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CHAPTER 41**FUSSILAT****(54 VERSES)****VERSES 1 - 54**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغراء، عن ذريح المحاربي، قال: قال أبو عبد الله (عليه السلام): «من قرأ حم السجدة كانت له نورا يوم القيامة مد بصره و سرورا، و عاش في الدنيا محمودا مغبوطا».

Ibn babuwayh, by his chain, from Abu Al-Magra, from Zareeh Al-Maharby who said,

'Abu Abdullah^{asws} said: 'The one who recites Ha Meem Sajda (Surah Fussilat) would have a Light for himself on the Day of Judgement for as far as the eye can see, and a happiness, and would live in the world as a praised one'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بعدد حروفها عشر حسنات

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Fussilat), Allah^{azwj} would Give him ten Rewards for the number of its letters.

و من كتبها في إناء و غسله، و عجن به عجينا ثم سحقه، و أسفه كل من به وجع الفؤاد، زال عنه و برىء بإذن الله تعالى».

And one who writes it in a container and washes with it, and kneads it with a kneading, then applies it everywhere there is pain of the heart, it would decline from him, and he would be cured from it by the Permission of Allah^{azwj} the Exalted'.²

وقال الصادق (عليه السلام): «من كتبها في إناء و محاها بماء المطر، و سحق بذلك الماء كحلا، و تكحل به من في عينه بياض أو رمد، زال عنه ذلك الوجع، و لم يرمد بها أبدا، و إن تعذر الكحل فليغسل عينيه بذلك الماء، يزول عنه الرمد بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it in a container, and wipes it with the rain water, and mixes Kohl with that water, and applies it to the whiteness of his eyes or conjunctivitis,

¹ ثواب الأعمال: 113.

² (خواص القرآن)

that pain would decline from him, and he would never have conjunctivitis ever, and if he washes his eyes with the water of that insoluble Kohl, the conjunctivitis decline from him, by the Permission of Allah^{azwj, 3}.

VERSES 1 & 2

حم {1}

Ha Meem [41:1]

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ {2}

A Revelation from the Beneficent, the Merciful [41:2]

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry,

'From Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for: **Ha Meem [41:1]**, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد)'.⁴

VERSES 3 - 6

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ {3}

A Book, its Verses are detailed. An Arabic Quran for a people who know [41:3]

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ {4}

Glad tidings and warning, but most of them turn away and they are not listening [41:4]

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا إِنَّنَا عَامِلُونَ {5}

³ خواص القرآن: 49 «مخطوط»

⁴ Tafseer Noor Al Saqalayn – CH 46 H 3

And they are saying, 'Our hearts are in coverings from what you are calling us to, and in our ears there is a heaviness, and between us and you there is a veil, therefore work, we are (also) working' [41:5]

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۗ وَوَيْلٌ
لِّلْمُشْرِكِينَ {6}

Say: 'But rather, I am a person like you. He Reveals unto me. But rather, your God is One God, therefore take a Straight Path to Him and seek His Forgiveness. And woe be unto those who associate!' [41:6]

محمد بن العباس في (تفسيره)، قال: حدثنا علي بن محمد بن مخلد الدهان، عن الحسن بن علي بن أحمد العلوي، قال: بلغني، عن أبي عبد الله (عليه السلام) أنه قال لداود الرقي: «أيكم ينال السماء؟ فوالله إن أرواحنا و أرواح النبيين لتنال العرش كل ليلة جمعة. يا داود، قرأ أبي محمد بن علي (عليه السلام) حم السجدة حتى بلغ فهُمَ لا يَسْمَعُونَ، ثم قال: نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) بأن الإمام بعده علي (عليه السلام)،

Muhammad Bin Al-Abbas in his Tafseer said, 'It has been narrated to by Ali Bin Muhammad Bin Makhlad Al-Dahaan, from Al-Hassan Bin Ali Bin Ahmad Al-Alawy who said,

'It has reached me from Abu Abdullah^{asws} that he^{asws} said to Dawood Al-Raqy: 'Which one of you can attain the sky? By Allah^{azwj}! Our^{asws} Spirits and the Spirits of the Prophets^{as} arrive at the Throne every Friday Night. O Dawood! My^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} recited *Ha Meem Sajda* (Chapter 41) until he^{asws} reached: **and they are not listening [41:4]**, then said: 'Jibraeel^{as} descended unto Rasool-Allah^{saww} with, that the Imam^{asws} after him^{saww} is Ali^{asws}.

ثم قرأ (عليه السلام): حم تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ حتى بلغ فَأَعْرَضَ أَكْثَرُهُمْ عَن وِلايَةِ عَلِيٍّ فَهُمْ لَا يَسْمَعُونَ وَ قَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَ فِي آذَانِنَا وَقْرٌ وَ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَأَعْمَلْنَا إِنَّا عَامِلُونَ».

Then he^{asws} recited: ***Ha Meem [41:1] A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran for a people who know [41:3]***, until he^{asws} reached: ***Glad tidings and warning, but most of them turn away – from the Wilayah of Ali^{asws}, and they are not listening [41:4] And they are saying, 'Our hearts are in coverings from what you are calling us to, and in our ears there is a heaviness, and between us and you there is a veil, therefore work, we are (also) working' [41:5]***.⁵

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

⁵ تأويل الآيات 2: 533 / 1.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-Al-Momineen^{asws} having said: 'When *Surah Al-Shoara* was Revealed, at its end was the Verse of the Warning: **And warn your kindred, the near ones!** [26:214], Rasool-Allah^{saww} instructed me^{asws} and said: 'O Ali^{asws}! Cook, even if it is a leg of a lamb, and even if is a measure of food, and a cup of milk, and extend it to the Quraysh'.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولا، فوضعت بين أيديهم، فضحكوا استهزاء، فأدخل إصبعه رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He^{asws} said: 'So I^{asws} invited them, and more than forty of their notables gathered, and among them was Abu Talib^{asws}, and Hamza^{asws}, and Al-Abbas. I^{asws} presented with what Rasool-Allah^{saww} had instructed me^{asws} with and placed it in front of them. They laughed in ridicule. So Rasool-Allah^{saww} (circled) his^{saww} finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah^{azwj} the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أربي أكلك.

Abu Jahl Said, 'O Muhammad^{saww}! What do we eat, and one of us eats four times as much sheep at mealtimes'. He^{saww} said: 'Eat, and show me^{saww} your eating (capability)'.

فأكلوا حتى تملؤوا، و أتم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

So they ate until they were full up, and I^{asws} swear upon Allah^{azwj}, not one of them saw the impact (in the bow) of the eating, nor did the food diminish. So Rasool-Allah^{saww} asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he^{saww} said: 'Raise it (the food), O Ali^{asws}'. So I^{asws} raised it, and Muhammad^{saww} approached them and said: 'O people! It has been Done by Allah^{azwj}, my^{saww} Lord^{azwj} and your Lord^{azwj}'. Abu Lahab shouted and said, 'Arise, for Muhammad^{saww} has bewitched you all!'

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإنذار لا بذات الفقار، لأن له وقتا، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali^{asws} Bin Abu Talib^{asws} followed behind them, wanting to reply to them. So Rasool-Allah^{saww} said: 'No, O Ali^{asws}! Come near me^{saww}'. So he^{asws} left them and went near him^{saww}. He^{saww} said to him^{asws}: 'We^{saww} have been Commanded to warn them, not by the Zulfiqar (sword), because for them is time (respite). But, make for us^{saww} from the food, similar to what you^{asws} did, and invite for me^{saww} whom you^{asws} invited'. So I^{asws} did what I^{asws} had done the day before'.

فلما اجتمعوا و أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئتمكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكننا استرحنا.

When they gathered, and eaten like what they had eaten before, Rasool-Allah^{saww} said to them: 'I^{saww} do not know of a young man from the Arabs who has come to his people with something better than what I^{saww} have come to you from the affairs of the world and the Hereafter'. Abu Jahl said, 'The matter of Muhammad^{saww} has pre-occupied us, so if you were to come across a man like him^{saww} you will recognise the sorcery and the sooth-saying, we would be relieved'.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إني لبصير بما ذكرته. فقال: لم لا تباحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجابرة، قاصم أصلاب أكبرهم؟

Utba Bin Rabi'a cut off his speech and said, 'By Allah^{azwj}, we have seen what you are mentioning'. He said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. He said to him^{saww}, 'O Muhammad^{saww}! Are you^{saww} better or Hashim^{asws}? Are you^{saww} better of Abdul Muttalib^{asws}? Are you^{saww} better or Abdullah^{asws}? Are you^{saww} better or Ali^{asws} Bin Abu Talib^{asws}, the silencer of the tyrants, breaker of the backbones of their great ones?'

فلم تضل آباءنا و تشتم آهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك الباه زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

You^{saww} have not deviated from faulting our forefathers and cursing our gods, so if you^{saww} wanted the government, we will give you^{saww} priority for its presidency, and the leadership, (and) for us would be with what remained. And if it were desire (of women), we would get you^{saww} to be married to ten women from our great ones. And if it was wealth that you wanted, we would gather for you^{saww} from our wealth what would make you^{saww} needless, you^{saww} as well as your^{saww} posterity from after you^{saww}. So what do you^{saww} say?'

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حم، تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا إِلَى آخِرِ الْآيَةِ، فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتَكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَ ثَمُودَ،

So he^{saww} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran [41:3]** – up to the end of the last Verse (being) **But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13].**

فأمسك عتبة على فيه، و رجع فناشده بالله اسكت، فسكت، و قام و مضى، فقام من كان حاضرا خلفه فلم يلحقوه، فدخل و لم يخرج أبدا، فغدوه قريش، فقال أبو جهل: قوموا بنا إليه. فدخلوا و جلسوا.

So, Abu Jahl placed his hand upon Utba's mouth and returned, and he adjured him with Allah^{azwj} to be quiet, so he was silent, and he arose and left, and the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So, when it was the morning, the Quraysh went to him, Abu Jahl said, 'Arise with us to go to him'. So they came up to him and were seated.

فقال أبو جهل: يا عتبة، محمد سحرک. فقام قائماً على قدميه، و قال: يا لكع الرجال، و الله لو لم تكن بيبي لقتلتك شر قتلة، يا ويلک. قلت: محمد ساحر کاهن شاعر، سرنا إليه، سمعناه تکلم بكلام من رب السماء، فحلفته و أمسک، و قد سميتوه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتم ما قرأ لحل بكم العذاب و الذهاب».

So Abu Jahl said, 'O Utba! Muhammad^{saww} has bewitched you'. He stood upright upon his feet and said, 'O men! By Allah^{azwj}! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, 'Muhammad is a sorcerer, a soothsayer, a poet'. We went to him^{saww}, we heard his^{saww} speech with a speech from the Lord^{azwj} of the sky. So I adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him^{saww} to complete what he^{saww} was reciting, The Punishment would have befallen upon you'.⁶

The covering on the hearts

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ قَالُوا يَعْني هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَرَاهُمْ رَسُولُ اللَّهِ ص الْمُعْجَزَاتِ الْمَذْكُورَاتِ - عِنْدَ قَوْلِهِ: فَهِيَ كَالْحِجَارَةِ الْآيَةِ-

The Imam^{asws} (Hassan Al Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said: **And they are saying** – meaning these Jews, those to whom Rasool-Allah^{saww} showed the afore-mentioned miracles – at His^{azwj} Words: **so these were like rocks [2:74]** – the Verse.

«قُلُوبُنَا غُلْفٌ أَوْعِيَةٌ لِلْخَيْرِ، وَ الْعُلُومُ قَدْ أَحَاطَتْ بِهَا وَ اسْتَمَلَتْ عَلَيْهَا، ثُمَّ هِيَ مَعَ ذَلِكَ لَا تَعْرِفُ لَكَ يَا مُحَمَّدُ فَضْلًا- مَذْكُورًا فِي شَيْءٍ مِنْ كُتُبِ اللَّهِ، وَ لَا عَلَى لِسَانِ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ.

Our hearts are covered – containers of the goodness and the knowledge having encompassed by these and inclusive over it. Then along with that, they are not recognising for you^{saww}, O Muhammad^{saww}, merits regarding something from the Books of Allah^{azwj}, nor upon the tongue of anyone from the Prophets^{as} of Allah^{azwj}.

