هَذَا أعْظَمَ وَ أَفْطَعُ وَ أَوْجَعُ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ، وَ ذَلِكَ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ.

In Rowzat Al-Kafi there is a speech of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, in it he<sup>asws</sup> is saying: 'And know, O son of Adam<sup>as</sup>, that at the back of this is something more grievous, and more terrible, and more painful for the hearts - the Day of Judgment, and that is **the Doomsday when the hearts would be choked at the throats [40:18]**' .<sup>46</sup>

## VERSE 19

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

**He Knows the treachery of the eyes and what the chests conceal [40:19]**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن عبد الرحمن بن سلمة الجريدي، قال: سألت أبا عبد الله (عليه السلام)، عن قوله عز و جل: يَعْْلَمُ خَائِنَةَ الْأَعْيُنِ، فقال: «ألم تر إلى الرجل ينظر إلى الشيء و كأنه لا ينظر إليه، فذلك خائنة الأعين».

<sup>44</sup> التوحيد: 1/234.

<sup>45</sup> مجمع البيان 2: 531

<sup>46</sup> H 31 – تفسير نور الثقلين، ج4، ص: 517

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Bin Maymoun, from Abdul Rahman Bin Salmat Al-Jureyri who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic: **He Knows the treachery of the eyes [40:19]**, so he<sup>asws</sup> said: 'Have you not seen the man looking at something and he is as if he is not looking at it? So that is the treacherous of the eyes'.<sup>47</sup>

## VERSES 20 - 22

وَاللَّهُ يَفْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ  
الْبَصِيرُ {20}

**And Allah Judges with the Truth, and those from besides Him who are being supplicated to are not judging with anything. Surely, He is the Hearing, the Seeing [40:20]**

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۖ كَانُوا هُمْ أَشَدَّ  
مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21}

**Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and impact in the land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]**

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۗ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ  
{22}

**[40:22] That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution.**

في كتاب الخصال وسئل الصادق عليه السلام عن قول الله تعالى: اولم يسيروا في الارض فقال: معناه أو لم ينظروا في القرآن.

<sup>47</sup> معاني الأخبار: 1 / 147

In the book Al-Khisaaal – ‘And Al-Sadiq<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> the Exalted: **Or, do they not travel in the land? [40:21]**, so he<sup>asws</sup> said: ‘Its Meaning is, ‘Do they not look into the Quran?’<sup>48</sup>

## VERSES 23 - 26

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {23}

**And we had Sent Musa with Our Signs and a clear Authorisation [40:23]**

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ {24}

**To Pharaoh, and Haman, and Qaroun, but they said, ‘(He is) a lying magician!’ [40:24]**

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۗ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {25}

**So when he came to them with the Truth from Our Presence, they said, ‘Kill the sons of those who believe along with him, and keep their womenfolk alive’. And the Kafirs do not plot except in straying [40:25]**

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ {26}

**And Pharaoh said, ‘Leave me alone! I will kill Musa, and let him supplicate to his Lord. I fear that he would either replace your religion or otherwise the mischief would appear in the land’ [40:26]**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن منصور أبي زياد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول فرعون: ذَرُونِي أَقْتُلْ مُوسَىٰ مِنْ كَانَ يَمْنَعُهُ؟

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-khattab, from Ali Bin Asbaat, from Ismail Bin Mansour Abu Ziyad, from a man,

<sup>48</sup> Tafseer Noor Al Saqalayn – CH 30 H 8

'Abu Abdullah<sup>asws</sup> regarding the words of Pharaoh<sup>la</sup>: **'Leave me alone! I will kill Musa [40:26], who prevented him<sup>la</sup>?'**

قال: «منعته رشدته، و لا يقتل الأنبياء و لا أولاد الأنبياء إلا أولاد الزنا».

He<sup>asws</sup> said: 'It was his<sup>la</sup> (birth by) correct marriage that prevented him<sup>la</sup>, and none kill the Prophets<sup>as</sup>, nor the children of the Prophets<sup>as</sup>, only the children of adultery do that'.<sup>49</sup>

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات): عن محمد بن جعفر القرشي الرزاز، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن إسماعيل بن أبي زياد، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في قول فرعون: دُرُوي أقتل موسى فقيلاً: من كان يمنعه؟ قال: «كان لرشدته، لأن الأنبياء والحجج لا يقتلهم إلا أولاد البغايا.

