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CHAPTER 45**AL-JAASIYA****(37 VERSES)****VERSES 1- 37**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن عاصم، عن أبي بصير، عن أبي عبدالله (عليه السلام)، قال: «من قرأ سورة الجاثية كان ثوابها أن لا يرى النار أبداً، و لا يسمع زفير جهنم و لا شهيقها، و هو مع محمد (صلى الله عليه و آله).

Ibn babuwayh, by his chain, from Aasim, from Abu Baseer,

Abu Abdullah^{asws} has said: 'The one who recites Surah Al-Jaasiya, its Rewards is that he will never ever see the Fire, nor will he hear the exhalation of Hell, nor its inhalation, and he will be with (Prophet) Muhammad^{saww}'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سكن الله روعته يوم القيامة إذا جثا على ركبتيه و سترت عورته،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} that the one who recites this Chapter (Surah Al-Jaasiya), Allah^{azwj} would Calm down his horror on the Day of Judgement when he kneels upon his knees and He^{azwj} would Veil his nakedness.

و من كتبها و علقها عليه أمن من سطوة كل جبار و سلطان، و كان مهابا محبوبا وحيها في عين كل من يراه من الناس، تفضلا من الله عز و جل».

And one who writes it and attaches it (as an amulet) would be safe from the influence of every tyrant and authority and would be a beloved one with everyone from the people who looks at him, a Favour from Allah^{azwj} Mighty and Majestic'.²

و قال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من شر كل نمام، و ليس يغتب عند الناس أبداً،

¹ ثواب الأعمال: 114

² خواص القرآن

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it (as an amulet) to himself, would be safe from every evil gossiper, and he wouldn't be backbit with the people, ever.

و إذا علقت على الطفل حين يسقط من بطن امه، كان محفوظا و محروسا بإذن الله تعالى».

And if it is attached (as an amulet) upon the child when it is cut from the womb of its mother, it would be safe and fortified, by the Permission of Allah^{azwj} the Exalted'.³

فِي مَجْمَعِ الْبَيَانِ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: وَ مَنْ قَرَأَ سُورَةَ حَمِ جَائِيَةً سَتَرَهُ اللَّهُ عَوْرَتَهُ وَ سَكَّنَ رُوعَتَهُ عِنْدَ الْحِسَابِ.

In (the book) Majma Al Bayan – 'Ubayy Bin Ka'ab,

'From the Prophet^{saww} having said: 'And the one who recites Surah Ha Meem (of) Jaasiya, Allah^{azwj} would Cover his nakedness and Calm his fear during the Reckoning'.⁴

VERSE 1

حَمِ {1}

Ha Meem [45:1]

في كتاب معاني الاخبار باسناده إلى سفیان بن سعید 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 [45:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد)'.⁵

VERSES 2 & 3

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

³ خواص القرآن: 50 «مخطوط»

⁴ H 2 – تفسير نور الثقلين، ج 5، ص: 2

⁵ Tafseer Noor Al Saqalayn – CH 46 H 3

A Revelation of the Book from Allah, the Mighty, the Wise [45:2]

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ {3}

Surely in the skies and the earth there are Signs for the Momineen [45:3]**The Signs of Allah^{azwj} for the Momineen**

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They are belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'⁶.

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

And Ali Bin Ibrahim said,

'The Signs are Amir-AI-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-AI-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws}'⁷

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

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

From Abu Ja'far^{asws} having said, Amir-AI-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}'⁸

VERSE 4

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ {4}

⁶ (Extract) تفسير القمي 1: 199.

⁷ تفسير القمي 1: 309.

⁸ (Extract) الكافي 1: 3 / 161.

And in your (own) creation, and what He Spread out from animals, there are Signs for a people who are certain [45:4]

ابن بابويه، قال: حدثنا علي بن الحسين، قال: حدثنا محمد بن الحسين الكوفي، قال: حدثنا محمد بن محمود، قال: حدثنا أحمد بن عبد الله الهذلي، قال: حدثنا أبو حفص الأعمش، عن عنبسة بن الأزهر، عن يحيى بن عقبل، عن يحيى بن النعمان، قال: كنت عند الحسين (عليه السلام)، إذ دخل عليه رجل من العرب مثلثا أسمر شديد السمرة، فسلم فرد الحسين (عليه السلام)، فقال: يا ابن رسول الله، مسألة؟ فقال: «هات».