فَقَالَ اللَّهُ تَعَالَى رَدًّا عَلَيْهِمْ: بَلْ لَيْسَ كَمَا يَقُولُونَ أَوْعِيَةُ الْعُلُومِ- وَ لَكِنْ قَدْ لَعَنَهُمُ اللَّهُ أَبْعَدَهُمْ مِنَ الْخَيْرِ فَقَلِيلًا مَا يُؤْمِنُونَ قَلِيلًا إِيمَانُهُمْ، يُؤْمِنُونَ بِبَعْضِ مَا أَنْزَلَ اللَّهُ تَعَالَى وَ يَكْفُرُونَ بِبَعْضٍ، فَإِذَا كَذَّبُوا مُحَمَّدًا ص فِي سَائِرِ مَا يَقُولُ، فَقَدْ صَارَ مَا كَذَّبُوا بِهِ أَكْثَرَ، وَ مَا صَدَّقُوا بِهِ أَقَلَّ.

⁶ Tafseer Al Burhan – H 9401

So Allah^{azwj} the Exalted Said in response to them: **But**, - it isn't as they are saying, 'containers of knowledge', but **Allah** (has) **Cursed them** – distancing them from the goodness, **so little it is what they are believing** – little is their *Eman*, believing in part of what Allah^{azwj} the Exalted Revealed and disbelieving in part. So when they are belying Muhammad^{saww} in the rest of what he^{saww} is saying, so what they are belying has come to be more, and what they are ratifying with, (has come to be) little.

وَ إِذَا قُرِئَ غُلْفٌ فَإِنَّهُمْ قَالُوا: قُلُوبُنَا [غُلْفٌ] فِي غِطَاءٍ، فَلَا نَفْهَمُ كَلَامَكَ وَ حَدِيثَكَ. نَحْوُ مَا قَالَ اللَّهُ تَعَالَى: وَ قَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ- وَ فِي آذَانِنَا وَ قُرْ وَ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ وَ كَيْلَا الْقِرَاءَتَيْنِ حَقٌّ، وَ قَدْ قَالُوا بَهْدًا وَ بَهْدًا جَمِيعًا.

And when you read (our hearts are) '**covered**', so they are saying – a covering – in a lid. Therefore your^{saww} speech and your^{saww} Ahadeeth will not benefit them, approximate to what Allah^{azwj} the Exalted Said: **And they are saying, 'Our hearts are in coverings from what you are calling us to, and in our ears there is a heaviness, and between us and you there is a veil [41:5].** And both these recitations are true, and they had said with this, and this, both together.⁷

VERSE 7

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {7}

Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن محبوب، عن أبي جميلة، عن أبان بن تغلب، قال: قال لي أبو عبد الله (عليه السلام): «يا أبان أ ترى أن الله عز و جل طلب من المشركين زكاة أموالهم و هم يشركون به حيث يقول: وَ وَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said to me: 'O Aban! Do you see that Allah^{azwj} Mighty and Majestic would seek Zakat from the Polytheists, from their wealth, and they were associating with Him^{azwj}, where He^{azwj} is Saying: **And woe be unto those who associate!' [41:6] Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]?'**

قلت له: كيف ذلك جعلت فداك، فسر له لي؟

I said to him^{asws}, 'May I be sacrificed for you^{asws}, how is that? Explain it to me'.

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 266

فقال: «وويل للمشركين الذين أشركوا بالإمام الأول، و هم بالأئمة الآخرين كافرين، يا أبان، إنما دعا الله العباد إلى الإيمان به، فإذا آمنوا بالله و رسوله افترض عليهم الفرائض».

So he^{asws} said: '**And woe be unto those who associate!** [41:6] – those who associated with the first Imam^{asws}, and they are deniers of the Later Imams^{asws}. O Aban! But rather, Allah^{azwj} Called the servants to the belief in it, so when they believed in Allah^{azwj} and His^{azwj} Rasool^{saww}, Imposed the Obligations upon them'.⁸

محمد بن العباس، قال: حدثني الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سعدان بن مسلم، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام) و قد تلا هذه الآية: «يا أبان، هل ترى الله سبحانه طلب من المشركين زكاة أموالهم، و هم يعبدون معه إلها غيره؟». قال: قلت: فمن هم؟

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sa'dan Bin Muslim, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} after he^{asws} had recited this Verse: 'O Aban! Do you see that Allah^{azwj} the Glorious Sought Zakat from the Polytheists, from their wealth, and they were worshipping another god with Him^{azwj}?' I said, 'So who are they?'

قال: «ويل للمشركين الذين أشركوا بالإمام الأول، و لم يردوا إلى الآخر ما قال فيه الأول، و هم به كافرون».

He^{asws} said: '**[41:6] and woe to those who associate**, who associated (their own selected imam) with the first Imam^{asws}, and did not refer to the Later one^{asws} what the first one^{asws} said, and they were deniers of him^{asws},⁹

VERSES 8 - 12

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8}

Surely, those who believe and do righteous deeds, for them would be a never-ending Recompense [41:8]

قُلْ أَنتُمْ كُفْرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ {9}

Say: 'You are disbelieving in the One Who Created the earth in two periods, and you are setting up equals to Him? That is Lord of the worlds [41:9]

⁸ تفسير القمي 2: 262.

⁹ تأويل الآيات 2: 2: 533.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ
 {10}

And He Made in it mountains from above it, and He Blessed therein, and Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10]

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ
 {11}

Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
 وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {12}

So He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. And We Adorned the sky of the world with lamps and Guarded it. That is a Decree of the Mighty, the Knowing [41:12]

علي بن إبراهيم: و قوله: ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ أَي دبر و خلق و قد سئل أبو الحسن الرضا (عليه السلام) عن كلم الله لا من الجن و لا من الإنس، فقال: «السموات و الأرض، في قوله تعالى: ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ».

Ali Bin Ibrahim –

And His^{azwj} Words: **Then He Directed Himself to the sky [41:11]**, i.e., Masterminded and Created, and it was asked of Abu Al-Hassan Al-Reza^{asws} about the one whom Allah^{azwj} Spoke to who were neither from the Jinn nor from the Human Being, so he^{asws} said: ‘The skies and the earth, in the Words of the Exalted: **“Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11]**’.¹⁰

عنه عن عبد الله بن سنان قال سمعتُ أبا عبد الله (عليه السلام) يقولُ إِنَّ اللَّهَ خَلَقَ الْحَيَّرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيَّرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْحَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: ‘Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the

¹⁰ تفسير القمي 2: 262

Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.¹¹

VERSES 13 - 16

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ {13}

But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {14}

When their Rasools came to them from before them and from after them (saying): 'Do not worship except Allah'. They said, 'If our Lord had so Desired, He would have sent down Angels. Therefore we are deniers of what you are Sent with' [41:14]

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ {15}

Then, as for (people of) Aad, they were arrogant in the land without the right, and they said, 'Who is stronger than us in prowess (competence)?' Or, did they not see that surely Allah was the One Who Created them? He is Stronger than them is Strength. And they were fighting against Our Signs [41:15]

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ ۖ وَهُمْ لَا يُنصَرُونَ {16}

So We Sent upon them a wind (called) 'Sar Sar' during the inauspicious days to Make them taste the abasing Punishment in the life of the world, and the Punishment of the Hereafter is even more abasing, and they will not be Helped [41:16]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا: «و الصرصر: الريح الباردة في أَيَّامٍ نَحْسَاتٍ أي أيام مياشيم».

¹¹ Al Kafi – H14565 (Extract)

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

Abu Ja'far^{asws} regarding the Words of the Exalted: ***So We Sent upon them a wind (called) 'Sar Sar' [41:16]***, he^{asws} said: 'And 'Al-Sar Sar' – It is the cold wind; ***during the inauspicious days***, i.e., during evil days'.¹²

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء وتطيرنا منه وثقله وأى اربعاء هو ؟

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza^{asws} the Hadeeth of the Syrian and what he asked Amir-al-Momineen^{asws} – a lengthy Hadeeth – and in it is: 'Then another man stood up, so he said, 'O Amir-Al-Momineen^{asws}! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday is it?'

قال: آخر اربعاء في الشهر وهو الخاق، وفيه قتل قابيل هايل أخاه إلى أن قال عليه السلام: ويوم الاربعاء أرسل الله عزوجل الرياح على قوم عاد.

He^{asws} said; 'The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel^{la} killed his^{la} brother Habel^{as}' – until he^{asws} said: 'And on the day of Wednesday Allah^{azwj} Mighty and Majestic Sent the Wind upon the people of Aad'.¹³

ابن بابويه: بإسناده عن عبد الحميد بن أبي الديلم، عن أبي عبد الله جعفر بن محمد الصادق (عليهما السلام)، قال: «لما بعث الله عز و جل هودا، أسلم له العقب من ولد سام، و أما الآخرون فقالوا: مَنْ أَشَدُّ مِنَّا قُوَّةً فَأَهْلَكُوا بِالرِّيحِ الْعَقِيمِ، و أوصاهم هود و بشرهم بصالح (عليه السلام)». «

Ibn Babuwayh, by his chain, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah^{asws} Ja'far^{asws} Bin Muhammad^{asws} Al-Sadiq^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Sent Hud^{as}, the posterity from the children of Sam^{as} submitted to him^{as}, and as for the later ones, so they said, ***'Who is stronger than us in prowess?'*** [41:15]. So they were destroyed by the wind Al-Aqeem, and Hud^{as} bequeathed to them and gave them the glad tidings of Salih^{as}'.¹⁴

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثني علي بن الحسن التيملي، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن مختار، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: عَذَابَ الْحُزْبِ فِي الْحَيَاةِ الدُّنْيَا ما هو؟

¹² تفسير القمي 2: 263

¹³ Tafseer Noor Al Saqalayn – CH 54 H 25

¹⁴ كمال الدين و تمام النعمة: 5 / 136

Muhammad Bin Ibrahim Al Nu'mani said, 'It was informed to us by Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al Hassan Al Taymali, from Ali Bin Mahziyar, from Hamad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Mighty and Majestic: **the abasing Punishment in the life of the world [41:16]**, what is it?'

فقال: «وأي خزي أخزى- يا أبا بصير- من أن يكون الرجل في بيته، و حجلته على خوانه وسط عياله، إذ شق أهله الجيوب عليه و صرخوا، فيقول الناس: ما هذا؟ فيقال: مسخ فلان الساعة».

So he^{asws} said: 'And which abasement is more abasing, O Abu Baseer, that if the man happens to be in his house, and his body (falls) upon his table-spread in the middle of his dependants, then his family tear off their clothes and shriek. So the people are saying, 'What is that (which happened)?' It is said, 'So and so has been metamorphosed this moment'.

فقلت: قبل [قيام] القائم أو بعده؟ قال: «لا، بل قبله».

I said, '(Would that happen) before the rising of Al-Qaim^{asws} or after it?' He^{asws} said: 'No, but (it would happen) before it'¹⁵.

Background report

علي بن إبراهيم، قال: قال: إن عادا كانت بلادهم في البادية، من المشرق إلى الأفجر، أربعة منازل، و كان لهم زرع و نخيل كثير، و لهم أعمار طويلة و أجسام طويلة، فعبدوا الأصنام فبعث الله إليهم هودا يدعوهم إلى الإسلام و خلع الأنداد، فأبوا و لم يؤمنوا بهود و آذوه،

Ali Bin Ibrahim said,

'The (people) of Aad, their city was in the desert from Al-Mashraq to Al-Afjar, four stations, and for them were plantation and a lot of palm trees, and for them were long life-spans and tall bodies. But they worshipped the idols, so Allah^{azwj} Sent Hud^{as} to them calling them to Al Islam and leave the idols. But they refused and did not believe Hud^{as} and harmed him^{as}.

فكفت عنهم السماء سبع سنين حتى قحطوا، و كان هود زراعاً، و كان يسقي الزرع، فجاء قوم إلى بابه يريدونه فخرجت عليهم امرأة شطاء عوراء، فقالت لهم: من أنتم؟ فقالوا: نحن من بلاد كذا و كذا، أجدبت بلادنا فجئنا إلى هود نسأله أن يدعو الله لنا حتى نمطر و نخصب بلادنا

So the sky (rain) was Withheld from them for seven years until the was famine, and Hud^{as} was a farmer and he used to irrigate the farm. So a group came to his^{as} door intending

¹⁵ غيبة النعماني: 41 / 269

him^{as}. So a one-eyed woman of greying hair came out to them, and she said to them, 'Who are you?' They said, 'We are from such and such city. Our city dried up, so we came to Hud^{as} to ask him^{as} to supplicate to Allah^{azwj} for us until we are rained upon, and our city becomes green'.