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayah, in Kaamil Al-Zaiyaraat, from Muhammad Bin Ja'far Al-Qarshy Al-Razaz, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbaat, from Ismail Bin Abu Ziyad, from one of his men,

'Abu Abdullah<sup>asws</sup> regarding the words of Pharaoh<sup>la</sup> **'Leave me alone! I will kill Musa [40:26], who prevented him<sup>la</sup>?'** He<sup>asws</sup> said: 'It was his (birth by) correct marriage, because the Prophets<sup>as</sup>, and the Proofs<sup>asws</sup>, (Imams<sup>asws</sup>) none would kill them<sup>as</sup> except for the sons of prostitutes'.<sup>50</sup>

العباشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهم. فقالوا: أُرْجِهْ وَ أَخَاهُ وَ أَمْرُهُ بالتأني و النظر»

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He<sup>asws</sup> said: 'When Musa<sup>as</sup> and Haroun<sup>as</sup> came up to Pharaoh<sup>la</sup>, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them<sup>as</sup>. **'Stall him and his brother, and send collectors into the cities [7:111], and he<sup>la</sup> ordered to hold off and the consideration'.**

ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل حبيث الولادة».

Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> own chest and said: 'And similar to that are us<sup>asws</sup>. No one removes us<sup>asws</sup> except if he is of evil birth'.<sup>51</sup>

<sup>49</sup> علل الشرائع: 1 / 57

<sup>50</sup> كامل الزيارات: 7 / 78

<sup>51</sup> تفسير العباشي 2: 62 / 24

## VERSES 27 - 29

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27}

**And Musa said: 'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]**

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

**And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]**

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۗ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29}

**O people! Today the kingdom is for you, being dominant in the land, but who will help us from the Punishment of Allah if it comes to us?' Pharaoh said, 'I do not show you except what I see, and I do not guide you except to the right way' [40:29]**

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزین، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان خازن فرعون مؤمنا بموسى، قد كتم إيمانه ستمائة سنة، و هو الذي قال الله تعالى: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ».

Ali Bin Ibrahim said, 'My father narrated to me from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

'Abu Ja'far<sup>asws</sup> has said: 'The treasurer of Pharaoh<sup>la</sup> (Hizkeel) was a believer in Musa<sup>as</sup>. He had concealed his belief for six hundred years, and he is the one for whom Allah<sup>azwj</sup> the Exalted Says: **And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? [40:28]**<sup>52</sup>

تفسير القمي 2: 137. 52

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قال: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث قال فيه-: «فَقَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي سُورَةِ الْمُؤْمِنِ حِكَايَةَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ، وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ، فَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ، وَ لَمْ يَضْفِهِ إِلَيْهِ بِدِينِهِ».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masrou, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt,

'From Al-Reza<sup>asws</sup> – in a Hadeeth in which he<sup>asws</sup> said: 'So the Words of Allah<sup>azwj</sup> Mighty and Majestic in *Surah Al-Mo'min* is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh<sup>la</sup>: **And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? [40:28].** And he was a cousin of Pharaoh<sup>la</sup>, and so he attributed to Pharaoh<sup>la</sup> what he attributed, and did not add to it with his Religion'.<sup>53</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: سمعت أبا جعفر (عليه السلام) يقول و عنده رجل من أهل البصرة يقال له عثمان الأعمى، و هو يقول: إن الحسن البصري يزعم أن الذين يكتمون العلم يؤذي ربح بطونهم أهل النار؟

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far<sup>asws</sup> saying, and in his<sup>asws</sup> presence was a man from Al-Basra called Usman Al-Amma, and he was saying, 'Al-Hassan Al-Basry alleges that the one who conceals the knowledge would be harmed by a wind from the bellies of the people of the Fire?'

فقال أبو جعفر (عليه السلام): «فهللك إذن مؤمن آل فرعون، ما زال العلم مكتوما منذ بعث الله نوحا (عليه السلام)، فليذهب الحسن يمينا و شمالا، فو الله ما يوجد العلم إلا هاهنا».

