

TABLE OF CONTENTS

CHAPTER 44	2
AL-DUKHAN.....	2
(59 VERSES)	2
VERSES 1 - 59.....	2
 MERITS	 2
 VERSE 1.....	 3
 VERSE 2.....	 4
 VERSES 3 - 5	 4
 The esoteric explanation	 4
 The Night of Pre-determination (Laylat Al Qadr).....	 5
 Special Proclamation of Laylat Al-Qadr	 7
 The delegations of the Pilgrims of Hajj are Pre-determined.....	 8
 VERSES 6 - 9	 10
 VERSES 10 - 16	 11
 VERSES 17 - 28	 13
 VERSE 29.....	 15
 VERSES 30 & 31.....	 17
 Meaning of 'The Children of Israel'	 18
1 – Exoteric Meaning	18
2 – Esoteric Meaning.....	19
 VERSE 32.....	 19
 VERSES 33 - 37	 20
 VERSES 38 - 42	 22
 VERSES 43 - 49	 24
 VERSES 50 - 59	 26

CHAPTER 44**AL-DUKHAN****(59 VERSES)****VERSES 1 - 59**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، قال: قال أبو جعفر (عليه السلام): «من قرأ سورة الدخان في فرائضه و نوافله، بعثه الله من الأمنين يوم القيامة تحت عرشه، و حاسبه حسابا يسيرا، و أعطاه كتابه بيمينه».

Ibn Babuwayh, by his chain, said,

'Abu Ja'far^{asws} said: 'The one who recites Surah Al-Dukhan in either his Obligatory or in his optional (Salat), Allah^{azwj} would Resurrect him among the secured ones on the Day of Judgement under His^{azwj} Throne, and Reckon him with an easy Reckoning, and Give him his book in his right hand'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل حرف منها مائة ألف رقة عتيق،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Dukhan), would have for him the Recompense of freeing one hundred thousand slaves for every letter from it.

و من قرأها ليلة الجمعة غفر الله له جميع ذنوبه

And one who recites it on the night (before) Friday (Thursday Night), Allah^{azwj} would Forgive all of his sins.

و من كتبها و علقها عليه أمن من كيد الشياطين

And one who writes it and attaches it (as an amulet) upon himself, would be safe from the plots of Satan^{la}.

و من جعلها تحت رأسه رأى في منامه كل خير، و أمن من قلقه في الليل

¹. ثواب الأعمال: 114.

And one who makes it to be under his head would dream everything good, and would be safe from worry during the night.

و إذا شرب ماءها صاحب الشقيقة برىء

And if its water is drunk by the one with migraine, he would be free from it.

و إذا كتبت و جعلت في موضع فيه تجارة ربح صاحب الموضع، و كثر ماله سرعياً.

And if it is written and made to be in a place where trading takes place, the owner of the place would profit and his wealth would increase quickly'.²

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل ملك، و كان مهاباً في وجه كل من يلقاه، و محبوباً عند الناس

And Al-Sadiq^{asws} said: 'One who writes it and hangs it upon himself (as an amulet), would be safe from the evil of every king, and he would be beloved in the face of everyone who meets him, and a beloved one with the people.

و إذا شرب ماءها نفع من انعصار البطن، و سهل المخرج بإذن الله».

And when he drinks its water, he would benefit from the retention of the belly and it would ease the excretion by the Permission of Allah^{azwj}.³

VERSE 1

حم {1}

Ha Meem! [44:1]

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, who has reported:

Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for: **Ha Meem [44:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد)'.⁴

² (خواص القرآن)

³ خواص القرآن: 7 «مخطوط»

⁴ Tafseer Noor Al Saqalayn – CH 46 H 3

VERSE 2

وَالْكِتَابِ الْمُبِينِ {2}

(I Swear) by the Clarifying Book [44:2]

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعا، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{asws} said: 'And as for the: **Clarifying Book [44:2]**, so it is Amir-Al-Momineen^{asws}.

VERSES 3 - 5

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ {3}

Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3]

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ {4}

During it, every wise matter is made distinct [44:4]

أَمْرًا مِنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ {5}

As a Command from Us. Surely, We are ever Sending [44:5]

The esoteric explanation

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعا، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال: كنت عند أبي الحسن موسى (عليه السلام)، إذ أتاه رجل نصراني، و نحن معه بالعريض، فقال له النصراني: إني أسألك أصلحك الله؟ قال: «سل»، قال: أخبرني عن الكتاب الذي أنزل على محمد، و نطق به ثم وصفه بما وصفه، فقال: حم و الكتاب المبين إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ما تفسيرها في الباطن؟ فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي انزل عليه، و هو منقوص الحروف، و أما الكتاب

المبين فهو أمير المؤمنين علي (عليه السلام)، و أما الليلة ففاطمة (عليها السلام)، و أما قوله تعالى: فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{asws}, when a Christian man came up, and we were with him^{asws}. So the Christian said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well, can I ask you^{asws}?' He^{asws} said: 'Ask'. He said, 'Inform me about the Book which was Revealed unto Muhammad^{saww}, and he^{saww} spoke by it, then described what he^{saww} described, so He^{azwj} Said: **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely We Revealed during a Blessed Night. Surely We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]**, what is its esoteric explanation?'

فقال: «أما حم فهو محمد (صلى الله عليه و آله)، و هو في كتاب هود الذي انزل عليه، و هو منقوص الحروف،

So he^{asws} said: 'As for: **Ha Meem! [44:1]** - So it is Muhammad^{saww}, and it is in the Book of Hud^{as} which was Revealed unto him^{as}, and these are Abbreviated Letters.

و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

And as for: **(I Swear) by the Clarifying Book [44:2]**, so it is Amir-Al-Momineen^{asws}.

و أما الليلة ففاطمة (عليها السلام)،

And as for: the (Blessed) **Night [44:3]** - so it is (Syeda) Fatima^{asws}.

و أما قوله تعالى: فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ يقول: يخرج منها خير كثير، فرجل حكيم، و رجل حكيم، و رجل حكيم».