فقالت: لو استجيب لهود لدعا لنفسه، فقد احترق زرعه لقلة الماء. فقالوا: و أين هو؟ قالت: هو في موضع كذا و كذا.

She said, 'If it could be Answered for Hud^{as}, he^{as} would supplicate for himself^{as}, for his^{as} farm has been burnt down (by wildfire) due to scarcity of the water'. They said, 'And where is he^{as}? She said, 'He^{as} is in such and such place'.

فجاءوا إليه، فقالوا يا نبي الله، قد أجدبت بلادنا و لم نمطر، فاسئل الله أن تخصب بلادنا و تمطر. فتهيأ للصلاة و صلى و دعا لهم، فقال لهم: «ارجعوا فقد أمطرتم و أخصبت بلادكم».

So they came to him^{as} and they said, 'O Prophet^{as} of Allah^{azwj}! Our city has dried up and we are not rained upon, therefore ask your^{as} Lord^{azwj} that He^{azwj} Turns our city green and it rains'. So he^{as} prepared for the Salat and prayed and supplicated for them, and he^{as} said to them: 'Return, for it has rained and your city would turn green'.

فقالوا: يا نبي الله، إنا رأينا عجبا. قال: «و ما رأيتم؟» قالوا: رأينا في منزلك امرأة شطاء عوراء، قالت لنا: من أنتم، و ما تريدون؟ قلنا: جئنا إلى نبي الله هود ليدعو الله لنا فتمطر. فقالت: لو كان هود داعيا لدعا لنفسه، فإن زرعه قد احترق.

So they said, 'O Prophet^{as} of Allah^{azwj}! We saw something strange!' He^{as} said: 'And what did you see?' They said, 'We saw in your^{as} house a one-eyed grey-haired woman. She said to us, 'Who are you, and what do you want?' We said, 'We came to the Prophet^{as} of Allah^{azwj}, Hud^{as} for him^{as} to supplicate for us, so it would rain'. But she said, 'If a supplication could be Answered for Hud^{as}, he^{as} would supplicate for himself^{as}, for his^{as} farm has burnt down'.

فقال هود: «تلك أهلي، و أنا أدعو الله لها بطول العمر و البقاء» قالوا. و كيف ذاك! قال: «لأنه ما خلق الله مؤمنا إلا و له عدو يؤذيه، و هي عدوي، فلئن يكون عدوي ممن أملكه خير من أن يكون عدوي ممن يملكني».

So Hud^{as} said: 'That was my^{as} wife, and I^{asws} supplicated for her for a long life-span and the remaining'. They said, 'And how was that?' He^{as} said: 'Because Allah^{azwj} did not Create a Momin except and for him is an enemy hurting him, and she is my^{as} enemy. However, my^{as} enemy who happens to be from the ones I^{as} control is better than my^{as} enemy who happens to be from the ones who controls me^{as}'.

فبقي هود في قومه يدعوهم إلى الله، و ينهاهم عن عبادة الأصنام حتى خصبت بلادهم، و أنزل الله عليهم المطر،

Hud^{as} remained among his^{as} people calling them to Allah^{azwj} and forbidding them from the worship of the idols until their city turned green, and Allah^{azwj} Sent down the rain upon them.

قالوا، كما حكى الله: يا هود ما جئتنا ببينةٍ و ما نحنُ بتاركي آلهتنا عن قولك و ما نحنُ لكِ بمؤمنين الآية، فلما لم يؤمنوا أرسل الله عليهم الريح الصرصر، يعني الباردة، و هو قوله في سورة القمر: كَذَّبَتْ عادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذْرٍ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصِراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ.

So when they would not believe, Allah^{azwj} Sent Al-Sar Sar wind upon them, meaning the cold. and these are His^{azwj} Words in Surah Al-Qamar: **(People of) Ad belied, so how was My Punishment and Warning? [54:18] We Sent upon them a wind, Sar Sar, during a Day of continuous bad luck [54:19].**

و حكى في سورة الحاقة، فقال: وَ أَمَا عادٌ فَأُهْلِكُوا بِرِيحِ صَرْصِرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُوماً.

And He^{azwj} Related in Surah Al-Haqqah: **And as for (the people of) Aad, so they were destroyed by the Sar Sar wind which came to them [69:6] He Made it to prevail upon them for seven nights and eight days continuously [69:7].**¹⁶

VERSES 17 - 19

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17}

And as for Samood, so We Guided them, but they loved the blindness over the Guidance, so the abasing Punishment of the thunderbolt seized them due to what they had been earning [41:17]

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18}

And We Rescued those who believed and were pious [41:18]

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

And on the Day the enemies of Allah shall be herded to the Fire, so they would be assembled [41:19]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة ابن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ، قال: وَ أَمَا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى، قال: عرفناهم، فاستحبوا العمى على الهدى، و هم يعرفون.»

(Extract) تفسير القمي 1: 330. 16

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Ibn Maymoun, from hamza Bin Muhammad Al-Tayyar,

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And as for Samood, so We Guided them, but they loved the blindness over the Guidance [41:17]**, he^{asws} said: 'Made them recognise, by they preferred blindness over the Guidance, while they were aware of it'.¹⁷

فِي اعْتِقَادَاتِ الْإِمَامِيَّةِ لِلصَّدُوقِ رَحْمَةُ اللَّهِ وَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَ جَلَّ: «وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى» قَالَ: «وَجُوبُ الطَّاعَاتِ وَ تَحْرِيمُ الْمَعَاصِي وَ هُمْ يَعْرِفُونَ.»

In (the book) I'tiqadaat Al Imamiyya of Al Sadouq –

'And Al-Sadiq^{asws} said regarding the Words of the Mighty and Majestic: **And as for Samood, so We Guided them, but they loved the blindness over the Guidance [41:17]**, he^{asws} said: 'Obligatory obedience and Prohibition of the disobedience (of the Prophet^{as}), and they were recognising (it)'.¹⁸

عنه، عن أبيه، عن فضالة بن أيوب الأزدي، عن أبان الأحمر، وحد ثنابه أحمد، عن ابن فضال، عن ثعلبة بن ميمون، عن حمزة بن الطيار، عن أبي عبد الله (ع) في قول الله: " فأما ثمود فهديناهم فاستحبوا العمى على الهدى "، قال: نهامهم عن قتلهم، فاستحبوا العمى على الهدى وهم يعرفون.

From him, from his father, from Fazalat Bin Ayoub Al Azdy, from Aban Al Ahmar and Ahmad, from Ibn Fazal, from Sa'alba Bin Maymoun, from Hamza Bin Al Tayaar,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And as for Samood, so We Guided them, but they loved the blindness over the Guidance [41:17]**. The Imam^{asws} said: 'Forbidden them from their killing, but they loved the blindness over the Guidance, although they were recognising it'.¹⁹

VERSES 20 - 23

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ {20}

Until when they come to it, their ears and their eyes and their skins shall testify against them with what they had been doing [41:20]

¹⁷ الكافي 1: 124 / 3

¹⁸ H 23 – تفسير نور الثقلين، ج4، ص: 543

¹⁹ Al Mahasin – V 1 Bk 5 H 389

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ
مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ {21}

And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, and He Created you the first time, and to Him you will be returning' [41:21]

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22}

And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيرى، عن أبي عبد الله (عليه السلام) - في حديث، قال فيه-: «ثم نظم ما فرض على القلب و اللسان و السمع و البصر في آية، فقال: وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ يَعْنِي [بالجلود]: الفروج و الأفخاذ».

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

'Abu Abdullah^{asws} – in a Hadeeth in which he^{asws} said: 'Then He^{azwj} Composed what He^{azwj} Obligated upon the heart, and the tongue, and the hearing and the vision, in a Verse, so He^{azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you [41:22]**, Meaning by the skins – the private parts and the thighs'.²⁰

علي بن إبراهيم: إنها نزلت في قوم تعرض عليهم أعمالهم فينكرونها، فيقولون: ما عملنا منها شيئاً، فتشهد عليهم الملائكة الذين كتبوا عليهم أعمالهم. قال:

Ali Bin Ibrahim –

²⁰ الكافي 2: 1/30

'It was Revealed about a people whose deeds would be presented to them, so they would be denying these. They would be saying, 'We do not know (having committed) anything from these. So the Angels who wrote down their deeds would testify against them.

قال الصادق (عليه السلام): «يقولون لله: يا رب، هؤلاء ملائكتك يشهدون لك، ثم يحلفون بالله ما فعلوا من ذلك شيئاً، و هو قول الله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ، و هم الذين غصبوا أمير المؤمنين (عليه السلام)، فعند ذلك يحتم الله على ألسنتهم،

Al-Sadiq^{asws} said: 'But they would be saying, 'O Lord^{azwj}! These Angels of Yours^{azwj} are testifying for You^{azwj}'. They would be swearing by Allah^{azwj} that they did not do anything from that, and these are the Words of Allah^{azwj} the Exalted: ***On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all [58:18]***, and they are the ones who usurped the rights of Amir-Al-Momineen^{asws}, upon which Allah^{azwj} would Seal their tongues, and their organs would talk.

و ينطق جوارحهم، فيشهد السمع بما سمع مما حرم الله، و يشهد البصر بما نظر إلى ما حرم الله، و تشهد اليدين بما أخذتا، و تشهد الرجلان بما سعنا فيما حرم الله، و يشهد الفرج بما ارتكب مما حرم الله،

And their ears would testify to what they had heard from what Allah^{azwj} had Prohibited, and the eyes would testify to what they had looked at towards what Allah^{azwj} had Prohibited, and the hands would testify to what they had done, and the two feet would testify to what sought for what Allah^{azwj} had Prohibited, and the private parts would testify to what they had indulged in from what Allah^{azwj} had Prohibited.

ثم أنطق الله ألسنتهم فيقولون: جُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَ هُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَ إِلَيْهِ تُرْجَعُونَ وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَي من الله أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعَكُمْ وَ لَا أَبْصَارَكُمْ وَ لَا جُلُودَكُمْ وَ الجلود: الفروج وَ لَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ».

Then Allah^{azwj} would Make their tongues to speak, so they would be saying, ***And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, and He Created you the first time, and to Him you will be returning' [41:21] And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]***.²¹

الطبرسي، قال الصادق (عليه السلام): «ينبغي للمؤمن أن يخاف الله خوفاً كأنه يشرف على النار، و يرجوه رجاء كأنه من أهل الجنة، إن الله تعالى يقول: ذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ الْآيَةَ».

Al-Tabarsy –

²¹ تفسير القمي 2: 264.

'Al-Sadiq^{asws} said: 'It befits a Momin that he should Fear Allah^{azwj} as if he is overlooking upon the Fire, and hopes with a hope as if he is (already) an inhabitant of the Paradise. Allah^{azwj} the Exalted is Saying: **And those were you thoughts which you thought about your Lord [41:23] – the Verse**'.

ثم قال: «إن الله عند ظن عبده به، إن خيرا فخير، و إن شرا فشر».

Then he^{asws} said: 'Surely, Allah^{azwj} is worshipped by the thoughts – if these are good, so good, and if these are evil, so evil'.²²

محمد بن أبي عمير عن عبد الرحمن بن الحجاج قال: قلت لأبي عبد الله عليه السلام: حديث يروونه الناس فقال: انه ليس كما يقولون

Muhammad Bin Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{asws}, 'There is a Hadeeth (which) the people are reporting'. So he^{asws} said: 'It isn't as they are saying it to be'.

ثم قالوا: قال رسول الله صلى الله عليه وآله: إن آخر عبد يؤمر به إلى النار فإذا أمر به إلى النار التفت فيقول (الله عز وجل) الجبار: (أ) عجلوه فإذا أتى به قال له: (عبدي) لم التفت؟ فيقول: يا رب ما كان ظني بك هذا فيقول (الله جل جلاله: عبدي) وما كان ظنك بي؟ فيقول (يا رب) كان ظني بك ان تغفر لي خطيئتي وتسكنني (وتدخلني خ ل) جنتك

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'The last servant would be Commanded with to the Fire. So when he is Commanded with to the Fire, he would turn around, and Allah^{azwj}, Mighty and Majestic, the Compeller would be Saying: "Are you hastening him?" So when they come with him, He^{azwj} would Say to him: "My^{azwj} servant! Why did you turn around?' So he would be saying, 'O Lord^{azwj}! I did not think this with You^{azwj}'. He^{azwj} would Say: "And what was your thoughts about Me^{azwj}?" He would say, 'O Lord^{azwj}! My thoughts with You^{azwj} were that You^{azwj} would be Forgiving me my sins and Settling me (Enter me) in Your^{azwj} Paradise'.