Abu Ja'far<sup>asws</sup> said: 'So the believer (Hizkeel) of the people of Pharaoh<sup>la</sup> is destroyed, for he did not cease concealing the knowledge since Allah<sup>azwj</sup> Sent Noah<sup>as</sup>. So, let Al-Hassan go to the right and left, By Allah<sup>azwj</sup>, he will not find the (correct) knowledge except over here'.<sup>54</sup>

الامام العسكري عليه السلام في مؤمن آل فرعون الذي حكى الله عنه بقوله (وقال رجل مؤمن من آل فرعون يكتم إيمانه) قال عليه السلام: كان حزقيل مؤمن آل فرعون يدعو قوم فرعون إلى توحيد الله، ونبوة موسى عليه السلام، وتفضيل محمد صلى الله عليه وآله على جميع رسل الله وخلقه، وتفضيل علي بن أبي طالب والخيار من أولاده عليهم السلام على سائر أوصياء النبيين، وإلى البراءة من ربوبية فرعون.. الحديث.

<sup>53</sup> عيون أخبار الرضا (عليه السلام) 1: 240 / 1

<sup>54</sup> الكافي 1: 15 / 40

Al-Imam Al-Askari<sup>asws</sup> regarding the Momin of the People of Pharaoh<sup>la</sup> about whom Allah<sup>azwj</sup> has Related on his behalf by His<sup>azwj</sup> Words: **And a Momin man from the people of Pharaoh who had concealed his Eman [40:28]** – he<sup>asws</sup> said: ‘Hizkeel was a Momin from the people of Pharaoh<sup>la</sup> who used to call the people of Pharaoh<sup>la</sup> to the Tawheed of Allah<sup>azwj</sup>, and Prophet-hood of Musa<sup>as</sup>, and merits of Muhammad<sup>saww</sup> over all the Rasools<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> creatures, and merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the goodly ones from his<sup>asws</sup> sons<sup>asws</sup> over the rest of the successors<sup>as</sup> of the Prophets<sup>as</sup>, and (called towards) disavowing from the lordship of Pharaoh<sup>la</sup>.<sup>55</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحُمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرِّضَا عَ مَجْلِسِ الْمَأْمُونِ بِمَرْوٍ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ

‘Al-Reza<sup>asws</sup> attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. (And in a lengthy debate Al-Reza<sup>asws</sup> mentioned several Verses of the merits of the People<sup>asws</sup> of the Household until)

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِتْرَةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ؟ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَانَ فَضْلَ الْعِتْرَةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ؟

Al-Mamoun said, ‘Has Allah<sup>azwj</sup> Merited the offspring over the rest of the people in the Decisive (Verses) of His<sup>azwj</sup> Book?’ Abu Al-Hassan<sup>asws</sup> said: ‘Certainly Allah<sup>azwj</sup> Mighty and Majestic Clarified the Merits of the offspring over the rest of the people in the Decisive (Verses) of His<sup>azwj</sup> Book’. So Al-Mamoun said, ‘Where is that from the Book of Allah<sup>azwj</sup> Mighty and Majestic?’ (He<sup>asws</sup> mentioned ten Verses and then he<sup>asws</sup> said): -

وَ أَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ الْآيَةِ

‘And as for the eleventh, so Allah<sup>azwj</sup> Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh<sup>la</sup>, **And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and he has come to you with the proofs from your Lord? [40:28]** – up to the completion of the Verse.

وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ فَتَسَبَّهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضْفِئْهُ إِلَيْهِ بِدِينِهِ وَ كَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عَمَمْنَا النَّاسَ بِالدِّينِ فَهَذَا الْقَرْفُ بَيْنَ الْأَلِ وَ الْأُمَّةِ فَهَذِهِ الْحَادِيَةَ عَشَرَ

<sup>55</sup> Taweel Al Ayaat Al Zaahira – CH 40 H 10

And he was a son of the paternal uncle of Pharaoh<sup>la</sup>, so he was linked to Pharaoh<sup>la</sup> by his link, and he did not add to him with his<sup>la</sup> religion. And similar to that we<sup>asws</sup> are particularised from him<sup>saww</sup>, when we<sup>asws</sup> were from the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> by our<sup>asws</sup> lineage from him<sup>saww</sup>, while the people are generalised with the Religion. So this is the difference between the Progeny<sup>asws</sup> and the community. This is the eleventh.<sup>56</sup>

### VERSES 30 - 33

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ {30}

**And the one who believed said, 'O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30]**

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ {31}

**Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31]**

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32}

**And, O my people! I fear upon you the Day of the Calling [40:32]**

يَوْمَ تُؤَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

**A Day you will be turning back retreating, there being no saviour for you from Allah. And one whom Allah Lets to stray, so there would be no guide for him [40:33]**

العياشي: عن الزهري، عن أبي عبد الله (عليه السلام)، يقول: «يَوْمَ التَّنَادِ يوم ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء».