And as for the Words of the Exalted: **During it, every wise matter is made distinct [44:4]**, He^{azwj} is Saying: "A lot of good comes out from it, so it is a wise man^{asws}, and a wise man^{asws}, and a wise man^{asws} (The Imams^{asws})",⁵

The Night of Pre-determination (Laylat Al Qadr)

حدثنا احمد بن محمد بن عمر بن عبد العزيز عن يونس بن الحرث بن المغيرة البصري وعن عمرو بن ابن ابي عمير عن رواه عن هشام قال قلت لابي عبد الله عليه السلام قول الله تعالى في كتابه فيها يفرق كل امر حكيم قال تلك ليلة القدر يكتب فيها وفد الحاج وما يكون فيها من طاعة أو معصية أو موت أو حيوة ويحدث الله في الليل والنهار وما يشاء ثم يلقيه إلى صاحب الارض

It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al-Hars Bin Al-Mugheira Al-Basry, and from Amro, from Ibn Abu Umeyr, from Haashim who said:

⁵ 4 /398 :1 الكافي (Extract)

'I said to Abu Abdullah^{asws} the Words of Allah^{azwj} in His^{azwj} Book: ***During it, every wise matter is made distinct [44:4]***, he^{asws} said: 'That is the Night of Pre-determination (Laylat Al Qadr). During it, He^{azwj} Writes down the delegation of the Pilgrims (of Hajj), and what is going to happen during it from obedience or disobedience, or death or life, and Allah^{azwj} Makes events to take place in the night and the day whatsoever that He^{azwj} so Desires, then He^{azwj} Delivers it to the Master^{asws} of the Earth'.

قال الحرث بن المغيرة البصري قلت ومن صاحب الارض قال صاحبكم.

Al-Hars Bin Al-Mugheira Al-Basry said, 'I said, 'And who is the Master of the earth?' He^{asws} said: 'Your Master (Imam^{asws})',⁶

حدثنا سلمة بن الخطاب قال حدثنا عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن حمران عن ابي عبد الله عليه السلام قال قلت له ان الناس يقولون ان ليلة النصف من شعبان تكتب فيه الاجال وتقسم فيه الارزاق وتخرج صكك الحاج

It has been narrated to us Salmat Bin Al-khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim, from Muhammad Bin Hamraan, who has reported:

'I said to Abu Abdullah^{asws} that the people are saying that the night of the middle of Shaban, the terms (life-spans), and the sustenance are distributed during it, and the details of the Pilgrims come out'.

فقال ما عندنا في هذا شيء ولكن إذا كانت ليلة تسع عشر من شهر رمضان يكتب فيها الاجال ويقسم فيها الارزاق ويخرج صكك الحاج ويطلع الله على خلقه فلا يبقى مؤمن الا غفر له الا شارب مسكر

He^{asws} said: 'There is nothing with us^{asws} regarding this thing, but if it was the Night of the nineteenth of the month of Ramazan, He^{azwj} Writes down during it the terms (life-spans), and He^{azwj} Distributes the sustenance during it, and Brings out the details of the Pilgrims, and Allah^{azwj} Proclaims to His^{azwj} creation: "There will not remain a Momin, but I^{azwj} will Forgive him except for the drinker of intoxicants".

فإذا كانت ليلة ثلث وعشرين فيها يفرق كل امر حكيم امضاه ثم انها

So when it was the night of the twenty third, ***During it, every wise matter is made distinct [44:4]***, and dealt with, then completed'.

قال قلت إلى من جعلت فداك فقال إلى صاحبكم ولولا ذلك لم يعلم ما يكون في تلك السنة.

He (the narrator) said, 'I said, 'To whom (is it made distinct), may I be sacrificed for you^{asws}?', He^{asws} said: 'To your Master^{asws}, and had it not been for that, he^{asws} would not know what would be happening during that year'⁷.

⁶ Basaair Al-Darajaat P 5 CH 3 H 4

⁷ Basaair Al-Darajaat P 5 CH 3 H 11

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل في ليلة القدر: فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

And from him by this chain from:

'Abu Ja'far^{asws} said: 'Allah^{azwj} Says in the Night of Predestination (Laylat al-Qadr) ***During it, every wise matter is made distinct [44:4]***.

يقول: ينزل فيها كل أمر حكيم، و المحكم ليس بشيعين، إنما هو شيء واحد، فمن حكم بما ليس فيه اختلاف فحكمه من حكم الله عز و جل، و من حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت، إنه لينزل في ليلة القدر إلى ولي الأمر تفسير الأمور سنة سنة،

He^{asws} said: 'During it Descends the Command for each matter, and there is never single Command for two things, but rather each thing has its own Order. (Thus) anyone who issues an order which is not different, so his order would be from the Orders of Allah^{azwj} and the one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master^{asws} of the Command (Wali Al-Amr^{asws}) explaining the matters, year by year.

يؤمر فيها في أمر نفسه بكذا وكذا، و في أمر الناس بكذا وكذا، و إنه ليحدث لولي الأمر سوى ذلك كل يوم من علم الله عز ذكره الخاص و المكنون العجيب المحزون مثل ما ينزل في تلك الليلة من الأمر»

He^{asws} is Commanded during it regarding himself^{asws} for such and such, and regarding the matters of the people for such and such, and it happens to the Master^{asws} of the Command (Wali Al-Amr^{asws}) like that every day from the Knowledge of Allah^{azwj}, Mighty is His Mention^{azwj}, the special, and the hidden, and what a wonderful treasure (it is) the like of which has Come down in that Night from the commands.'

ثم قرأ و لو أنَّ ما في الأرض من شجرة أقلام و البحر يمده من بعده سبعة أبحر ما نفدت كلمات الله إنَّ الله عزيز حكيم.

Then he^{asws} recited: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]***.⁸

Special Proclamation of Laylat Al-Qadr

في تهذيب الاحكام أبو الصباح الكناني عن ابي عبد الله عليه السلام قال: إذا كان ليلة القدر وفيها يفرق كل امر حكيم نادى مناد، تلك الليلة من بطنان العرش: ان الله تعالى قد غفر لمن اتى قبر الحسين عليه السلام في هذه الليلة.

In *Tehzeeb Al-Ahkaam*, Abu Al-Sabaah Al-kanany, who has said:

⁸ (الكافي 1: 192 / 3).

'Abu Abdullah^{asws} said: 'Whenever it is the Night of Pre-determination (Laylat Al-Qadr), ***During it, every wise matter is made distinct [44:4]***, a Caller calls out during that night from the middle of the Throne: 'Surely, Allah^{azwj} has Forgiven the one who came to the grave of Al-Husayn^{asws} during this night'.⁹

The delegations of the Pilgrims of Hajj are Pre-determined

عنه، عن أبيه، عن عباس بن عامر، قال: حدثني محمد بن يحيى الخثعمي، عن عبد الرحيم القصير، عن أبي عبد الله (ع) قال: سأله حفص الاعور وأنا أسمع فقال: جعلني الله فداك ما قول الله " والله على الناس حج البيت، من استطاع إليه سبيلا ؟" -

From him, from his father, from Abbas Bin Aamir, from Muhammad Bin Yahya Al Khash'amy, from Abdul Raheem Al Qasyer,

'From Abu Abdullah^{asws}, said: 'Hafs Al-Owr asked him, and I was listening, so he said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! What about the Words of Allah^{azwj}: ***And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one who has the capacity for a way to it [3:97]?***'

قال: ذلك القوة في المال واليسار، قال فان كانوا موسرين فهم ممن يستطيع إليه السبيل؟ - قال: نعم،

He^{asws} said: 'That is the strength of the wealth and the richness'. He said, 'So if he was from the rich ones, so they would be from, ***the one who has the capacity for a way to it [3:97]?***' He^{asws} said: 'Yes'.