فيقول (الله) الجبار جل وعلا: يا ملائكتي وعزتي (والآئي وبلائي) وجلالي وعلوي وارتفاع مكاني ما ظن بي عبدي ساعة من (حياته) خيرا (أ) قط ولو ظن بي ساعة من (حياته) خير (أ) ما روعته بالنار، أجزوا (له) كذبه وادخلوه الجنة

So Allah^{azwj}, the Compelled, Majestic and Mighty would be Saying: "O My^{azwj} Angels! By My^{azwj} Might, and My^{azwj} Loftiness, and My^{azwj} Fortitude, and My^{azwj} Majesty, and My^{azwj} Exaltedness, and the Loftiness of My^{azwj} Position! What My^{azwj} servant did not think of Me^{azwj} for a moment from his life with goodness at all, and had he thought of Me^{azwj} for a moment from his life with goodness, I^{azwj} would not have Terrified him with the Fire. I^{azwj} shall Allow for him his lie and Enter him into the Paradise".

²² مجمع البيان 9: 14.

ثم قال رسول الله صلى الله عليه وآله (أبو عبد الله عليه السلام): ليس من عبد ظن (ما ظن عبد) بالله خيرا الا كان (الله) عند ظنه به ولا ظن به سوءا الا كان (الله) عند ظنه به وذلك قوله تعالى (عز وجل) (وذلكم ظنكم الذي ظننتم بربكم أرداكم فأصبحتم من الخاسرين)

Then Rasool-Allah^{saww} said (Abu Abdullah^{asws}): 'There isn't a servant who thinks (what the servants thinks) good with Allah^{azwj}, except that Allah^{azwj} would be as his thoughts were with Him^{azwj}, and he would not think evil with Him^{azwj}, except that Allah^{azwj} would be as his thoughts were with Him^{azwj}. And these are the Words of the Exalted Mighty and Majestic: **And those were you thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]**'.²³

الشيخ في (أماليه)، قال: حدثنا محمد بن محمد، قال: حدثنا أبو حفص عمر بن محمد، قال: حدثنا أبو عبد الله الحسين بن إسماعيل، قال: حدثنا عبد الله بن شبيب، قال: حدثنا أبو العيناء، قال: حدثني محمد ابن مسعر، قال: كنت عند سفیان بن عيينة، فجاءه رجل، فقال له: روي عن النبي (صلى الله عليه و آله)، أنه قال: «إن العبد إذا أذنب ذنبا، ثم علم أن الله عز و جل يطلع عليه غفر له».

Al Sheykh in his (book) Amaali, said, 'It was narrated to us by Muhammad Bin Muhammad, from Abu Hafsa Umar Bin Muhammad, from Abu Abdullah Al Husayn Bin Ismail, from Abdullah Bin Shuayb, from Abu Al Ayna, from Muhammad Ibn Mas'ar who said,

I was in the presence of Sufyan Bin Ayayna, and a man came over, so he said to him, 'It is reported from the Prophet^{saww} having said: 'The servant, when he commits a sin, then realises that Allah^{azwj} Mighty and Majestic is Noticing him, Forgives for him'.²⁴

VERSES 24 - 28

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۖ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ {24}

Then if they bear patiently, then the Fire is the abode for them, and if they seek favours, then they would not be the Favoured ones [41:24]

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ {25}

And We have Appointed companions for them, for they are adorning for them what is in front of them and what is behind them, and the Word was Proven upon them among the

²³ Kitab Al Zohad – Ch 18 H 262

²⁴ الأمالي 1: 52.

nations who has passed from before them, from the Jinn and the humans. They would be the losers [41:25]

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَّا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ {26}

And those who commit Kufr (disbelief) say, 'Do not listen to this Quran and make noise during it (its recitation), perhaps you will overcome' [41:26]

فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ {27}

Therefore, We will Make those who commit Kufr to taste severe Punishment, and We will Recompense them for the evil which they had been doing [41:27]

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۖ هُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءٌ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {28}

That is a Recompense of the enemies of Allah – the Fire. For them, therein is an eternal abode, being a Recompense, due to them having fought against Our Signs [41:28]

محمد بن العباس: قال: حدثنا علي بن أسباط، عن علي بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه قال: «قال الله عز و جل: فَلَنَذِقَنَ الَّذِينَ كَفَرُوا بِتَرْكِهِمْ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) عَذَابًا شَدِيدًا فِي الدُّنْيَا وَ لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ فِي الْآخِرَةِ»

Muhammad Bin Al-Abbas, from Ali Bin Asbaat, from Ali Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic: **Therefore We will Make those who commit Kufr to taste** – due to their neglecting the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **severe Punishment** – in the world, **and We will Recompense them for the evil which they had been doing [41:27]** – in the Hereafter.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۖ هُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءٌ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ و الآيات: الأئمة (عليهم السلام)».

That is a Recompense of the enemies of Allah – the Fire. For them, therein is an eternal abode, being a Recompense, due to them having fought against Our Signs [41:28] – and the Signs are the Imams^{asws} 25.

25 تأويل الآيات 2: 4 / 534

VERSE 29

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ
الْأَسْفَلِينَ {29}

And those who committed Kufr would be saying, 'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]

مُحَمَّدُ بْنُ أَحْمَدَ الثَّمَمِيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا تَمَّ قَالَ وَكَانَ فُلَانٌ شَيْطَانًا.

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]**, he^{asws} said: 'Those two (Umar and qunfuz)'. Then said: 'And that one (Umar) was a Satan'^{la, 26}.

يُوسُفُ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ يَا سَوْرَةُ هُمَا وَاللَّهِ هُمَا ثَلَاثًا

Yunus, from Sowrat Bin Kuleyb, who has reported the following:

Abu Abdullah^{asws} regarding the statement of Allah^{azwj} Blessed and Exalted: **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]**, he^{asws} said: 'O Sowrat! Those two (Umar and Qunfuz), by Allah^{azwj}, those two (Abu Bakr and Umar)' - three times.

وَ اللَّهُ يَا سَوْرَةُ إِنَّا لِحِزَانُ عِلْمِ اللَّهِ فِي السَّمَاءِ وَإِنَّا لِحِزَانُ عِلْمِ اللَّهِ فِي الْأَرْضِ.

By Allah^{azwj}, O Sowrat, we^{asws} are the Treasurers of the Knowledge of Allah^{azwj} in the sky and we^{asws} are the Treasurers of the Knowledge of Allah^{azwj} in the earth'.²⁷

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) - في حديث طويل يصف فيه حال قنغد و صاحبه يوم القيامة-: «فيؤتيان هو و صاحبه،

²⁶ Al Kafi - V 8 H 14971

²⁷ Al Kafi - V 8 H 14972

فيضريان بسياط من نار، لو وقع سوط منها على البحار لغلت من مشرقها إلى مغربها، و لو وضعت على جبال الدنيا لذابت حتى تصير رمادا، فيضريان بها،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayah in Kaamil Al-Ziyaraat said, 'Muhammad Bin Abdullah Bin Ja'far Al-Humeyri narrated to me from his father, from Ali Bin Muhammad Bin Saalim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahmaan Al-A'asam, from Hamaad Bin Usman,

'From Abu Abdullah^{asws} – in a lengthy Hadeeth in which is the description of the state of Qunfuz and his companions on the Day of Judgement: 'So they will bring both of them, him (Qunfuz) and his companion (Umar), and they would both be lashed with whips from the Fire. If a whip from these were to fall upon the sea, it would melt whatever is in it from the East to the West, and if it were to be placed upon a mountain of the world, it would have melted to the extent that it would turn into ashes. So, the two of them would be hit by this.

ثم يجثو أمير المؤمنين (عليه السلام) للخصومة بين يدي الله مع الرابع، و يذهب الثلاثة في حب، فيطبق عليهم، لا يراهم أحد و لا يرون أحدا، فيقول الذين كانوا في ولايتهم: رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَ الْإِنْسِ بَجَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ،

Then Amir-Al-Momineen^{asws} would make the four of them (Abu Bakr, Umar, Usman and Qunfuz) to kneel in front of Allah^{azwj} due to their hostilities, and make three to be in the pit, placing a covering upon them. Nor will they be able to see anyone, nor will anyone see them. So the one who used to be in their wilayah would say, '**Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones**' [41:29].

قال الله عز و جل: وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ».

Allah^{azwj} Mighty and Majestic would Say: **And it will never profit you today, when you were unjust. You are sharers in the punishment [43:39]**'.²⁸

علي بن إبراهيم، قال: قال العالم: «من الجن إبليس الذي دل على قتل رسول الله (صلى الله عليه و آله) في دار الندوة، و أضل الناس بالمعاصي، و جاء بعد وفاة رسول الله (صلى الله عليه و آله) إلى فلان و بايعه، و من الإنس فلان بَجَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ».

Ali Bin Ibrahim said,

'The Knowledgeable One^{asws} said: 'From the Jinn it was Iblees^{la} who arranged for the murder of Rasool-Allah^{saww} in the House of Al-Nadwa, and led the people astray by the disobedience. And after the passing away of Rasool-Allah^{saww} he^{la} came to so and so (Abu Bakr) and pledged his^{la} allegiance to him. And (Satan^{la}) from the human beings, it was so and so (Umar): **so we can make them to be under our feet for them to be from the lowest ones**' [41:29].

²⁸ كامل الزيارات: 11 / 332

ثم ذكر أمير المؤمنين من شيعة أمير المؤمنين (عليه السلام)، قوله تعالى: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، قال: على ولاية أمير المؤمنين (عليه السلام).

Then He^{azwj} Mentions Amir-Al-Momineen^{asws} and the Shias of Amir-al-Momineen^{asws}. The Words of the Exalted: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast [41:30]*** - he^{asws} said: 'Upon the Wilayah of Amir-Al-Momineen^{asws, 29}.

VERSES 30 - 32

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ {30}

Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ {31}

We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31]

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ {32}

Being a hospitality from the Forgiving, Merciful [41:32]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن فضالة بن أيوب، عن الحسين بن عثمان، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، فقال أبو عبد الله (عليه السلام): «استقاموا على الأئمة واحدا بعد واحد تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al-Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

²⁹ تفسير القمي 2: 265.

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely those who say, 'Our Lord is Allah!', then they are steadfast [41:30]**, so Abu Abdullah^{asws} said: 'Steadfast upon the Imams^{asws}, one^{asws} after the other^{asws}, **the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]'**.³⁰

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابي ايوب عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون قال هم الائمة من آل محمد.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayub, from Abu Baseer who said:

'I asked Abu Abdullah^{asws}, about the Words of Allah^{azwj} Mighty and Majestic: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]**, said: 'These are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.³¹

حدثنا احمد بن محمد عن الحسن بن محبوب عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله تعالى الذين قالوا ربنا الله ثم استقاموا قال يا ابا محمد هم الائمة من آل محمد

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast [41:30]**, said: 'O Abu Muhammad, these are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.'

فقلت له تنزل عليهم الملائكة عند الموت بالبشرى الا تخافوا ولا تحزنوا وهي والله تجرى فيمن استقام من شيعتنا وسكت لامرنا وكنتم حديثنا ولم يوزعه عند عدونا.

I said to him, '**the Angels would descend unto them,**' He^{asws} said: 'During death with the good news - **(saying): 'Do not fear, and do not grieve,** - and this is, by Allah^{azwj} is what flows for the one who continues in the right way from our^{asws} Shias, and are silent on our^{asws} commands, and conceal our^{asws} Hadeeth, and they do not spread them among our^{asws} enemies.'³²

محمد بن العباس، قال: حدثني محمد بن الحسين بن حميد، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ يَقُولُ: «استكملوا طاعة الله و طاعة رسوله و ولاية آل

³⁰ الكافي 1: 172 / 2.