Al-Ayyashi, from Al-Zuhry,

'Abu Abdullah<sup>asws</sup> said: '**I fear upon you the Day of the Calling [40:32]** – The Day in which the people of the Fire would call out to the people of the Paradise, '**[7:50] Pour on us some water**'.<sup>57</sup>

<sup>56</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 7 H 42 (Extract)

<sup>57</sup> تفسير العياشي 2: 19 / 50.

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ،

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

'Abu Abdullah<sup>asws</sup> has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: **'Pour upon us some of the water or from what your Lord has Graced you' [7:50].**

و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.<sup>58</sup>

## VERSE 34

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ {34}

**And Yusuf had come to you before with the clear Proofs, but you never ceased to be in doubt as to what he came to you with, until when he passed away, you said, 'Allah will never Send a Rasool from after him'. Like that Allah Lets to stray one who is extravagant, a doubter [40:34]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ نَزَلَ عَلَى رَجُلٍ بِالطَّائِفِ قَبْلَ الْإِسْلَامِ فَأَكْرَمَهُ فَلَمَّا أَنْ بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) إِلَى النَّاسِ قِيلَ لِلرَّجُلِ أَ تَدْرِي مَنْ الَّذِي أَرْسَلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّاسِ قَالَ لَا قَالُوا لَهُ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَتِيمٌ أَبِي طَالِبٍ وَ هُوَ الَّذِي كَانَ نَزَلَ بِكَ بِالطَّائِفِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتَهُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Saleh, from Yazeed Al-Kunasy, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said: 'Rasool Allah<sup>saww</sup> had stayed at one man's house in Al-Taef before the Islamic era. He had honoured him<sup>saww</sup>. So when Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> to the people, it was said to the man, 'Do you know the one whom Allah<sup>azwj</sup> Mighty and Majestic has Sent to the people?' He said, 'No'. They said,

<sup>58</sup> معاني الأخبار: 1 / 156

'He<sup>saww</sup> is Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup>, the orphan of Abu Talib<sup>asws</sup>, and he<sup>saww</sup> is the one who stayed with you at Al-Taef on such and such a day. You had honoured him<sup>saww</sup>'.

قَالَ فَقَدِمَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَسَلَّمَ عَلَيْهِ وَ أَسْلَمَ ثُمَّ قَالَ لَهُ أ تَعْرِفُنِي يَا رَسُولَ اللَّهِ قَالَ وَ مَنْ أَنْتَ قَالَ أَنَا رَبُّ الْمَنْزِلِ الَّذِي نَزَلْتَ بِهِ بِالطَّائِفِ فِي الْجَاهِلِيَّةِ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرْحَبًا بِكَ سَلْ حَاجَتَكَ

Imam<sup>asws</sup> said: 'The man went to the Rasool Allah<sup>saww</sup>. He greeted him<sup>saww</sup>, then said to him<sup>saww</sup>, 'Do you<sup>saww</sup> recognise me, O Rasool Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'And who are you?' He said, 'I am the lord of the house where you<sup>saww</sup> stayed in at Al-Taef during the pre-Islamic period on such and such a day. I honoured you<sup>saww</sup>'. Rasool-Allah<sup>saww</sup> said to him: 'Welcome to you. Ask for your need'.

فَقَالَ أَسْأَلُكَ مِائَتِي شَاةٍ بِرُعَايَتِهَا فَأَمَرَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَا سَأَلَ ثُمَّ قَالَ لِأَصْحَابِهِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَنِي سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ لِمُوسَى (عليه السلام) فَقَالُوا وَ مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ لِمُوسَى