فقال له ابن سبابة، بلغنا عن أبي جعفر (ع) أنه كان يقول: يكتب وفد الحاج، فقطع كلامه فقال: كان أبي يقول: يكتبون في الليلة التي قال الله: " فيها يفرق كل أمر حكيم أمرا من عندنا "

So Ibn Sayaba said to him^{asws}, 'It has reached us from Abu Ja'far^{asws} that he^{asws} was saying: 'The delegations for Hajj are Pre-determined'. So he^{asws} cut off his speech'. Then he^{asws} said: 'My^{asws} father^{asws} was saying: 'It is Pre-determined during the Night for which Allah^{azwj} has Said: ***During it, every wise matter is made distinct [44:4] As a Command from Us [44:5]***.

قال: فان لم يكتب في تلك الليلة يستطيع الحج؟ - قال: لا، معاذ الله،

He said, 'So if it is not Pre-determined during that Night, one would not have capacity (to perform) Hajj?' He^{asws} said: 'No, Allah^{azwj} Forbid!'

فتكلم حفص بن سالم فقال: لست من خصومتكم في شيء هكذا الامر.

⁹ Tafseer Noor Al-Saqalayn – Ch 97 H 9

Hafs Bin Salim spoke (in argument), so he^{asws} said: 'It isn't for you to argue regarding a thing. Like this, is the matter!'¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنِ الْفَضِيلِ وَ زُرَّارَةَ وَ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ قَالَ نَعَمْ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَّحِرِ فَلَمْ يُنْزَلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara, and Muhammad Bin Muslim,

'From Humran who asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely We Revealed during a Blessed Night. Surely We are ever Warning [44:3].** He^{asws} said: 'Yes. The Night of Pre-determination (Laylat al-Qadr). And it (occurs) during every year in a Month of Ramazan, during the last ten days. So the Quran was not Revealed except during the Night of Pre-determination'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ يُعَدَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ خَيْرٍ وَ شَرٍّ وَ طَاعَةٍ وَ مَعْصِيَةٍ وَ مَوْلُودٍ وَ أَجَلٍ أَوْ رِزْقٍ فَمَا قُدِّرَ فِي تِلْكَ السَّنَةِ وَ قُضِيَ فَهُوَ الْمَحْتَمُومُ وَ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ الْمَشِيئَةُ

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Says: **During it, every wise matter is made distinct [44:4].** During the Night of Pre-determination, everything is Pre-determined, which is to transpire during that year up to its similar (night) from the coming year, be it good or evil, and obedience, and disobedience, and births, and terms (life-spans), or livelihoods. So, whatever is Determined during that year, and Ordained, so it is the inevitable, and for Allah^{azwj} Mighty and Majestic therein is the Desire'.

قَالَ فَلْتِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيُّ شَيْءٍ عُنِيَ بِذَلِكَ

He (the narrator) said, 'I said, **The Night of Pre-determination is better than a thousand months [97:3].** Which thing is Meant by that?'

فَقَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

So he^{asws} said: 'The righteous deeds therein, from the Salat, and the Zakat, and the variety of the goodness, is better than the deed during a thousand months wherein is not Night of Pre-determination.

وَ لَوْ لَا مَا يُضَاعَفُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَّغُوا وَ لَكِنَّ اللَّهَ يُضَاعِفُ لَهُمُ الْحَسَنَاتِ بِحُبِّنَا .

And, had Allah^{azwj} Blessed and Exalted not Multiplied it for the Momineen, they would not have reached (success). But, Allah^{azwj} Multiplies the Rewards for them through our^{asws} love'.¹¹

¹⁰ Al Mahaasin – V 1 Bk 5 H 463

VERSES 6 - 9

رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {6}

Being a Mercy from your Lord, surely He is the Hearing, the Knowing [44:6]

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ مُوقِنِينَ {7}

Lord of the skies and the earth and what is between them, if you were certain [44:7]

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ {8}

There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8]

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ {9}

But, they are playing around in doubt [44:9]

قال: «وحدثني أبي، عن ابن أبي عمير، عن يونس، عن داود بن فرقد، عن أبي المهاجر، عن أبي جعفر (عليه السلام)، قال: «يا أبا المهاجر، لا تخفي علينا ليلة القدر، إن الملائكة يطوفون بنا فيها».

(Ali Bin Ibrahim) said, 'My father narrated to me from Ibn Abu Umeyr, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir,

Abu Ja'far^{asws} having said: 'O Abu Al-Muhajir! The Night of Pre-determination (ليلة القدر) is not hidden from us^{asws}, for the Angels circle around us^{asws} during it'.

قوله تعالى: رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ إلى قوله تعالى: رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ، فهو محكم.

The Words of the Exalted: **Being a Mercy from your Lord, surely He is the Hearing, the Knowing [44:6]** - up to His^{azwj} Words: **Your Lord, and Lord of your fathers, the former ones [44:8]** - so these are Decisive (Verses).

ثم قال: بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ، يعني في شك مما ذكرناه مما يكون في ليلة القدر.

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 69 H 6

Then He^{azwj} Said: **But, they are playing around in doubt [44:9]** - Meaning in doubt regarding what we^{asws} have mentioned from what is to transpire during the Night of Pre-determination (ليلة القدر)¹².

VERSES 10 - 16

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ {10}

So watch out for the day the sky would come with evident smoke [44:10]

يَعْشَى النَّاسَ ۖ هَذَا عَذَابٌ أَلِيمٌ {11}

Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11]

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12}

Our Lord! Remove the Punishment from us, we are Momineen!' [44:12]

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ {13}

How can there be the Zikr for them and a clarifying Rasool had already come to them [44:13]

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ {14}

Then they turned away from him and said, 'One taught (by others), a madman' [44:14]

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ {15}

We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ {16}

On the Day when We will Seize (them) with a mighty Seizure, We will be Taking Revenge [44:16]

¹² تفسير القمي 2: 290.

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) قال: «اللهم العن رعلا و ذكوان، ألهم اشدد وطأتك على مضر، اللهم اجعل سنينهم كسني يوسف».

Ibn Shehr Ashub –

It has been reported from the Prophet^{saww} having said: 'Our Allah^{azwj}! Curse Ra'ala and Zakwaan! O Allah^{azwj}! Intensify Your^{azwj} Crushing upon (the tribe of) Muzar! O Allah^{azwj}! Make their years to be like the years of (drought of) Yusuf^{as}!'