³¹ Basaair Al Darajaat – P 2 CH 17 H 15

³² Basaair Al Darajaat – P 2 CH 17 H 19

محمد (عليهم السلام): **ثُمَّ اسْتَقَامُوا [عليها] تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ يَوْمَ الْقِيَامَةِ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ**

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Bin Hameed, from Ja'far Bin Abdullah Al-Muhammadi, from Kaseer Bin Ayaash, from Abu Al-Jaroud,

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: ***Surely those who say, 'Our Lord is Allah!' [41:30] - He^{azwj} is Saying, those who are completely obedient to Allah^{azwj}, and obedient to Rasool-Allah^{saww}, and Wilayah of the Progeny^{asws} of Muhammad^{saww}, then they are steadfast, upon it, the Angels would descend unto them, on the Day of Judgement, (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].***

فأولئك الذين إذا فرغوا يوم القيامة حين يبعثون تتلقاهم الملائكة و يقولون لهم: لا تخافوا و لا تحزنوا نحن كنا معكم في الحياة الدنيا، لا نفارقكم حتى تدخلوا الجنة، و أبشروا بالجنة التي كنتم توعدون».

So they are those, who would panic on the Day of Judgement when they would be Resurrected, the Angels would meet them and would be saying to them: ***"Do not fear, and do not grieve. We were with you in the life of the world, and will not separate from you until you enter the Paradise, and receive glad tidings of the Paradise which you were Promised [41:30]"***.³³

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا، قال: «هو و الله ما أنتم عليه و هو قوله تعالى: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا».**

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast [41:30], he^{asws} said: 'By Allah^{azwj}! It is what you (Shias) are upon, and these are the Words of the Exalted: And that if they were to be steadfast upon the Way, We would Quench them (with) abundant water [72:16]'.***

قلت: متى تنزل عليهم الملائكة بأن لا تخافوا و لا تحزنوا و أبشروا بالجنة التي كنتم توعدون، نحن أولياؤكم في الحياة الدنيا و في الآخرة؟ فقال: «عند الموت و يوم القيامة».

I said, 'When ***the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are***

³³ تأويل الآيات 2: 536/8.

your Guardians in the life of the world and in the Hereafter [41:31]? So he^{asws} said: ‘At the time of death and on the Day of Judgement’.³⁴

The state of the Momin during death

قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الْمُؤْمِنُ خَائِفًا مِنْ سُوءِ الْعَاقِبَةِ، لَا يَتَيَقَّنُ الْوُصُولَ إِلَى رِضْوَانِ اللَّهِ - حَتَّى يَكُونَ وَقْتُ نَزْعِ رُوحِهِ وَ طُهُورِ مَلَكِ الْمَوْتِ لَهُ.

Rasool-Allah^{saww} said: ‘The Momin does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah^{azwj} – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

وَ ذَلِكَ أَنَّ مَلَكَ الْمَوْتِ يَرُدُّ عَلَى الْمُؤْمِنِ - وَ هُوَ فِي شِدَّةِ عِلَّتِهِ، وَ عَظِيمِ ضَيْقِ صَدْرِهِ بِمَا يُخَلِّفُهُ مِنْ أَمْوَالِهِ، وَ لِمَا هُوَ عَلَيْهِ مِنْ [شِدَّةِ] اضْطِرَابِ أَحْوَالِهِ - فِي مُعَامَلِيهِ وَ عِيَالِهِ [وَ] قَدْ بَقِيَتْ فِي نَفْسِهِ حَسْرَاتُهَا، وَ افْتِطَاعَ دُونَ أَمَانِيَّتِهِ فَلَمْ يَنْلُهَا.

And that is that the Angel of death comes unto the Momin – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependants, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: مَا لَكَ تَجَرَّعَ عُصَصِكَ فَيَقُولُ: لِاضْطِرَابِ أَحْوَالِي، وَ افْتِطَاعِكَ لِي دُونَ [أَمْوَالِي وَ] آمَالِي.

So the Angel of death is saying to him, ‘What is the matter with you ruminating angrily?’ So he is saying, ‘Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations’.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: وَ هَلْ يَحْزَنُ عَاقِلٌ مِنْ فَعْدِ دِرْهَمٍ زَائِفٍ - وَ اعْتِيَاضِ أَلْفِ أَلْفِ ضِعْفِ الدُّنْيَا فَيَقُولُ لَا.

So the Angel of death is saying to him, ‘And would a sensible one grieve from the loss of a fake Dirham and being compensated by a thousand thousands (million) fold multiple of the world?’ So he is saying, ‘No’.

فَيَقُولُ مَلَكُ الْمَوْتِ: فَانظُرْ فَوْقَكَ. فَيَنْظُرُ، فَيَرَى دَرَجَاتِ الْجَنَانِ وَ فُصُورَهَا الَّتِي تَقْصُرُ دُونَهَا الْأَمَانِي، فَيَقُولُ مَلَكُ الْمَوْتِ: تِلْكَ مَنَازِلُكَ وَ نِعْمَتُكَ - وَ أَمْوَالُكَ وَ أَهْلُكَ وَ عِيَالُكَ وَ مَنْ كَانَ مِنْ أَهْلِكَ هَاهُنَا وَ ذُرِّيَّتِكَ صَالِحًا، فَهُمْ هُنَاكَ مَعَكَ أَ فَتَرْضَى بِهِ بَدَلًا بِمَا هُنَاكَ فَيَقُولُ: بَلَى وَ اللَّهُ.

So the Angel of death is saying, ‘Then look above you!’ So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, ‘Those are your houses and your bounties – and your wealth, and your family, and

³⁴ تأويل الآيات 2: 10 / 537

your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?' So he is saying, 'Yes, by Allah^{azwj}!'

ثُمَّ يَقُولُ: انظُرْ. فَيَنْظُرُ، فَيَرَى مُحَمَّدًا وَعَلِيًّا وَالطَّيِّبِينَ مِنَ الْهَيْمَاءِ فِي أَعْلَى عَلَيَّيْنِ فَيَقُولُ [لَهُ]: أَو تَرَاهُمْ هَهُؤُلَاءِ سَادَاتِكَ وَ أَمَتَّتِكَ، هُمْ هُنَاكَ جُلَّاسُكَ وَ أَنَا سَاكَ [أ] فَمَا تَرْضَى بِهِمْ بَدَلًا بِمَا تُفَارِقُ هَاهُنَا فَيَقُولُ: بَلَى وَ رَبِّي.

Then he is saying, 'Look!' So he looks and he sees Muhammad^{saww}, and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws} in the lofty Illiyees. Then he is saying to him, 'Do you see them^{asws}? They are your Masters^{asws} and your^{asws} Imams^{asws}. They^{asws}, over there, would be your companions and your comforters. So are you not pleased with them^{asws} in exchange from what you are being separated from over here?' So he would be saying, 'Yes, by my Lord^{azwj}!'

فَذَلِكَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا- تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا فَمَا أَمَامَكُمْ مِنَ الْأَهْوَالِ فَمَدَّ كُفَيْتُمُوهَا وَ لَا تَحْزَنُوا عَلَى مَا تَخْلَفُونَهُ مِنَ الدَّرَارِيِّ وَ الْعِيَالِ [وَ الْأَمْوَالِ]، فَهَذَا الَّذِي شَاهَدْتُمُوهُ فِي الْجَنَانِ بَدَلًا مِنْهُمْ وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ هَذِهِ مَنَازِلُكُمْ وَ هَهُؤُلَاءِ سَادَاتُكُمْ وَ أَنَا سَاكُمْ وَ جُلَّاسُكُمْ.

So that is what Allah^{azwj} Mighty and Majestic Says: Those that are saying, **“Our Lord is Allah!”, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve [41:30] – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them and receive glad tidings of the Paradise which you were Promised [41:30].** These are your dwellings, and they^{asws} are your Masters^{asws} and your comforters, and your companions’³⁵.

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن سينان، عن أبي عبد الله (عليه السلام)، قال: «ما يموت موال لنا، مبعوض لأعدائنا، إلا و يحضره رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الحسن و الحسين (عليهم السلام)، فيسرونه و يبشرونه، و إن كان غير موال لنا يراهم بحيث يسوءه، و الدليل على ذلك قول أمير المؤمنين (عليه السلام) لحارث الهمداني: يا حار همدان من يموت يريني من مؤمن أو منافق قبلا»

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan,

'Abu Abdullah^{asws} has said: 'He does not die, one who befriended us^{asws} and hated our^{asws} enemies, except that Rasool-Allah^{saww} and Amir-Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} present themselves^{asws} to him, making him happy and giving him the good news. And if he is not one who had befriended us^{asws}, he would be shown that which he does not like. And the evidence upon that are the words of Amir-Al-Momineen^{asws} to Haris Al-

³⁵ Tafseer Imam Hassan Al-Askari^{asws} – S 117

Hamadany: 'O Haris Hamadan! The one who dies, sees me^{asws} face to face, be him a Momin or a hypocrite'.³⁶

The Angels coming to the Imams^{asws}

حدثنا عمران بن موسى عن موسى بن جعفر عن الحسن بن علي قال حدثنا عبد الله بن سهل الاشعري عن ابيه عن ابي اليسع قال دخل حمران بن اعين على ابي جعفر عليه السلام وقال له جعلت فداك يبلغنا ان الملائكة تنزل عليكم

Narrated to us Umrans Bin Musa, from Musa Bin Ja'far, from Al-Hassan Bin Ali, from Abdullah Bin Sahl Al-Ashary, from his father, from Abu Al-Yas'a who said:

'Amran Bin Ayn visited Abu Ja'far^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}, they tell me that the Angels Come down unto you^{asws}?'

فقال ان الملائكة والله لتنزل علينا تطأ فرشنا اما تقراء كتاب الله تعالى ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون

He^{asws} said: 'The Angels, by Allah^{azwj} do come down to us^{asws} setting foot upon our^{asws} floor, and sometimes recite the Book of Allah^{azwj}: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].**³⁷

حدثنا عبد الله بن عامر عن الربيع بن الخطاب عن جعفر بن بشير عن سليمان بن خالد عن ابي عبد الله عليه السلام قوله تعالى ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون فقال أبو عبد الله عليه السلام اما والله وسدناهم الوسائد في منازلنا.

Narrated to us Abdullah Bin Aamir, from Al-Rabi'e Bin Al-Khataab, from Ja'far Bin Bashir, from Suleyman Bin Khalid, who has said:

Abu Abdullah^{asws}, the Words of the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30],'** has said: 'By Allah^{azwj}, they recline on the cushions in our^{asws} homes.'³⁸

³⁶ تفسير القمي 2: 265.

³⁷ Basaair Al Darajaat – P 2 CH 17 H 3

³⁸ Basaair Al Darajaat – P 2 CH 17 H 4

VERSE 33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ {33}

And who is better in words than the one who supplicates to Allah and does righteous deed, and says, 'I am from the submitters'? [41:33]

العياشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا؟ قال: «هما، و الثالث والرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

'I said to Muhammad^{asws} Bin Ali^{asws}, '(What about) the Words of Allah^{azwj} in His^{azwj} Book: **Those who believe then commit Kufr [4:137]**, he^{asws} said: 'Those two (Abu Bakr and Umar), and the third (Usman), and the fourth (Muawiyah), and Abdul Rahman (Ibn Awf), and Talha, and they were seventeen men'.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صنائدها؟

He^{asws} said: 'When the Prophet^{saww} directed Ali^{asws} Bin Abu Talib^{asws} and Ammar Yaasir to the people of Makkah, they said, 'He^{saww} has sent this boy, and if only he^{saww} had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?'

و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ هُوَ صَبِيٌّ وَ قَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ».

And they used to call Ali^{asws} 'the boy', because his^{asws} name in the Book of Allah^{azwj} is 'the boy' (الصبي) in the Words of Allah^{azwj}: **And who is better in words than the one who supplicates to Allah and does righteous deed, and he is a boy, and says, 'I am from the submitters'? [41:33]**.³⁹

VERSES 34 & 35

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ {34}

³⁹ تفسير العياشي 1: 279 / 286

And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34]

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُو حَظٍّ عَظِيمٍ {35}

And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And the good and the evil are not equal [41:34]**. He^{asws} said: ‘The good deed is the Taqiyya (dissimulation), and the evil is the broadcasting (of the Ahadeeth to the adversaries)’.