So he said, 'I ask you<sup>saww</sup> for a hundred sheep along with its shepherd'. So Rasool Allah<sup>saww</sup> ordered for him what he had asked for, then said to his<sup>saww</sup> companions: 'What was it with this man that he did not ask me<sup>saww</sup> what the elderly woman of the Children of Israel asked Musa<sup>as</sup>?' They said, 'And what did the elderly woman of the Children of Israel ask Musa<sup>as</sup>?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَوْحَى إِلَى مُوسَى أَنْ احْمِلْ عِظَامَ يُوسُفَ مِنْ مِصْرَ قَبْلَ أَنْ تَخْرُجَ مِنْهَا إِلَى الْأَرْضِ الْمُقَدَّسَةِ بِالشَّامِ فَسَأَلَ مُوسَى عَنْ قَبْرِ يُوسُفَ (عليه السلام) فَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْرِفُ قَبْرَهُ فَقُلَانَهُ فَأَرْسَلَ مُوسَى (عليه السلام) إِلَيْهَا فَلَمَّا جَاءَتْهُ قَالَ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ (عليه السلام) قَالَتْ نَعَمْ قَالَ فَدَلِّينِي عَلَيْهِ وَ لَكَ مَا سَأَلْتَ

So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup> that: "Carry the bones of Yusuf<sup>as</sup> from Egypt, before you<sup>as</sup> leave from it, to the Holy land in Syria". Musa<sup>as</sup> asked about the grave of Yusuf<sup>as</sup>. An old man came up and said, 'If there is anyone who would recognise his<sup>as</sup> grave it would be such and such a woman. So Musa<sup>as</sup> sent for her. When she came, he<sup>as</sup> said: 'Do you recognise the place of the grave of Yusuf<sup>as</sup>?' She said, 'Yes'. Point it out to me<sup>as</sup> and you can have whatever you ask for'.

قَالَ لَا أَدُلُّكَ عَلَيْهِ إِلَّا بِحُكْمِي قَالَ فَلَكِ الْجَنَّةُ قَالَتْ لَا إِلَّا بِحُكْمِي عَلَيْكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى لَا يَكْبُرُ عَلَيْكَ أَنْ تَجْعَلَ لَهَا حُكْمَهَا فَقَالَ لَهَا مُوسَى فَلَكِ حُكْمُكَ قَالَتْ فَإِنَّ حُكْمِي أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تَكُونُ فِيهَا يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ

She said, 'I will not point it out to you except under my decision'. He<sup>as</sup> said: 'For you is the Paradise'. She said, 'No, except by my decision on you<sup>as</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: "It is not a great thing to you<sup>as</sup> for it to be by her command". So Musa<sup>as</sup> said to her: 'For you is the decision'. She said, 'My command is that I should be with you<sup>as</sup>, in your<sup>as</sup> Level which you<sup>as</sup> would be upon, on the Day of Judgement, in the Paradise'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ عَلَى هَذَا لَوْ سَأَلَنِي مَا سَأَلَتْ عَجُوزُ بَنِي إِسْرَائِيلَ.

So the Rasool Allah<sup>saww</sup> said: 'What was it with this (man) that he did not ask me<sup>saww</sup> for what the elderly woman of the Children of Israel asked for?'<sup>59</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتُنَّتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَنْتَ خَلَقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَنَّاها فَلَمْ تُفْتَنِ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'On the Day of Judgement, they will come with a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Created me beautiful until I did what I did. So they will come with Maryam<sup>as</sup> and say to her, 'Are you more beautiful or her<sup>as</sup>? She<sup>as</sup> had beauty in her<sup>as</sup> but did not do Fitna (mischief)'.<sup>59</sup>

وَيُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ افْتُنَّ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَنْتَ خَلَقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عليه السلام) فَيَقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَنَّاها فَلَمْ يُفْتَنَ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Created me with beauty until I did with the women what I did. So they will bring Yusuf<sup>as</sup> and say, 'Are you more handsome or he<sup>as</sup> is? He<sup>as</sup> had beauty but did not do Fitna (mischief)'.<sup>60</sup>

وَيُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَاءِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيَقَالُ أَمْ بَلِيَّتِكَ أَشَدُّ أَوْ بَلِيَّتُهُ هَذَا فَقَدْ ابْتُلِيَ فَلَمْ يُفْتَنَ.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. So he will say, 'O Lord<sup>azwj</sup>! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayyub<sup>as</sup>. So they would say, 'Were your afflictions more severe or his<sup>as</sup> afflictions? He<sup>as</sup> was in afflictions but did not do Fitna (mischief)'.<sup>60</sup>

<sup>59</sup> Al Kafi – H 14592

<sup>60</sup> Al Kafi – H 14739