Ibn Babuwayh said, 'Ali Bin Al Husayn narrated to us, from Muhammad Bin Al Husayn Al Kufy, fom Muhammad Bin Mahmoud, from Ahmad Bin Abdullah Al Hazli, from Abu Jafs Al Amsh, from Anbasa Bin Al Azhar, from Yahya Bin Aqeel, from Yahya Bin Al Nu'man who said,

'I was in the presence of Al-Husayn^{asws} when a man from the Arabs came. He was of brown complexion, intensely brown. He greeted, and Al-Husayn^{asws} returned (the greeting). He said, 'O son^{asws} of Rasool-Allah^{saww}! (I have) a question? So he^{asws} said: 'Ask!'

فقال: كم بين الإيمان و اليقين؟ قال: «أربع أصابع»، قال: كيف؟ قال: «الإيمان ما سمعناه، و اليقين ما رأيناه، و بين السمع و البصر أربع أصابع».

He said, 'How much is between the Eman and the certainty?' He^{asws} said: 'Four fingers'. He said, 'How?' He^{asws} said: 'The Eman is what you hear it, and the certainty is what you see it. And between the ears and the eyes (there is a distance of) four fingers".⁹

VERSE 5

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ {5}

And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5]

⁹ كفاية الأثر: 232.

Glad tidings for those who use their intellects

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ.

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan^{asws} Musa^{asws} Bin Ja'far^{asws} said to me: 'O Hisham! Allah^{azwj} Blessed and Exalted has Given glad tidings for the people of the intellect and the understanding in His^{azwj} Book, so He^{azwj} Said: **therefore give glad tidings to My servants [39:17] Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

و قال: (إن في اختلاف الليل و النهار و ما أنزل الله من السماء من رزق فأحيا به الأرض بعد موتها و تصريف الرياح و السحاب المسخر بين السماء و الأرض آيات لِقَوْمٍ يَعْقِلُونَ).

And Said: **And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5].**¹⁰

The changing winds

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَّابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيحٍ يُعَدِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَدِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَدِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُعْضَبُ

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel

¹⁰ الكافي 1: 12 / 10

allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered’.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحِ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: ‘And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **‘Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}’.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيحٌ نَحْسُ السَّحَابِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيحٌ مِمَّا عَدَدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: ‘And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ السَّمَالُ وَ الْجُنُوبُ وَ الصَّبَا وَ الدُّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ السَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ السَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجُنُوبُ فَهَبِطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجُنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-*

Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ حَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحَ الشَّمَالِ وَ رِيحَ الْجَنُوبِ وَ رِيحَ الدَّبُورِ وَ رِيحَ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja'far^{asws} said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.¹¹

VERSE 6

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6}

These are the Signs of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]

الطبرسي في (الاحتجاج): عن صفوان بن يحيى، قال: سألتني أبو قرة المحدث صاحب شيرمة أن أدخله على أبي الحسن الرضا (عليه السلام) - إلى أن قال - و سأله عن قول الله عز و جل: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى.

Al-Tabarsy in Al-Ihtijaj – From Safwan Bin Yahya who said,

¹¹ Al Kafi – H 14511

'Qarat Al-Muhaddith, a companion of Shabramat (a judge), asked me if I could get him permission to see Abu Al-Hassan Al-Reza^{asws} – until he said, 'And ask him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa [17:1].**

فقال أبو الحسن (عليه السلام): قد أخبر الله تعالى أنه أسرى به، ثم أخبر أنه لم أسرى به، فقال: لئريه من آياتنا ،

So Abu Al-Hassan^{asws} said: 'Allah^{azwj} the Exalted has Informed that He^{azwj} Made him^{saww} to journey, and then Informed as to why He^{azwj} Made him^{saww} to journey, so He^{azwj} Said: **in order to Show him form Our Signs [17:1].**

فآيات الله غير الله، فقد أعذر و بين لم فعل به ذلك، و ما رآه و قال: فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَ آيَاتِهِ يُؤْمِنُونَ، فأخبر أنه غير الله.