ففي الخبر أن الرجل منهم كان يلقي صاحبه فلا يمكنه الدنو، فإذا دنا منه لا يبصره من شدة دخان الجوع، و كان يجلب إليهم من كل ناحية، فإذا اشتروه و قبضوه لم يصلوا به إلى بيوتهم حتى يتسوس و ينتن، فأكلوا الكلاب الميتة و الجيف و الجلود، و نبشوا القبور، و أحرقوا عظام الموتى فأكلوها، و أكلت المرأة طفلها،

It is in the Hadeeth that the man among them will be meeting his companion and will not be able to approach him. And if he approaches him, will not be able to visualise him due to the intensity of the smoke and the hunger, which will come to them from all directions. And if they were to buy (food) and capture it, they will not reach with it to their houses until it decays and rots away. So they will eat the dead dogs, and the carcasses, and the skins, and they will be digging up the graves and burn the bones of the dead in order to eat these, and the woman will eat her young child.

و كان الدخان يتراكم بين السماء و الأرض، و ذلك قوله تعالى: فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ.

And the smoke would be seen from the sky to the earth, and these are His^{azwj} Words: **So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11].**

فقال أبو سفيان و رؤساء قريش: يا محمد، أ تأمرنا بصلة الرحم، فأدرك قومك فقد هلكوا فدعاهم،

So Abu Sufyan and the elders of the Quraysh said, 'O Muhammad^{saww}! You^{saww} are ordering us for maintaining the ties of kinship, but I see you^{saww} that your^{saww} people have perished, so supplicate for them'.

و ذلك قوله تعالى: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ، فقال الله تعالى: إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ، فعاد إليهم الخصب و الدعة، و هو قوله تعالى: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ أَمَنَهُمْ مِنْ خَوْفٍ.

And these are the Words of the Exalted: **Our Lord! Remove the Punishment from us, we are Momineen!** [44:12]. So Allah^{azwj} the Exalted Said: **We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]**, so there would return to them their richness, and their complacency, and these are the

Words of the Exalted: **So let them worship Lord of this House (Kabah) [106:3] Who Feeds them from hunger and Secures them from fear [106:4].**¹³

في جوامع الجامع فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ وَ اخْتَلَفَ فِي الدُّخَانِ فَقِيلَ إِنَّهُ دُخَانٌ يَأْتِي مِنَ السَّمَاءِ قَبْلَ قِيَامِ السَّاعَةِ
يَدْخُلُ فِي أَسْمَاعِ الْكُفْرَةِ حَتَّى يَكُونَ رَأْسُ الْوَاحِدِ كَالرَّأْسِ الْحَنِيدِ وَ يَعْتَرِي الْمُؤْمِنَ مِنْهُ كَهَيْئَةِ الزُّكَامِ، وَ تَكُونُ الْأَرْضُ كُلُّهَا كَبَيْتِ أُوقَدَ
فِيهِ لَيْسَ فِيهِ خَصَاصٌ يُمَدُّ ذَلِكَ أَرْبَعِينَ يَوْمًا

In (the book) Jawami'e Al Jami'e –

'(Re): **So watch out for the day the sky would come with evident smoke [44:10]** – and there is differing regarding the smoke, so it is said, 'It is a smoke which would come from the sky before the Establishment of the Hour, entering into the ears of the Kafirs to the extent that the head of one would be like the grilled head, and the Momin would be seen from it as if he has the (common) old, and the earth, all of it would be like a house which has been ignited wherein is playfulness. That would extend for forty days.

وَ رُوِيَ ذَلِكَ عَنْ عَلِيٍّ وَ ابْنِ عَبَّاسٍ وَ الْحَسَنِ.

And that is reported from Ali^{asws}, and Ibn Abbas, and Al-Hassan^{asws}.¹⁴

VERSES 17 - 28

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ {17}

And We had Tried the people of Pharaoh before them, and there came to them a noble Rasool [44:17]

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {18}

(Saying): 'Deliver to me the servants of Allah, surely I am a trustworthy Rasool to you [44:18]

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ {19}

And surely you should not exalt yourselves against Allah. I come to you with clear Authorisation [44:19]

¹³ المناقب 1: 82 و 107 «نحوه»، البحار 16: 411/1.

¹⁴ H 25 – تفسير نور الثقلين، ج4، ص: 627

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ {20}

And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20]

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاغْتَرِلُونِ {21}

And if you do not believe in me, then leave me alone' [44:21]

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ {22}

So he supplicated to his Lord: 'Surely they are a criminal people' [44:22]

فَأَسْرِبْ بَعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبِعُونَ {23}

"Travel secretly with My servants. You will be pursued [44:23]

وَأَتْرِكِ الْبَحْرَ رَهْوًا ۗ إِنَّهُمْ جُنْدٌ مُعْرَفُونَ {24}

And leave the sea at rest, they are an army to be drowned [44:24]

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ {25}

How many of the gardens and fountains they left (behind), [44:25]

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ {26}

And plantations and noble places, [44:26]

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ {27}

And bounties they used to enjoy in? [44:27]

كَذَلِكَ ۗ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ {28}

Like that, and We Made these to be inherited by another people [44:28]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن أبان بن عثمان، عن أبي عبد الله (عليه السلام)، قال: فحبس فرعون من آمن بموسى في السجن، حتى أنزل الله عليهم الطوفان، و الجراد، و القمل، و الضفادع، و الدم، فأطلق فرعون عنهم

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Abaan Bin Usman, who said:

'Abu Abdullah^{asws} said: 'Pharaoh^{la} withheld the ones who expressed their belief in Musa^{as} in the prison, until Allah^{azwj} Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Then Pharaoh^{la} freed them.

فأوحى الله إلى موسى: أَنْ أَسْرِبِعَادِي إِنَّكُمْ مُتَّبِعُونَ، فخرج موسى ببني إسرائيل، ليقطع بهم البحر، و جمع فرعون أصحابه، و بعث في المدائن حاشرين، و حشر الناس، و قدم مقدمته في ست مائة ألف، و ركب هو في ألف ألف، و خرج كما حكى الله عز و جل: فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ وَ كُنُوزٍ وَ مَقَامٍ كَرِيمٍ كَذَلِكَ وَ أَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

Then Allah^{azwj} Revealed unto Musa^{as}: ***“Travel secretly with My servants. You will be pursued [44:23] . So Musa^{as} went out with the Children of Israel, and they were cut-off by the sea, and Pharaoh^{la} gathered his^{la} companions, and sent collectors into the city, and mobilised the people. Six hundred thousand presented themselves and he^{la} rode among thousands upon thousands, and went out, just as Allah^{azwj} Mighty and Majestic has Related: **But (instead), We Turned them out from gardens and springs [26:57] And treasures and honourable places [26:58] Like that We Made the Children of Israel to inherit these [26:59]** .¹⁵***

VERSE 29

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ {29}

So the sky and the earth did not weep upon them, nor were they Respited [44:29]

ثم قال علي بن إبراهيم: حدثني أبي، عن حنان بن سدير، عن عبد الله بن الفضيل الهمداني، عن أبيه، عن جده، عن أمير المؤمنين (عليه السلام)، قال: «مر عليه رجل عدو الله و لرسوله، فقال: فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ،

Then Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from Abdullah Bin Al-Dazeyl Al-Hamdany, from his father, from his grandfather has reported:

Amir-Al-Momineen^{asws} said, 'A man from the enemies of Allah^{azwj} and His^{azwj} Rasool^{saww} passed by him^{asws}, so he^{asws} said: ***So the sky and the earth did not weep upon them, nor were they Respited [44:29]***.