وَ قَوْلُهُ عَزَّ وَجَلَّ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ قَالَ النَّبِيُّ هِيَ أَحْسَنُ التَّقِيَّةِ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عداوةٌ كَانَتْهُ وَلِيٌّ حَمِيمٌ .

And (about) the Words of the Mighty and Majestic: **Repel (evil) by that which is best [41:34]**. He^{asws} said: ‘That which is the best, is the Taqiyya (dissimulation), **So if there is enmity between you and him, he would be like your intimate friend [41:34]**’.⁴⁰

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، قال: حدثنا محمد بن عيسى، عن يونس بن عبد الرحمن، عن سورة بن كليب، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عداوةٌ كَانَتْهُ وَلِيٌّ حَمِيمٌ قال رسول الله (صلى الله عليه و آله): أمرت بالتقية، فسار بها عشرا حتى أمر أن يصدع بما امر، و أمر بما علي، فسار بها حتى أمر أن يصدع بها، ثم أمر الأئمة بعضهم بعضا فساروا بها، فإذا قام قائمنا سقطت التقية و جرد السيف، و لم يأخذ من الناس و لم يعطهم إلا بالسيف».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sowrat Bin Kaleyb,

‘Abu Abdullah^{asws} has said: ‘When this Verse was Revealed: **Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34]**, Rasool-Allah^{saww} said: ‘I^{saww} ordered with the dissimulation, so ten (people) moved by it until I^{saww} ordered to stop what I^{saww} had ordered. And Ali^{asws} ordered by it, so he^{asws} moved by it until he^{asws} stopped it. Then the Imams^{asws} ordered by it to each other, so they^{asws} moved with it. But, when our^{asws} Qaim^{asws} rises, the dissimulation would cease (it would no longer be applicable) and the sword would rise, and he^{asws} would not take from the people, and would not give them, except by the sword’.⁴¹

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 6

⁴¹ تأويل الآيات 2: 13 / 539 .

وعنه، قال: حدثنا الصالح الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن محمد بن فضيل، عن العبد الصالح (عليه السلام)، قال: سألته عن قول الله عز وجل: «وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ، فَقَالَ: «نَحْنُ الْحَسَنَةُ، وَبَنُو أُمَيَّةِ السَّيِّئَةُ».

And from him, from Al-Salih Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Fazeyl,

'Al-Abd Al-Salih (7th. Imam^{asws}) replied when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And the good and the evil are not equal [41:34]**, so he^{asws} said: 'We^{asws} are the good, and the clan of Umayya are the evil'.⁴²

وعنه، عن أبي جعفر (عليه السلام)، قال: حدثنا أبي، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: «صافح عدوك وإن كره، فإنه مما أمر الله عز وجل به عباده، يقول: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ

And from him,

(It has been narrated) 'from Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Amir Al Momineen^{asws} having said: 'Shake the hand of your enemy even if you dislike it, for it is from what Allah^{azwj} Mighty and Majestic Commanded His^{azwj} servants with. He^{azwj} is Saying: **Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].**

ما تكافئ عدوك بشيء أشد من أن تطيع الله فيه، و حسبك أن ترى عدوك يعمل بمعاصي الله عز وجل في الدنيا».

Nothing equates your enemy with anything more difficult upon him than you are obeying Allah^{azwj}, and it should suffice you that you see your enemy acting in disobedience to Allah^{azwj} Mighty and Majestic in the world".⁴³

فِي أُصُولِ الْكَافِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبَرَ قَلِيلاً، وَإِنَّ مَنْ جَزَعَ جَزَعَ قَلِيلاً،

In Usool Al Kafi - Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'Abu Abdullah^{asws} said: 'O Hafs! 'The one who observes patience, is patient (for a) little while, and the one who panics, panics (for a) little while'.

⁴² تأويل الآيات 2: 540 / 14

⁴³ 10 / 633 Tafseer Burhan - 9444، و لم يرد في تأويل الآيات.

ثُمَّ قَالَ: عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَمَرَهُ بِالصَّبْرِ وَ الرَّفْقِ، فَقَالَ تَبَارَكَ وَ تَعَالَى: «ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ* وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ» فَصَبَرَ حَتَّى نَالُوهُ بِالْعِظَائِمِ وَ رَمَوْهُ بِهَا

Then he^{asws} said: 'Upon you is to be with the patience in the entirety of your affairs, for when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, He^{azwj} Commanded him^{saww} with the observance of patience and the gentleness, so the Blessed and Exalted Said: **Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].** So Rasool-Allah^{saww} was patient to the extent that they came to him^{saww} with the bones (of the animals) and hit him^{saww} with these".⁴⁴

For detailed Ahadeeth on 'patience' please see Al Kafi V 2 – The Book of Eman and Kufr Ch 47 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(3).pdf)

VERSES 36 - 38

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {36}

And if a suggestion from the Satan suggests (evil), then seek Refuge with Allah, surely He is the Hearing, the Knowing [41:36]

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {37}

And from His Signs are the night and the day, and the sun and the moon. Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37]

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ {38}

But if they are being arrogant, then those in the Presence of your Lord are Glorifying to Him by the night and the day, and they are not getting tired [41:38]

44 H 52 – تفسير نور الثقلين، ج4، ص: 549

The Verse of the Obligatory Sajdah

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (قَالَ إِذَا قَرَأْتَ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَبِّرُ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ وَ الْعَزَائِمُ أَرْبَعٌ حَمِ السَّجْدَةُ وَ تَنْزِيلٌ وَ النَّجْمُ وَ أَفْرَأُ بِاسْمِ رَبِّكَ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘Whenever you recite anything from the determined (Verses) in which there is a *Sajdah*, so do not exclaim *Takbīr* before your *Sajdah*, but, exclaim *Takbīr* when you raise your head; and the determined Verses of *Sajdah* are four – Ha Meem *Sajdah* (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and Iqra Bi Ism Rabbik (Chapter 96:19)’.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي هَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وُضُوءٍ وَ إِنْ كُنْتَ حُبًّا وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرِ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘He^{asws} said: ‘When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform *Sajdah*, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying *Salāt* (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform *Sajdah*, and if you so desire to, you do not perform *Sajdah*’.⁴⁶

VERSES 39 & 40

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

And from His Signs is, you see the land as barren, so when We Send the water upon it, it stirs and gets nourished. Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 22 H 1

⁴⁶ Al Kafi V 3 – The Book of Salāt CH 22 H 2

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {40}

Surely, those distorting Our Verses, they are not hidden from Us. Is the one who is cast into the Fire better, or one whom comes safely on the Day of Judgment? Do whatever you like, He Sees what you are doing [41:40]

عَلِيُّ بْنُ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جِبْرَائِيلُ (عليه السلام) إِلَى مُحَمَّدٍ (صلى الله عليه وآله) سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ .

Ali Bin Al Hakam, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'The Quran which Jibraeel^{as} came with unto Muhammad^{saww} was of seventeen thousand Verses'.⁴⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ الْقُرْآنَ وَاحِدٌ نَزَلَ مِنْ عِنْدِ وَاحِدٍ وَ لَكِنَّ الْإِخْتِلَافَ يَجِيءُ مِنْ قِبَلِ الرُّوَاةِ .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Al Washa, from Jameel Bin Darraj, from Muhammad Bin Muslim, from Zurara,

'From Abu Ja'far^{asws} having said: 'The Quran is one, Revealed from the Presence of One^{azwj}, but the differing comes from the direction of the reporters'.⁴⁸

VERSES 41 & 42

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۗ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ {41}

Surely those who commit Kufr with the Zikr when it came to them (are also not hidden from Us), and it is a Mighty Book [41:41]

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ {42}

Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]

⁴⁷ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 28

⁴⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 12

الطبرسي: عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: لا يَأْتِيهِ الْبَاطِلُ الْآيَةَ: «معناه أنه ليس في إخباره عما مضى باطل، و لا في إخباره عما يكون في المستقبل باطل، بل أخباره كلها موافقة لمحبراتها».

Al-Tabarsy –

From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the Words of the Exalted: **Neither did the falsehood come from before it [41:42]** – the Verse, said: 'Its Meaning is that there is nothing in its News from the past which is false, nor is there anything in its News about what is to happen in the future anything false, but, all of its News is in accordance with what it's information is'.⁴⁹

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ: «يعني القرآن لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding the Words of the Exalted: **Surely those who commit Kufr with the Zikr when it came to them [41:41]** - Meaning the Quran, **Neither did the falsehood come from before it, nor (would it come) from after it [41:42]**.

قال: «لا يَأْتِيهِ الْبَاطِلُ مِنْ قَبْلِ التَّوْرَةِ، و لا مِنْ قَبْلِ الْإِنْجِيلِ و الزبور، و أما مِنْ خَلْفِهِ لا يَأْتِيهِ مِنْ بَعْدِهِ كِتَابٌ يَبْطَلُهُ».

He^{asws} said: 'No falsehood came from before it, the Torah, nor from before it, the Evangel and the Psalms. And as for from after it, there will not be coming from after it any Book to falsify (invalidate) it'.⁵⁰

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ [بْنِ] الْحَسَنِ الطُّوسِيِّ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ إِسْمَاعِيلُ بْنُ مُحَمَّدِ الْأَنْبَارِيِّ الْكَاتِبُ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ إِبْرَاهِيمُ بْنُ مُحَمَّدِ الْأَزْدِيِّ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامِ بْنِ حَسَّانَ عَنْ سُهَيْبَانَ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ:

It was informed to us by the Sheykh, the jurist Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan, from Abu Al Qasim Ismail Bin Muhammad Al Anbary the scribe, from Abu Abdullah Ibrahim Bin Muhammad Al Azdy, from Shuayb Bin Ayoub, from Muawiya Bin Hisham Bin Hassan Bin Hassan, from sufyan, from Hisham Bin Hassan who said,

سَمِعْتُ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيِّ ع يَخْطُبُ النَّاسَ بِالْبَيْعَةِ لَهُ فَقَالَ نَحْنُ حِزْبُ اللَّهِ الْعَالِيُونَ وَ عَثْرَةُ رَسُولِهِ الْأَقْرَبُونَ وَ أَهْلُ بَيْتِهِ الطَّيِّبُونَ الطَّاهِرُونَ وَ أَحَدُ الثَّقَلَيْنِ اللَّذَيْنِ خَلَفَهُمَا رَسُولُ اللَّهِ ص فِي أُمَّتِهِ وَ الثَّانِي فِي كِتَابِ اللَّهِ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لا مِنْ خَلْفِهِ

⁴⁹ مجمع البيان 9: 23.

⁵⁰ تفسير القمي 2: 266.

'I heard Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} addressing the people with the allegiance to him^{asws}, and he^{asws} said: 'We^{asws} are the Party of Allah^{azwj}, the overcoming, and the family of His^{azwj} Rasool^{saww}, the ones of Proximity, and the People^{asws} of his^{saww} Household, the goodly, the clean, and one of the two weighty things which Rasool-Allah^{saww} left behind among his^{saww} community, and the second in the Book of Allah^{azwj} wherein is the detail of everything. **Neither did the falsehood come from before it, nor (would it come) from after it [41:42].**⁵¹

فِي كِتَابِ طِبِّ الْأَيْمَةِ بِإِسْنَادِهِ إِلَى أَبِي بَصِيرٍ قَالَ: شَكَى رَجُلٌ إِلَى أَبِي - عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَجَعَ السَّرَّةَ فَقَالَ لَهُ: اذْهَبْ فَضَعْ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ قُلْ: «وَ إِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ» ثَلَاثًا فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ.

In the Book Tibb Al Aemma, by his chain going up to Abu Baseer who said,

'A man complained of navel pain to Abu Abdullah^{asws}, so he^{asws} said to him: 'Go and place your hand upon the place you are complaining of and say: **and it is a Mighty Book [41:41] Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]** – three times, for you will regain health by the Permission of Allah^{azwj}.⁵²

VERSES 43 & 44

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَدُوٌّ مَغْفِرَةٌ وَ دُوٌّ عِقَابٍ أَلِيمٌ
 {43}

What is said to you is only what was said to the Rasools before you. Surely your Lord is with Forgiveness and with painful Retribution [41:43]

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۚ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَ شِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ {44}

And if We had made it a Quran in a foreign language, they would have said, 'If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?' Say: 'It is a Guidance and a healing for those who believe. And those who are not believing, there

⁵¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 133 9 (Extract)

⁵² H 69 – تفسير نور الثقلين، ج 4، ص: 554

is a heaviness in their ears and they are blind upon it. They would be called out to from a remote place' [41:44]

ثم قال علي بن إبراهيم: قوله تعالى: لَوْ لَا فَصَّلْتَ آيَاتُهُ ءَ أَعْجَبِيَّ وَ عَرَبِيَّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و آتينا بقرآن أعجمي؟»

Then Ali Bin Ibrahim said, 'The Words of the Exalted: **If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?**'. He^{asws} said: 'If this Quran were in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{saww} has brought us a Quran in a non-Arabic language?'