Thus, the Signs of Allah^{azwj} are other than Allah^{azwj} and He^{azwj} has Given the reason as to how He^{azwj} welcomed him^{saww} and what he^{saww} saw: **These are the Signs of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6].** Thus, He^{azwj} Informed that (the Signs) were other than Allah^{azwj}.¹²

VERSES 7 - 11

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ {7}

Woe is for every sinful liar [45:7]

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {8}

He hears the Verses of Allah being recited to him, then he becomes arrogant as if he had not heard these, therefore give him the news of a painful Punishment [45:8]

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {9}

And when he learns anything from Our Signs, he takes it in mockery. Those, for them would be an abasing Punishment [45:9]

مِنْ وَّرَائِهِمْ جَهَنَّمَ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ وَ لَهُمْ عَذَابٌ عَظِيمٌ {10}

¹² الاحتجاج 2: 405

(Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from besides Allah, and for them would be a mighty Punishment [45:10]

هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ {11}

This is Guidance, and those whom committed Kufr with the Signs of their Lord, for them would be a painful Punishment due to uncleanness (doubt) [45:11]

محمد بن الحسن الصفار: عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «الرجس: هو الشك، و لا نشك في ديننا أبدا».

Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Khalid Al-Taylasany, from Sayf Bin Umeyra, from Abu Baseer,

'Abu Ja'far^{asws} has said: 'The uncleanness (الرجس) – It is the doubt, and we^{asws} do not doubt in our^{asws} Religion, ever'.¹³

VERSES 12 & 13

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12}

Allah is the One Who Subdued for you the sea in order for the ships to sail in it by His Command, and for you to seek from His Grace, and perhaps you would be grateful [45:12]

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {13}

And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]

في أمالي شيخ الطائفة فُؤَدَسَ سِرُّهُ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرِ الْبَاقِرِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ وَ فِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ قُلْ مَا أَوْلَى نِعْمَةِ أَبْلَاكَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْعَمَ عَلَيْكَ بِهَا؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

بصائر الدرجات: 13 / 226 .¹³

'From Abu Ja'far Al-Baqir^{asws}, there is a lengthy Hadeeth, and in it (he^{asws} said: 'The Prophet^{saww} said to Ali^{asws}: 'Say, what is the first Bounty Allah^{azwj} Mighty and Majestic Tried you^{asws} with and Favoured you^{asws} upon with it?'

قَالَ: أَنْ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا التَّاسِعَةُ؟ قَالَ: أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

He^{asws} said: 'He^{azwj} Created me^{asws}, – until he^{saww} said: 'And what is the ninth? He^{asws} said: 'He^{azwj} Subdued for me^{asws}, His^{azwj} sky, and His^{azwj} earth and whatever is contained therein, and whatever is between the two, from His^{azwj} creatures'. He^{saww} said: 'You^{asws} speak the truth'.¹⁴

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابي الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

Regarding the Words of Allah^{azwj} Mighty and Majestic: ***And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. [45:13]***, said, 'Compelled them to be in their^{asws} (Imams^{asws}) obedience.'¹⁵

VERSE 14

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ {14}

Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14]

قال: روي عن أبي عبد الله (عليه السلام)، أنه قال: «أيام الله المرجوة ثلاثة: يوم قيام القائم (عليه السلام)، و يوم الكرة، و يوم القيامة».

And in has been reported from Abu Abdullah^{asws} having said; 'They hoped for days of Allah^{azwj} are three – The day of the rising of Al-Qaim^{asws}, and the day of the return (Raj'at), and the Day of Judgement'.¹⁶

ثم قال علي بن إبراهيم: حدثنا أبو القاسم، قال: حدثنا محمد بن عباس، قال: حدثنا عبد الله بن موسى، قال: حدثنا عبد العظيم بن عبد الله الحسيني، قال: حدثنا عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و

¹⁴ H 79 – تفسير نور الثقلين، ج4، ص: 213

¹⁵ Basaair Al Darajaat – P 2 CH 6 Rare H 1

¹⁶ تأويل الآيات 2: 576 / 3.

جل: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قال: قل للذين منا عليهم بمعرفتنا أن يعرفوا الذين لا يعلمون، فإذا عرفوهم فقد غفروا لهم».