¹⁵ (Extract) تفسير القمي 2: 118

ثم مر عليه الحسين بن علي (عليهما السلام)، فقال: لكن هذا لتبكين عليه السماء والأرض، وقال: وما بكت السماء والأرض إلا علي يحيى بن زكريا والحسين بن علي (عليهم السلام).

Then Al-Husayn Bin Ali^{asws} passed by him^{asws}, so he^{asws} (Amir Al-Momineen^{asws}) said: 'But this is the one^{asws} upon whom the sky and the earth will be weeping'. And he^{asws} said: 'And the sky and the earth will not weep upon anyone except for Yahya Bin Zakariyya^{as}, and Al-Husayn Bin Ali^{asws}'.¹⁶

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبي (رحمه الله) وجماعة من مشايخنا، عن علي بن الحسين و محمد بن الحسين، عن سعد بن عبد الله عن يعقوب بن يزيد، عن أحمد بن الحسن الميثمي، عن علي الأزرق، عن الحسن بن الحكم النخعي، عن رجل، قال: سمعت أمير المؤمنين (عليه السلام)، في الرحبة، وهو يتلو هذه الآية: **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ** إذ خرج عليه الحسين بن علي (عليهما السلام) من بعض أبواب المسجد، فقال: «أما هذا سيقتل و تبكي عليه السماء والأرض».

Abu Al-Qasim Ja'far Bin Qawlawayh in Kaamil Al-Ziyaraat said, 'My father narrated to me from a group of our elders, from Ali Bin Al-Jusayn, and Muhammad Bin Al-Husayn, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ahmad Bin Al-Hassan Al-Maysami, from Ali Al-Azraq, from Al-Hassan Bin Al-Hakam Al-Nakhai'e, from a man who said:

'I heard Amir-Al-Momineen^{asws}, in Al-Rahbat, and he^{asws} was reciting this Verse: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**, when Al-Husayn Bin Ali^{asws} came out from one of the doors of the Masjid, so he^{asws} said: 'But, this one, he^{asws} will be murdered, and the sky and the earth would weep over him^{asws}'.¹⁷

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين، عن الحكم بن مسكين، عن داود بن عيسى الأنصاري، عن محمد بن عبد الرحمن بن أبي ليلى، عن إبراهيم النخعي، قال: خرج أمير المؤمنين (عليه السلام)، فجلس في المسجد، واجتمع أصحابه حوله، وجاء الحسين (صلوات الله عليه) حتى قام بين يديه، فوضع يده على رأسه، فقال: «يا بني، إن الله غير أقواما بالقرآن، فقال: **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ**، و أيم الله لتقتلن من بعدي، ثم تبكيك السماء والأرض».

And from him who said, 'Muhammad Bin Ja'far Al-Razaz narrated to me, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Maskeyn, from Dawood Bin Isa Al-Ansary, from Muhammad Bin Abdul Rahman Bin Abu Layli, from Ibrahim Al-Nakhai'e who said,

'Amir-al-Momineen^{asws} went out and sat in the Masjid, and his^{asws} companions gathered around him^{asws}, and Al-Husayn^{asws} came until he^{asws} stood in front of him^{asws}. So he^{asws} place his^{asws} hand upon his^{asws} head and said; 'O my^{asws} son^{asws}! Allah^{azwj} Rebuked a people in the Quran, so He^{azwj} Said: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**, and I^{asws} swear upon

¹⁶ تفسير القمّي 2: 291.

¹⁷ كامل الزيارات: 1 / 88

Allah^{azwj} that you^{asws} will be murdered from after me^{asws}, then the sky and the earth would weep over you^{asws}.¹⁸

و عنه، قال: حدثني أبي، عن محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن علي بن مهزيار، عن الحسين بن سعيد، عن فضالة بن أيوب، عن داود بن فرقد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كان الذي قتل الحسين (عليه السلام) ولد زنا، و الذي قتل يحيى بن زكريا ولد زنا، و قد احمرت السماء حين قتل الحسين (عليه السلام) سنة». ثم قال: بكت السماء و الأرض على الحسين بن علي و يحيى بن زكريا، و حمرتها بكأوها».

And from him who said, 'My father narrated to me, from Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{asws} saying: 'The one who murdered Al-Husayn^{asws} was a son of adultery (illegitimate), and the one who murdered Yahya^{as} Bin Zakariyya^{as} was a son of adultery (illegitimate). And the sky turned red for a year where Al-Husayn^{asws} was murdered'. Then he^{asws} said: 'The sky and the earth wept upon Al-Husayn^{asws} Bin Ali^{asws} and Yahya^{as} Bin Zakariyya^{as}, and became redder due to their crying'.¹⁹

الطبرسي: عن زرارة بن أعين، عن أبي عبد الله (عليه السلام)، إنه قال: «بكت السماء على يحيى بن زكريا، و على الحسين بن علي (عليهم السلام)، أربعين صباحا، و لم تبك إلا عليهما»

Al-Tabrsy, from Zurara Bin Ayn,

Abu Abdullah^{asws} having said: 'The sky cried over Yahya Bin Zakariyya^{as}, and over Al-Husayn^{asws}, for forty mornings, and did not weep upon anyone except over these two'.

قلت: فما بكأوها؟ قال: «كانت تطلع حمراء و تغيب حمراء».

I said, 'So what was (the manner of) its crying?' He^{asws} said: 'The redness emerged, and the redness disappeared'.²⁰

VERSES 30 & 31

وَلَقَدْ بَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ {30}

And We had Rescued the Children of Israel from the abasing Punishment [44:30]

¹⁸ كامل الزيارات: 2 / 89

¹⁹ كامل الزيارات: 21 / 93

²⁰ مجمع البيان: 9 : 98

مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ {31}

From Pharaoh. Surely he was arrogant, from the transgressors [44:31]

قَالَ الْإِمَامُ ع قَالَ: فَعَلْتُهُ بِأَسْلَافِكُمْ، فَضَلَّتُهُمْ دِينًا وَ دُنْيَا: أَمَا تَفْضِيلُهُمْ فِي الدِّينِ فَلِقَبُولِهِمْ نُبُوَّةَ مُحَمَّدٍ [و وَلايَةِ عَلِيٍّ] وَ آهِمَا الطَّيِّبِينَ.