فأحب [الله] أن ينزله بلسانهم، و قد قال الله عز و جل: وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ».

So Allah^{azwj} Loved it that He^{azwj} should Reveal it in their language, and Allah^{azwj} Mighty and Majestic has Said: **And We did not Send any Rasool except with the language of his own people [14:4]**.⁵³

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

In the book Al Khisaal, from Jabir Bin Abdullah,

'From the Prophet^{saww}, there is a lengthy Hadeeth in which he^{saww} is saying: 'And my^{saww} Lord^{azwj} Conferred upon me^{saww}, so He^{azwj} Said: "O Muhammad^{saww}! I^{azwj} have Sent each Rasool^{saww} to his^{as} community with its language, and I^{azwj} Sent you^{saww} to every red and black one of My^{azwj} creatures"⁵⁴.

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

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. Thus it is the merit for the non-Arabs'.⁵⁵

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

And in (the book) Al Khisaal,

⁵³ تفسير القمي 2: 266

⁵⁴ H 3 تفسير نور الثقلين، ج 2، ص: 526

⁵⁵ تفسير القمي 2: 124.

‘From Al-Sadiq^{asws}: ‘Learn the Arabic (language), for it is the Speech of Allah^{azwj} which He^{azwj} Spoke with to His^{azwj} creatures’⁵⁶.

VERSE 45

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۖ فَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۚ
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {45}

And We had Given Musa the Book, but there was differing in it, and had there not preceded a Word from your Lord, it would have been Decided between them, and they were in anxious doubt from it [41:45]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَ لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ، قال: «اختلفوا كما اختلفت هذه الامة في الكتاب، و سيختلفون في الكتاب الذي مع القائم لما يأتيهم به حتى ينكره ناس كثير فيقدمهم و يضرب أعناقهم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

‘Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic: ***And We had Given Musa the Book, but there was differing in it, and had there not preceded a Word from your Lord, it would have been Decided between them, and they were in anxious doubt from it [41:45].*** He^{asws} said: ‘They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book which is with Al-Qaim^{asws} with that he^{asws} will be coming to them, to the extent that numerous people would deny it. So he^{asws} will march against them and strike their necks.⁵⁷

VERSE 46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {46}

One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]

⁵⁶ تفسير الصافي، ج 3، ص: 5

⁵⁷ الكافي 8: 432 / 287

ابن بابويه: بإسناده، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الله تعالى: هل يجبر عباده على المعاصي؟ فقال: «بل يخيرهم و يمهلهم حتى يتوبوا».

Ibn Babuwayh, by his chain, from Ibrahim Bin Abu Mahmoud,

'Abu Al-Hassan Al-Reza^{asws}, replied when I asked him^{asws} about Allah^{azwj} the Exalted, does He^{azwj} Compel His^{azwj} servants upon the disobedience?' So he^{asws} said: 'But, He^{azwj} Gives them the option, and Reprives them until they repent'.

قلت: فهل يكلف عباده ما لا يطيقون؟ فقال: «و كيف يفعل ذلك؟ و هو يقول: وَ مَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ».

I said, 'So does He^{azwj} Assign His^{azwj} servants with what they cannot bear?' So he^{asws} said: 'And how can He^{azwj} do that? And He^{azwj} is Saying: **and your Lord is not the least unjust to the servants [41:46]**'.

ثم قال (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، أنه قال: من زعم أن الله تعالى يجبر عباده على المعاصي، و يكلفهم ما لا يطيقون، فلا تأكلوا ذبيحته، و لا تقبلوا شهادته، و لا تصلوا وراءه، و لا تعطوه من الزكاة شيئا».

Then he^{asws} said: 'My^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws} from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} having said: 'The one who alleges that Allah^{azwj} Compels His^{azwj} servants upon the disobedience and Assigns them with what they cannot bear, so do not eat their slaughtered (meat), and do not accept their testimonies, and do not pray (Salat) behind them, and do not give them anything from the Zakat'⁵⁸.

VERSES 47 & 48

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا ۖ بِعِلْمِهِ ۖ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ {47}

To Him is referred the knowledge of the Hour, and there does not come out any fruit from its covering, nor does a female bear nor give birth except (it is) with His Knowledge. And on the Day He would Call out to them: "Where are My associates?" They would say, 'We hereby declare to You that none of us can testify' [41:47]

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۖ وَظَنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ {48}

⁵⁸ عيون أخبار الرضا (عليه السلام) 1: 16 / 124

And they would be lost from them, whatever they had been worshipping beforehand, and they would think there is no escape for them [41:48]

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

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

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

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

He^{asws} said: 'Then Allah^{azwj} Blessed and Exalted would be Saying to the Angels: "Call them and whatever they used to worship, to the Fire, except ones exempted, for they were remote from it (worshipping other than Allah^{azwj})'.⁵⁹

VERSES 49 - 51

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ {49}

The human being does not tire from supplicating for the good, and if the evil touches him, then he is despairing [41:49]

وَلَمَّا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ {50}

And We Make him taste Mercy from Us from after harm having touched him, he would be saying, 'This is for me, and I don't think the Hour would be Established; and if I were to return to my Lord, surely there would be ample goodness for me in His Presence'. So We will be Informing those whom commit Kufr of what they had done, and We will Make them taste of harsh Punishment [41:50]

⁵⁹ قرب الإسناد: 41

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ {51}

And when We Favour upon the human being, he turns around and withdraws to his side, and when the evil touches him, then he is with lengthy supplications [41:51]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَزَالُ الْمُؤْمِنُ يُخَيَّرُ وَرَجَاءِ رَحْمَةٍ مِنَ اللَّهِ عَزَّ وَجَلَّ مَا لَمْ يَسْتَعْجَلْ فَيَقْنَطَ وَ يَتْرُكَ الدُّعَاءَ فُلْتُ لَهُ كَيْفَ يَسْتَعْجَلُ قَالَ يَقُولُ قَدْ دَعَوْتُ مُنْذُ كَذَا وَ كَذَا وَ مَا أَرَى الْإِجَابَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘The *Momin* does not cease to be with goodness and hoping for the Mercy of Allah^{azwj} Mighty and Majestic for as long as he does not haste, so he would end up despairing and neglect the supplication’. I said to him^{asws}, ‘How would he make haste?’ He^{asws} said: ‘He would be saying, ‘I have been supplicating since such and such (a time) and I do not see the Answer’.⁶⁰

For detailed Ahadeeth on ‘supplications’ please see Al Kafi Vol 2 –

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfSupplication(1).pdf)

VERSES 52 - 54

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ {52}

Say: ‘Do you see, if he was from the Presence of Allah, then you disbelieved in him, who would be more straying than the one who was in remote discord?’ [41:52]

سُنُّرِبِهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {53}

We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth. Or, does is not suffice that your Lord is a Witness upon all things? [41:53]

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ {54}

⁶⁰ Al Kafi V 2 – The Book Of Supplication CH 19 H 8

Indeed! They are in doubt of meeting their Lord. Indeed! He Encompasses all things [41:54]

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن عبد الله بن بكر الأرجاني، عن أبي عبد الله (عليه السلام) - في حديث - قال: «يقول الله تعالى: سُنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ فَأَي آيَةٍ فِي الْآفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْآفَاقِ؟».

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawayah, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – said: 'Allah^{azwj} the Exalted is Saying: **We will be Showing them Our Signs in the horizons and within their own selves [41:53]**, so which Sign is there in the horizons apart from us^{asws} would Allah^{azwj} Show to the people of the horizons?'⁶¹

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن القاسم بن إسماعيل الأنباري، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن إبراهيم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: سُنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ [قال: «في الآفاق: انتقاص الأطراف عليهم، و في أنفسهم: بالمشخ حتى يتبين لهم أنه الحق] أي أنه القائم (عليه السلام)».

Muhammad Bin Al-Abbas, from Ja'far Bin Malik, from Al-Qasim Bin Ismail Al-Anbary, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Ibrahim,

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**, he^{asws} said: '**in the horizons** – In the wide expanse surrounding them; **and within their own selves** – By the metamorphosis, **until it will become clear to them that it is the Truth**, i.e., he^{asws} is definitely Al-Qaim^{asws}.⁶²

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سُنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ حَسَنٌ وَ مَسْحٌ وَ قَدْفٌ

Sahl Bin Ziyad, from Ibn Fazzal, from Sa'albat Bin Maymoun, from Al-Tayyaar, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**. He^{asws} said: 'Submergence (in the ground), and metamorphosis, and stoning'.

قَالَ قُلْتُ حَتَّى يَتَبَيَّنَ لَهُمْ قَالَ دَعَا ذَلِكَ قِيَامَ الْقَائِمِ.

⁶¹ كامل الزيارات: 2 / 329

⁶² تأويل الآيات: 2 / 541 / 17

He (the narrator) said, 'I said, 'What about **"until it will becomes clear to them"**?' He^{asws} said: 'Leave that. That is the rising of the Rising One (Al-Qaim^{asws})'.⁶³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ يُرِيهِمْ فِي أَنفُسِهِمُ الْمَسْخَ وَ يُرِيهِمْ فِي الْأَفَاقِ انْتِقَاصَ الْأَفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ عَزَّ وَجَلَّ فِي أَنفُسِهِمْ وَ فِي الْأَفَاقِ

Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**, he^{asws} said: 'He^{azwj} would Show them in their own selves, the metamorphosis, and Show them in the horizon, the breakdowns in the horizons so they would see the Power of Allah^{azwj} Mighty and Majestic within themselves and in the horizon'.

قُلْتُ لَهُ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ.

I said to him, (What about) **"until it will becomes clear to them that it is the truth"**? He^{asws} said: 'The coming out of Al-Qaim^{asws}, that it is the truth from the Presence of Allah^{azwj} Mighty and Majestic which the creatures will see; there is no escape from it'.⁶⁴

⁶³ Al Kafi – V 8 H 14629

⁶⁴ Al-Kafi – V 8 H 15022

APPENDIX

وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَلْنَا مَنَزِلًا يُقَالُ لَهُ عُشْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَعُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا

And by this chain, from Abdullah Al Asamma, from Abdullah Bin Bakeyr Al Arjany who said,

'I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina. We encamped at a station called Usfan. Then we passed by a mountain darker than the wild neglected road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How desolate it this mountain. I have not seen in the road the like of this!'

فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا فُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَ هُوَ عَلَى وَاِدٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتَلَةُ أَبِي الْحُسَيْنِ ع اسْتَوَدَعَهُمْ فِيهِ

So he^{asws} said to me: 'O Ibn Bakeyr! Do you know which mountain is this?' I said, 'No'. He^{asws} said: 'This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it, they (the killers) of my^{asws} father^{asws} Al-Husayn^{asws} have been deposited into it.

تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّيْدِ وَالْحَمِيمِ وَ مَا يَخْرُجُ مِنْ جُحْبِ الْجُويِ وَ مَا يَخْرُجُ مِنَ الْفَلَقِ مِنْ أَنْثَامٍ وَ مَا يَخْرُجُ مِنْ طَبَقَةِ الْحَبَالِ وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَطْيٍ وَ مِنَ الْخَطْمَةِ- وَ مَا يَخْرُجُ مِنْ سَقَرٍ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَآوِيَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ-

There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the essence of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

وَ مَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِلَيَّ لِأَنْظُرُ إِلَى قَتَلَةِ أَبِي وَ أَقُولُ لَهَا إِنَّمَا هُوَ لَاءِ فَعَلُوا مَا أَسْسَنُوا لَمْ تَرَحْمُونَا إِذْ وُلِّيْتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَيَّ قَتَلْنَا [حَقْنَا] وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمْ دُونَكَ وَ بَالَ مَا قَدَّمْتُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And I^{asws} do not pass by this mountain in my^{asws} journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me^{asws}, and I^{asws} looked at the killing of my^{asws} father^{asws} and I^{asws} am saying to them both: 'But rather, these two did it what they are feeling. They were not merciful to us^{asws} when they ruled, and they killed us^{asws}, and deprived us^{asws}, and were steadfast upon destroying our^{asws} rights, and exterminated us^{asws} by the commands of others. So, may Allah^{azwj} not have Mercy on the one who was merciful

to you both. Taste the scourge what you sent ahead, and Allah^{azwj} is not the least unjust to the servant’.