Then Ali Bin Ibrahim said, 'Abu Al-Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Bin Abdullah Al-Hasny, from Umra Bin Rasheyd, from Dawood Bin Kaseer,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]**, he^{asws} said: 'Say to those whom we^{asws} have conferred (granted) our^{asws} Wilayah upon, that they should make understand those who do not know. So when they do make them understand, so they have sought Forgiveness for them'.¹⁷

علي بن إبراهيم: قوله تعالى: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قال: يقول لأئمة الحق: لا تدعوا على أئمة الجور حتى يكون الله الذي يعاقبهم، في قوله تعالى: لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Ali Bin Ibrahim –

The Words of the Exalted: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]**, said, 'The Imams^{asws} of the Truth said: 'Do not supplicate against the imams of injustice until they become of those whom Allah^{azwj} will be Punishing, regarding the Words of the Exalted: **for Him to Recompense a people due to what they had been earning [45:14]**'.¹⁸

VERSE 15

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

One who acts righteously, so it is for himself, and one who does evil, so it would be against him, then you will be returning to your Lord [45:15]

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

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

'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 Reprieves them until they repent'.

¹⁷ تفسير القمّي 2: 294.

¹⁸ تفسير القمّي 2: 293.

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 شيئاً».

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'.¹⁹

VERSES 16 - 19

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ {16}

And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophet-hood, and Sustained them from the goodly things, and Merited them over the worlds [45:16]

وَأَتَيْنَاهُمُ بَيِّنَاتٍ مِنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17}

And We gave them clear Arguments from the matter, but they did not differ except from after the knowledge had come to them in rivalry between them. Surely your Lord will Judge between them on the Day of Judgment regarding what they had been differing in [45:17]

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18}

Then We have Made you to be upon a Law from the Command, therefore follow it and do not follow the whims of those who do not know [45:18]

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ {19}

¹⁹ (Extract) عيون أخبار الرضا (عليه السلام) 1: 16 / 124

They will never avail anything from Allah about you, and surely the unjust ones are guardians of each other, and Allah is the Guardian of the pious [45:19]

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».

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’.²⁰

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}’.²¹

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

²⁰ علل الشرائع: 1 / 43

²¹ تفسير العياشي 1: 45 / 44

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}'²².

VERSES 20 - 22

هَذَا بَصَائِرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ {20}

This has insights for the people and is a Guidance and a Mercy for the people with conviction [45:20]

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ {21}

Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22}

And Allah Created the skies and the earth with the Truth, and for Recompensing every soul with what it had earned, and they would not be wronged [45:22]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أيوب بن سليمان، عن محمد ابن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ، الآية، قال: إن هذه الآية نزلت في علي بن أبي طالب (عليه السلام) و حمزة بن عبد المطلب، و عبيدة بن الحارث، هم الذين آمنوا، و في ثلاثة من المشركين عتبة، و شيبه ابني ربيعة، و الوليد بن عتبة، و هم الذين اجترحوا السيئات.

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Salih,

'From Ibn Abbas, regarding the Words of the Mighty and Majestic: **Or, do those who commit the evil deeds reckon [45:21]** – the Verse, said, 'This Verse was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ubeyda Bin Al-Haris, they are the ones who were (among) Momineen; and regarding

²² تفسير العياشي 1: 44 / 44

three from the Polytheists – Utba, and Sheyba the son of Rabi'a, and Al-Waleed Bin Utba, and they are the ones who committed evil deeds'.²³

محمد بن العباس، قال: حدثنا علي بن عبيد، عن حسين بن حكم، عن حسن بن حسين، عن حيان بن علي، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز و جل: أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ الْآيَةَ، قال: الذين آمنوا و عملوا الصالحات: بنو هاشم و بنو عبد المطلب، و الذين اجترحوا السيئات: بنو عبد شمس.

Muhammad Bin Al-Abbas, from Ali Bin Ubeyd, from Husayn Bin Hakam, from Hasan Bin Husayn, from Hayan Bin Ali, from Al-Kalby, from Abu Salih,

'From Ibn Abbas regarding the Words of the Mighty and Majestic: **Or, do those who commit the evil deeds reckon [45:21]** – the Verse, said, 'The ones who believed and did good deeds are the Clan of Hashim^{asws} and the Clan of Abdul Muttalib^{asws}, and the ones who wrought evil deeds was the clan of Abd Shams'.²⁴

VERSE 23

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ
غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ {23}

So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]