The Imam (Hassan Al-Askari^{asws}) said: ‘(Allah^{azwj} Said: “I^{azwj} Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws} and their^{asws} goodly Progeny^{asws}.

وَ أَمَا [تَفْضِيلُهُمْ] فِي الدُّنْيَا فَبِأَنَّ ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْبًا، وَ فَلَغْتُ لَهُمُ الْبَحْرَ، فَأَبْجَيْتُهُمْ - وَ أَعْرَفْتُ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ، وَ فَضَلَّتُهُمْ بِذَلِكَ [عَلَى] عَالِيِي زَمَانِهِمُ الَّذِينَ خَالَفُوا طَرَائِقَهُمْ، وَ حَادُوا عَنْ سَبِيلِهِمْ

And as for their Gracing them in the word, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus I^{azwj} Rescued them and Drowned their enemies, Pharaoh^{la} and his^{la} people. And I^{azwj} Excelled them upon the communities of their era which opposed their ways and guided away from their way.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ [هُم]: فَإِذَا كُنْتُ [قَدْ] فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَلايَةَ مُحَمَّدٍ وَ آلِهِ، فَبِالْحَرْبِ أَنْ أُزِيدَكُمْ فَضْلًا فِي هَذَا الزَّمَانِ - إِذَا أَنْتُمْ وَفَيْتُمْ بِمَا أَخَذْتُمْ مِنَ الْعَهْدِ وَ الْمِيثَاقِ عَلَيْنَا.

Then Allah^{azwj} Mighty and Majestic Said to them: “So when I^{azwj} have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad^{saww} and his^{saww} Progeny^{asws}, so rather I^{asws} will Increase you all in Grace during this era when you fulfil was I^{azwj} Took from the Pact and the Covenant upon you.”²¹

Meaning of ‘The Children of Israel’

1 – Exoteric Meaning

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «كان يعقوب و عيص توأمين، فولد عيص ثم ولد يعقوب، فسمي يعقوب لأنه خرج بعقب أخيه عيص، و يعقوب هو إسرائيل، و معنى إسرائيل عبد الله، لأن (إسرا) هو عبد، و (ئيل) هو الله عز و جل.»

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 118

Ibn Babuwayh said, 'It was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Sakry, from Muhammad Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

From Abu Abdullah^{asws} having said: 'It was so that Yaqoub^{as} and Ays were twins, and Ays was born then Yaqoub^{as} was born. Therefore Yaqoub^{as} was named as such because he^{as} came after his^{as} brother Ays. And Yaqoub^{as}, he^{as} is Israel, and the meaning of 'Israel' is 'servant of Allah^{azwj}'. 'Isra' (means) servant, and 'El' means Allah^{azwj} Mighty and Majestic'.²²

2 – Esoteric Meaning

عن أبي داود، عن سمع رسول الله (صلى الله عليه و آله) يقول: «أنا عبد الله اسمي أحمد، و أنا عبد الله اسمي إسرائيل، فما أمره فقد أمرني، و ما عناه فقد عناني».

From Abu Dawood, from the one who heard Rasool-Allah^{saww} saying: 'I^{saww} am a servant of Allah^{azwj} and my^{saww} name is Ahmad, and I^{saww} am a servant of Allah^{azwj} and my^{saww} name is Israel. Thus, whatever He^{azwj} Commanded it, so He^{azwj} has Commanded me^{saww}, and whatever He^{azwj} has Meant it, so He^{azwj} has Meant me^{saww}'.²³

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يا بني إسرائيل. قال: «هي خاصة بآل محمد».

From Muhammad Bin Ali, from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of the Exalted: **Children of Israel! [44:30]**. He^{asws} said: 'It is particular for the Progeny^{asws} of Muhammad^{saww}'.²⁴

VERSE 32

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ {32}

And We have Chosen them (Imams) upon knowledge, over the worlds [44:32]

شرف الدين النحفي: عن رواه، عن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن الفضيل، عن أبي جعفر (عليه السلام)، قال: قوله عز و جل: وَ لَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ، قال: الأئمة من المؤمنين، و فضلناهم على من سواهم».

²² علل الشرائع: 1 / 43

²³ تفسير العياشي 1: 44 / 45

²⁴ تفسير العياشي 1: 44 / 44

Sharaf Al-Deen Al-najafy, from the one reported it, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from Al-Fazeyl,

Abu Ja'far^{asws} having said: 'The Words of the Exalted: **And We have Chosen them upon knowledge, over the worlds [44:32]**, these are the Imams^{asws} from the Momineen, and they^{asws} have been Preferred over the ones besides them^{asws},²⁵

VERSES 33 - 37

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ {33}

And We gave them from the Signs wherein was clear scourge (curse) [44:33]

إِنَّ هَؤُلَاءِ لَيَقُولُونَ {34}

Surely, they were saying, [44:34]

إِنْ هِيَ إِلَّا مَوْتَتْنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ {35}

'Indeed! It is only our first death, and we would not be Resurrected [44:35]

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36}

So come with our (deceased) forefathers, if you were truthful' [44:36]

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا جُحْرِمِينَ {37}

Are they better or the people of Tubba and those from before them? We Destroyed them. They were criminals [44:37]

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود- و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} Abu Abdullah^{asws} one day, and I^{asws} was a child of five (years old), when a number of Jews entered to see him^{asws}, – and he^{asws}

²⁵ تأويل الآيات 2: 574 / 2.

mentioned the Hadeeth until he^{asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa Bin Imran^{as}'.

قلت: العضا، و إخراجہ یدہ من حیبه بیضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوی آیة واحدة، و فلق البحر. قالوا: صدقت».

He^{asws} said: 'The staff, and his^{as} bringing our his^{as} hand from his^{as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{asws} speak the truth'.²⁶

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ فِي الْإِحْتِجَاجِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ: قَالَ السَّائِلُ: أَمْ فَيَتَلَاشَى الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِبِهِ أَمْ هُوَ بَاقٍ؟

In the book Al Ihtijaj of Al Tabarsy –

'There is an argumentation of Abu Abdullah Al-Sadiq^{asws}. The questioner asked, 'Does the soul disappear after its exit from its mould, or does it remain?'

قَالَ: بَلْ هُوَ بَاقٍ إِلَى وَقْتِ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَقْفَى فَلَا حِسَّ وَ لَا مَحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدَبَّرَهَا، وَ ذَلِكَ أَرْبَعٌ مِائَةً سَنَةً يَسْتَبْتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - النَّفْخَتَيْنِ،

He^{asws} said: 'But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing's of the Trumpet'.

قَالَ: وَ أَلَيْ لَهٗ بِالْبَعْثِ وَ الْبَدَنِ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلُدُهُ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَابًا يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, 'And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?'