وَأَشَدُّهُمَا تَضَرُّعًا وَاسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَسْتَلِيَ عَنِّي بَعْضُ مَا فِي قَلْبِي - وَرُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَهُوَ جَبَلُ الْكَمَدِ

And the most intense of the two in beseeching and the yielding is the second one (Umar). So, sometimes I^{asws} tend to pause by them in order to reassure part of what is in my^{asws} heart, and sometimes I^{asws} tread upon the mountain in which these two are, and it is mount Al-Kamad’.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَيْتَ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرِّجْ عَلَيْنَا نُكَلِّمَكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحًا يَصْرُخُ بِي أَجْبَهُمَا وَ قُلْ لَهُمَا اخْسَوْا فِيهَا وَ لَا تُكَلِّمُونِ

He (the narrator) said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! So when you tread on the mountain, what do you^{asws} hear?’ He^{asws} said: ‘I^{asws} hear their voices calling out, ‘Ascend the mountain, we want to speak to you^{asws}, for we repent!’ And I^{asws} hear their screams from the mountain screaming at me^{asws}, and I^{asws} say to them: ‘Keep quiet therein and do not speak!’

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنٍ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And who (else) is with them?’ He^{asws} said: ‘Every pharaoh who transgressed against Allah^{azwj}, and Allah^{azwj} Told about his deeds, and everyone who taught Kufr to the servants’.

فَقُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولِسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ - أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودَ الَّذِي قَالَ قَهْرَتْ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَاتِلِ فَاطِمَةَ وَ مُحَسِّنِ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ ع

So I said, ‘And who are they?’ He^{asws} said: ‘Like Paul who taught the Jews that the Hand of Allah^{azwj} is Tied up, and like Nestorius who taught the Christians that Isa^{as} the Messiah is a son of Allah^{azwj}, and said to them, ‘Three (gods)’, and like Pharaoh^{la} of Musa^{as} who said, ‘I^a am your highest lord!’ and like Nimrod^{la} who said, ‘I^{asws} will subdue the people of the earth and kill the ones in the sky’, and the killer of Amir Al-Momineen^{asws}, and murderer of (Syeda) Fatima^{asws}, and Mohsin^{asws}, and killers of Al-Hassan^{asws} and Al-Husayn^{asws}.

فَأَمَّا مُعَاوِيَةُ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

So, as for Muawiya and Amro (Bin Al-Aas) and what they don’t even hope anymore for the salvation, and with them is every hostile one who established enmity towards us^{asws}, and assisted against us^{asws} by his tongue, and his hand, and his wealth’.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كُلِّهِ وَ لَا تُفَرِّغُ قَالَ يَا ابْنَ بَكْرِ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصَفَّقُونَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَنَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَخْدُثُ قَبْلَ أَنْ يَكُونَ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! So you^{asws} heard that, all of it, and did not chide (tell off)?' He^{asws} said: 'O Ibn Bakeyr! Our^{asws} hearts are other than the hearts of the people. We^{asws} are obedient (to Allah^{azwj}, lined up in rows, Chosen. We^{asws} see what the people cannot see, and we^{asws} hear what the people cannot hear, and that the Angels descend unto us^{asws} during our^{asws} travels, and they turn in our^{asws} beds, and attend our^{asws} meals, and are present at our^{asws} deaths, and they come to us^{asws} with news of what is to occur before it even happens.

وَ تُصَلِّي مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَيَّ أَجْنِحَتِهَا صَبِيئَانَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا بِمَا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ بِحُدِّ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاةٍ إِلَّا وَ هِيَ تَنْهَبُ لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَخْبَارُ الْحَيِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنْ الْمَلَائِكَةِ

And they pray Salat with us^{asws}, and supplicate for us^{asws}, and cast their wings upon us^{asws}, and turn our^{asws} children upon their wings, and prevent the animals from arriving to us^{asws}, and come to us^{asws} from what is in the earth from every plant in its time, and quench us^{asws} from the water of every land. We tend to find that in our^{asws} utensils, and there is none from a day, nor an hour, nor a time for Salat, except and it is prepared for it, and there is none from a night which comes upon us^{asws} except and the news of every land is with us^{asws}, and what occurs therein, and news of the Jinn, and news of the inhabitants of the air, from the Angels.

وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَوْمُ غَيْرِهِ إِلَّا أَنَا خَبِرُهُ وَ كَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَيَّ السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتَى بِخَبَرِهِمْ

And there is none from king dying in the earth, and someone else standing except they come to us^{asws} with his news, and how are his ways regarding those before him. And there is none from an earth, from six firmaments up to the firmament, except and we^{asws} are given its news'.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ] - وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ جُحُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدِ مَا فِي الْبِحَارِ وَ عَدَدِ الثَّرَى قَدْ وَكَّلَ كُلَّ مَلِكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

So I said, 'May I be sacrificed for you^{asws}! Where is the end-point of this mountain?' He^{asws} said: 'Up to the seventh (sixth) firmament, and therein is hell upon a valley from its valleys. Upon it are keepers more than (the number of) the stars of the sky, and drops of the rain, and number of what is in the sea, and number of the (grains of the) soil. Every Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جُعِلْتُ فِدَاكَ إِيَّاكُمْ جَمِيعاً يُنْفُونَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يُعْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرْتُ الَّذِينَ يَحْفَظُونَ نَاحِيَةَ أَنْ يَغْسِرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنَّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقْتَهُ وَ عَذَّبْتَهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

I said, 'May I be sacrificed for you^{asws}! All of them are casting the news to you^{asws}? He^{asws} said: 'No! But rather, that is cast to the Master of the Command, and I^{asws} near what the servants are not able upon the government in it. So we^{asws} judge with regards to it. So one who does not accept our^{asws} decisions, the Angels compel him upon our^{asws} words and instruct those who are around to enforce him upon our^{asws} words, and even if he is from the Jinn from the people of the opposition and the Kufur, grappling him and punishing him until he comes to what we^{asws} had judged with'.

قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَى قَوْمٍ غُيِّبَ لَا يَشْهَدُونَ عَلَيْهِمْ وَ لَا يَشْهَدُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَيْهِمْ وَ هُوَ مَخْجُوبٌ عَنْهُمْ

I^{asws} said, 'May I be sacrificed for you^{asws}! So, does the Imam^{asws} see what is between the east and the west?' He^{asws} said: 'O Ibn Bakr! How can he^{asws} be a Divine Authority of Allah^{azwj} upon what is between its two horizons, and he^{asws} cannot see them and cannot judge among them? And how can he^{asws} be a Divine Authority upon an absent people, not being able upon them, nor they are able upon him^{asws}? And how can he^{asws} happen to be a trustee from Allah^{azwj} and a witness upon the creatures, and he^{asws} cannot see them? And how can he^{asws} happen to be a Divine Authority upon them and he^{asws} is veiled from them?

وَ قَدْ جَعَلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَتُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بِعَنِي بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مَنْ بَعْدَ النَّبِيِّ ص يَتُومُ مَقَامَ النَّبِيِّ ص مِنْ بَعْدِهِ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاحَرَتْ فِيهِ الْأُمَّةُ وَ الْآخِذُ بِحُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ - وَ الْمُنْصِيفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And there has been Made to be between them and him^{asws} that he^{asws} stands with the Command of his^{asws} Lord^{azwj} among them, and Allah^{azwj} is Saying: **And We did not Send you except to all of the people [34:28]** – meaning by it ones upon the earth, and the Divine Authority from after the Prophet^{saww} would be standing in the place of the Prophet^{saww} from after him^{saww}, and he^{asws} is the evidence upon what the community would be quarrelling in, and the seizer of the rights of the people, and the one^{asws} standing by the Command of Allah^{azwj}, and the fairness for some upon the others.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفَعُهُ قَوْلُهُ وَ هُوَ يَقُولُ سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ عَرَيْنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ - وَ قَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{azwj} Words and He^{azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**, so which Sign in the horizons apart from us^{asws} would Allah^{azwj} Show the people of the horizons? And He^{azwj} Said:

And We did not Show them a Sign but it was greater than its counterpart [43:48]. So which Sign is greater than us^{asws}?

وَاللَّهُ إِنَّ بَنِي هَاشِمٍ وَفُرَيْشًا لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَنَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضْلًا مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَتَّبِعُوا مَقَالَتَهُمْ

By Allah^{azwj}! The Clan of Hashim^{asws} and Quraysh do recognise what Allah^{azwj} has Given us^{asws}, but the envy destroyed them, just as it destroyed Iblees^{la}, and they come to us^{asws} when they are desperate and fear upon themselves, so they are asking us, and we^{asws} clarify for them, and they are saying, 'We testify that you^{asws} are the people of the knowledge'. Then they are going out, so they are saying, 'We have not seen anyone more straying than the ones who follow them^{asws} and accept their^{asws} words'.

فُلْتُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ ع لَوْ نُبَشِّرُكَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنِ ع مَعَ أَبِيهِ وَ أُمِّهِ وَ أَحِبِّهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يُحِبُّونَ كَمَا يُحِبِّي وَ يُرْزَقُونَ كَمَا يُرْزَقُ

I said, 'May I be sacrificed for you^{asws}! Inform me about Al-Husayn^{asws}. If we were to dig, would we find anything in his^{asws} grave?' He^{asws} said: 'O Ibn Bakr! How grievous is your question. Al-Husayn^{asws}, along with his^{asws} father^{asws} and his^{asws} mother^{asws}, and his^{asws} brother^{asws} Al-Hassan^{asws} are in the house of Rasool-Allah^{saww}, being Granted just as he^{saww} is Granted, and being Sustained just as he^{asws} is being Sustained.

فَلَوْ نُبَشِّرُ فِي أَيَّامِهِ لَوَجَدَ وَ أَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَ يَنْظُرُ إِلَى مُعْسَكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَ إِنَّهُ لَعَلَى بَيْنِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ اجْزِ لِي مَا وَعَدْتَنِي

So if we were to dig during his^{asws} days, he^{asws} would be found, and as for today, so he^{asws} is alive in the Presence of his^{asws} Lord^{azwj} being Sustained, and he^{asws} looks at his^{asws} soldiers, and he^{asws} looks at the Throne, when he^{asws} would be Commanded to hold it. And he^{asws} is on the right of the Throne, saying: 'O Lord^{azwj}! Fulfil for me^{asws} what You^{azwj} Promised me^{asws}!'

وَ إِنَّهُ لَيَنْظُرُ إِلَى رُؤَايِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَالِدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَعْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الْإِسْتِعْفَارَ لَهُ وَ يَقُولُ لَوْ تَعَلَّمْتُ أَبَاهُ الْبَاكِي مَا أَعَدْتُ لَكَ لَفَرَحْتُ أَكْثَرَ مِمَّا جَزَعْتُ

And he^{asws} looks at his^{asws} visitors, and he^{asws} recognises them, and by the names of their fathers, and by their ranks, and by their statuses in the Presence of Allah^{azwj}, from one of them by his son, and what (provisions are) in his ride. And he^{asws} sees the one who cry for him^{asws}, so he^{asws} seeks Forgiveness for him, (and) for Mercy for him, and he^{asws} asks his^{asws} father^{asws} for seeking for the Forgiveness for him, and he^{asws} is saying: 'If only you knew, O you crying one, what is prepared for you, you would be joyful much more than what you are alarmed about'.

فَلْيَسْتَغْفِرْ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

So, there seek Forgiveness for him, everyone who hears his crying, from the Angels in the sky, and in the courtyard, and he returns (from the Ziyarat), and there are no sins upon him”.⁶⁵

⁶⁵ H 2 – كامل الزيارات، النص، ص: 326