قَالَ: إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ: أَوْضِحْ لِي ذَلِكَ،

He^{asws} said: 'Surely the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun'. He said, 'Clarify that for me'.

²⁶ قرب الاسناد: 133.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةٌ فِي مَكَانِهَا رُوحَ الْمُحْسِنِينَ فِي ضِيَاءٍ وَ فَسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَابًا كَمَا مِنْهُ خَلْقٌ، وَ مَا تَقْدِفُ بِهِ السَّبَاعُ وَ الْهَوَامُّ مِنْ أَحْوَابِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا،

He^{asws} said: 'The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all that would be in the soil, preserved in the Presence of the One^{azwj}, no weight of a particle is far from Him^{azwj} in the darkness of the earth, and He^{azwj} Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ حَيْثُ الْبُعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النُّشُورِ، فَتَرْتَبُو الْأَرْضُ ثُمَّ يُمَخَّضُ مَخْضَ السَّقَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرَّبْدُ مِنَ اللَّبَنِ إِذَا مَخَّضَ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحِ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلِجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah^{azwj} the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah^{azwj}, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself'.²⁷

VERSES 38 - 42

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {38}

And We did not Create the skies and the earth and what is between them for sport [44:38]

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {39}

87 - تفسير نور الثقلين، ج4، ص: 395²⁷

We did not Create them both except with the Truth, but most of them do not know [44:39]

إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ {40}

Surely, the Day of Decision is the appointment of theirs, altogether [44:40]

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ {41}

A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ {42}

Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42]

فَقَالَ يَا أَبَا مُحَمَّدٍ وَاللَّهِ مَا اسْتَشَى اللَّهُ عَزَّ وَجَلَّ بِأَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَلَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَشِيعَتَهُ

So he^{asws} said: 'O Abu Muhammad! (I^{asws} swear) by Allah^{azwj}! Allah^{azwj} has not Made an Exception for anyone from the successors^{as} of the Prophets^{as} and their^{as} followers except for Amir-al-Momineen^{asws} and his^{asws} Shias.

فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ يَعْنِي بِذَلِكَ عَلِيًّا (عليه السلام) وَ شِيعَتَهُ.

So He^{azwj} Said in His^{azwj} Book, and His^{azwj} Words are the Truth: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]** - Meaning by that Ali^{asws} and his^{asws} Shias.²⁸

محمد بن العباس (رحمه الله): عن حميد بن زياد، عن عبد الله بن أحمد، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي اسامة زيد الشحام، قال كنت عند أبي عبد الله (عليه السلام) ليلة الجمعة، فقال لي: «اقرأ» فقرأت، ثم قال: «يا شحام اقرأ فإنها ليلة قرآن».

Muhammad Bin Al-Abbas, from Hameed Bin Ziyad, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama Zayd Al-Shahaam who said,

'I was in the presence of Abu Abdullah^{asws} on the night of Friday, and he^{asws} said to me: 'Recite (from the Holy Quran)!' So I recited. Then he^{asws} said: 'Recite (more)!' So I recited (more). Then he^{asws} said: 'O Shaham! Recite (more) for it is the night of the Quran'.

²⁸ (Extract) الكافي 8: 35 / 6.

فقرأت حتى إذا بلغت يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ، قال: «هم»

So I recited until I reached: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]**, So he^{asws} said: 'It is them (adversaries)'.

قال: قلت: إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن القوم الذين رحم الله، و نحن القوم الذين استثنى الله، و إنا و الله نغني عنهم».

He said, 'I said, '(What about): **Except one Allah Mercies. [44:42]**. He^{asws} said: 'We^{asws} are the people upon whom Allah^{azwj} has Mercy, and we^{asws} are the people whom Allah^{azwj} has Made an Exception for, and by Allah^{azwj}, we^{asws} are needless of them (people)'.²⁹

و عنه: عن أحمد بن محمد النوفلي، عن محمد بن عيسى، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن أهل الرحمة».

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Yaqoub Bin Shuayb,

Abu Abdullah^{asws} regarding the Words of the Exalted: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]**, he^{asws} said: 'We^{asws} are the people of the Mercy'.³⁰

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن إسحاق بن عمار، عن شعيب، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ، قال: «نحن و الله الذين رحم الله، و الذين استثنى، و الذين تغني ولايتنا».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Is'haq Bin Amaar, from Shuayb,

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]**, he^{asws} said: 'By Allah^{azwj}! We^{asws} are the ones^{asws} upon whom Allah^{azwj} has Mercy, and the ones for whom He^{azwj} has Made an exception for, and the ones who become needless by our^{asws} Wilayah'.³¹

VERSES 43 - 49

إِنَّ شَجَرَةَ الزُّقُومِ {43}

²⁹ تأويل الآيات 2: 574 / 3.

³⁰ تأويل الآيات 2: 574 / 4.

³¹ تأويل الآيات 2: 575 / 5.

Surely, the tree of the Zaqqum [44:43]

طَعَامُ الْأَثِيمِ {44}

Is the food of the sinful [44:44]

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ {45}

Like murky oil, it shall boil in the bellies [44:45]

كَغَلِي الْحَمِيمِ {46}

Like the boiling of scalding water [44:46]

خُدُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ {47}

[44:47] Seize him, then drag him down into the middle of the Hell;

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ {48}

[44:48] Then pour above his head of the torment of the boiling water:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ {49}

[44:49] Taste; you were indeed the mighty, the honourable:

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

In Majma Al-Bayan –

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

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

So Abu Jahl^{la} said to his maid, ‘O maid! Give us Zaqqum’. So the maid came with the dates and butter, and he said to his companion, ‘Let us partake from this Zaqqum

which Muhammad^{saww} is scaring you with, for he^{saww} is alleging that the tree would grow in the Fire, and the Fire incinerates the tree'. So Allah^{azwj} the Glorious Revealed ***We Made it a fitna for the unjust [37:63]***.³²

وَ قَدْ رَوَى أَنَّ اللَّهَ تَعَالَى يُجَوِّعُهُمْ حَتَّى يَنْسُوا عَذَابَ النَّارِ مِنْ شِدَّةِ الْجُوعِ فَيَصْرُخُونَ إِلَى مَالِكٍ فَيَحْمِلُهُمْ إِلَى تِلْكَ الشَّجَرَةِ وَ فِيهِمْ أَبُو جَهْلٍ فَيَأْكُلُونَ مِنْهَا فَتَغْلِي بَطُونُهُمْ كَعَلِي الْحَمِيمِ، فَيَسْتَسْقُونَ فَيَسْقَوْنَ شَرِبَةً مِنَ الْمَاءِ الْحَارِّ الَّذِي بَلَغَ نَهَايَتَهُ فِي الْحَرَارَةِ،³³

And it has been reported that Allah^{azwj} the Exalted would Keep them hungry until they forget the Punishment of the Fire from the intensity of the hunger. So they would be shrieking to Maalik (Keeper of Hell), and he would take them to that tree, and among them would be Abu Jahl^{la}. So they would be eating from it, and their bellies would boil like the boiling of scalding water. So they would be quenched and would be drinking a drink from the hot water which would have reached its peak of the heat.³³

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «أَذَلِكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الرَّقُومِ» الْمُعَدَّةُ لِمُخَالِفِي أُخِي وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(Imam Hassan Al-Askari^{asws} said): 'Then Rasool-Allah^{saww} said: ***Is that a better lodgement or the tree of Zaqqum? [37:62]*** – The (Zaqqum) prepared for the adversaries of my^{saww} brother^{asws}, and my^{saww} successor Ali^{asws} Bin Abu Talib^{asws}'.³⁴

VERSES 50 - 59

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ {50}

Surely, this is what you were doubtful of [44:50]

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ {51}

Surely, the pious would be in a secure place [44:51]

فِي جَنَّاتٍ وَعُيُونٍ {52}

In Gardens and Springs [44:52]

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ {53}

³² Tafseer Noor Al Saqalayn – CH 37 H 32

³³ 33 - تفسير نور الثقلين، ج 4، ص: 405

³⁴ Tafseer Imam Hassan Al Askari^{asws} – S 64 (Extract)

They would be wearing (garments) of wear of fine silk and brocade, facing each other [44:53]

كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ {54}

(It would be) like that, and We shall get them married with Maiden Houries [44:54]

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ {55}

They would be calling therein for all fruits in safety [44:55]

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56}

They will not be tasting the death therein except for the former death (of the world), and We will Save them from the Punishment of the Blazing Fire [44:56]

فَضْلًا مِّن رَّبِّكَ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57}

A Grace from your Lord. That, it is the mighty success [44:57]

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {58}

So rather, We have easy through your tongue, perhaps they would take heed [44:58]

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ {59}

So be expectant, they are (also) expecting [44:59]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَىٰ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا عَبَدَ أَحَدٌ قَبَلَ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ أَقْبَلَ اللَّهُ قَبْلَهُ وَمَنْ أَعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَمَنْ أَقْبَلَ اللَّهَ قَبَلَهُ وَعَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَارًا نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَىٰ مِنْ كُلِّ بَلِيَّةٍ إِلَّا لَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Whichever servant comes forward to accept whatever Allah^{azwj} Mighty and Majestic Loves, Allah^{azwj} would Come forwards with what he loves; and the one who seeks Allah^{azwj}'s Protection, Allah^{azwj} will Protect

him, and the one who comes forward, Allah^{azwj} will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allah^{azwj} with the piety, (safe) from every affliction. Isn't Allah^{azwj} Mighty and Majestic Saying: **Surely, the pious would be in a secure place [44:51]?³⁵**

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفیان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام)، قال: «يا سعد، تعلموا القرآن، فإن القرآن يأتي يوم القيامة في أحسن صورة نظر إليها الخلق، قال: «فينطلق به إلى رب العزة تبارك و تعالی، فيقول: يا رب عبدك و أنت أعلم به، قد كان نصبا بي، مواظبا علي، يعادي بسبي، و يحب بي و يبغض.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'd Al-Khafaf,

Abu Ja'far^{asws} has said: 'O Sa'd! Learn the Quran, for the Quran would come on the Day of Judgement in a beautiful image looked at by the creatures' . . . So it (the Quran) will go with the (learner) to the Lord^{azwj} of Honour, the Blessed and Exalted, and it would be saying: 'O Lord^{azwj}! This is Your^{azwj} servant and You^{azwj} are more Aware of it, that he used to establish Me, and antagonise (others) by Me, and love (others) by Me, and hate (others) by Me'.

فيقول الله عز و جل: أدخلوا عبدي جنتي، و أكسوه حلة من حلل الجنة، و توجهه بتاج الكرامة.

So Allah^{azwj} and Mighty and Majestic would Say: "Enter My^{azwj} servant in My^{azwj} Paradise, and dress him with the Garments of the Paradise, and crown him with the Crown of Prestige".

فإذا فعل به ذلك عرض على القرآن، فيقال له: هل رضيت بما صنع بوليك؟ فيقول: يا رب، إني أستقل هذا له، فزده مزيد الخير كله،

So when that is done to him, He^{azwj} would Turn towards the Quran and say to it: "Are you pleased with what I^{azwj} have Done with your friend?" It would say: 'O Lord^{azwj}! I consider it to be little for him, so Increase it more, with all the goodness'.

فيقول: و عزتي و جلالي و ارتفاع مكاني، لأنخلن له اليوم خمسة أشياء، مع المزيد له و لمن كان بمنزلته: ألا إنهم شباب لا يهرمون، و أصحاب لا يسقمون، و أغنياء لا يفتقرون، و فرحون لا يحزنون، و أحياء لا يموتون

So He^{azwj} would Say: "And by My^{azwj} Honour and My^{azwj} Majesty, and Elevated Position, I^{azwj} shall Favour him today with five things, and Increase it for him and the one who is at his position – He will be a youth and never age, and be healthy and not become sick, and be rich and not become poor, and be happy and not grieve, and be alive and not die!".

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

ثم تلا هذه الآية: لا يَدْوْفُونَ فِيهَا الْمَوْتِ إِلَّا الْمَوْتَةَ الْأُولَى».

Then he^{asws} recited this Verse: ***They will not be tasting the death therein except for the former death (of the world) [44:56].***³⁶

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسم، ثم قال: «رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

'From Abu Ja'far^{asws} - in a lengthy Hadeeth - 'I (the narrator) said, 'O Abu Ja'far^{asws}! Does the Quran speak?' So he^{asws} smiled, then said: 'May Allah^{azwj} have Mercy upon our^{asws} weak Shias, they are the people who have submitted'. Then he^{asws} said: 'Yes, O Sa'ad! And the Salat (also) speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلم به في الناس.

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people!'

فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك).

So Abu Ja'far^{asws} said: 'And are there any people, except for our^{asws} Shias? So the one who does not recognise the Salat, he has denied our^{asws} rights'. Then he^{asws} said: 'O Sa'ad! Shall I^{asws} make you listen to the speech of the Quran?' I said, 'Yes, may Allah^{azwj} Bless you^{asws}'.

قال: «إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ، فالنهي كلام، و الفحشاء و المنكر رجال، و نحن ذكر الله، و نحن أكبر».

He^{asws} said: '***Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].*** So the prevention is speech, and the 'immoralities and the evil' are men (enemies of the Progeny^{asws} of Muhammad^{saww}), and we^{asws} are the Zikr of Allah^{azwj}, we^{asws} are the greatest'.³⁷

³⁶ الكافي 2: 1 / 436 (Extract)

³⁷ الكافي 2: 1 / 437.