علي بن إبراهيم: قال: قوله تعالى: أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، نزلت في قريش، كلما هبوا شيئا عبدوه وَ أَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ، أي عذبه على علم منه فيما ارتكبوا من أمير المؤمنين (عليه السلام)، و جرى ذلك بعد رسول الله (صلى الله عليه و آله)، فيما فعلوه بعده بأهوائهم و آرائهم، و أزالوا الخلافة و الإمامة عن أمير المؤمنين (عليه السلام) بعد أخذ الميثاق عليهم مرتين لأمر المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'The Words of the Exalted: **So, do you see one who takes his desires as a god [45:23]** - was Revealed regarding the Quraysh. Whenever they loved something, they worshipped it, **and Allah Lets him stray upon knowledge**, i.e. Punished him as he had knowledge regarding what he committed with regards to Amir-Al-Momineen^{asws}, and that flowed after Rasool-Allah^{saww}, regarding what they did after him^{saww} with their desires and their opinions, and took away the Caliphate and the

²³ تأويل الآيات 2: 577 / 6.

²⁴ تأويل الآيات 2: 576 / 5.

Imamate from Amir-Al-Momineen^{asws} after the Covenant had been taken from them twice for Amir-Al-Momineen^{asws}.²⁵

VERSE 24

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ
 ۗ إِن هُمْ إِلَّا يَظُنُّونَ {24}

And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. Surely they are only guessing [45:24]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ
 قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeiry,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Inform me about the aspects of the Kufr (disbelief) in the Book of Allah^{azwj} Mighty and Majestic'.

قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ
 كُفْرُ النَّعَمِ

He^{asws} said: 'The Kufr in the Book of Allah^{azwj} is upon five aspects. So, from these is the Kufr of the denial. And the denial is upon two aspects – the Kufr by neglecting what Allah^{azwj} Commanded for, and Kufr of the disownment (*Tabarra*); and there is the Kufr (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الرِّئَاضَةِ يَقَالُ لَهُمُ
 الدَّهْرِيَّةُ وَ هُمْ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَشْبِيهِ مِنْهُمْ وَ لَا تَحْقِيقِ
 لِشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah^{azwj}), and it is the speech of the one who is saying, 'There is neither a Lord^{azwj}, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the '*Dahriyya*' (Eternalists); and they are the ones who are saying, **and nothing destroys us except the time** [45:24]; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

²⁵ تفسير القمي 2: 294.

قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ هُمْ إِلَّا يَطُنُّونَ أَنْ ذَلِكَ كَمَا يَقُولُونَ وَقَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
يَعْنِي بِتَوْحِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ

Allah^{azwj} Mighty and Majestic Says: **and nothing destroys us except the time**, if it was like as what they are saying. Thus, this is one of the aspects of the Kufur".²⁶

VERSES 25 - 29

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ
{25}

And when Our clear Verses were recited to them, there was no argument for them except they said, Come with our (deceased) forefathers if you were truthful' [45:25]

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
{26}

Say: 'Allah Gives you life, then He Makes you die, then will He Gather you on the Day of Judgement, there being no doubt in it, but most of the people do not know [45:26]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ
{27}

And for Allah is the Kingdom of the skies and the earth, and the day when the Hour would be Established, on that day the falsifies would lose [45:27]

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَّا كُنْتُمْ تَعْمَلُونَ
{28}

And you shall see every community kneeling down. Every community would be Called to its Book: "Today you will be Recompensed for what you had been doing!" [45:28]

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ
{29}

This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1 (Extract)

محمد بن العباس (رحمه الله)، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: هذا كتابنا ينطق عليكُم بالحق؟ قال: «إن الكتاب لا ينطق، و لكن محمد و أهل بيته (عليهم السلام)، هم الناطقون بالكتاب».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqi, from Muhammad Bin Suleyman, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, '(What about) the Words of the Exalted: **This is Our Book, speaking to you with the Truth [45:29]**, he^{asws} said: 'Surely the Book does not speak, but Muhammad^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the speakers by the Book'.²⁷

إِنَّا لَمْ نُحَكِّمِ الرِّجَالَ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ. وَهَذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ الدَّفْتَيْنِ، لَا يَنْطِقُ بِلِسَانٍ، وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ.

(Amir Al-Momineen^{asws} said: 'We did not appoint the men as the arbitrators but we appointed the Qur'an as the arbitrator. And this is the Qur'an. But rather, it is a writing written between two flaps, and it does not speak by a tongue. It should therefore necessarily have an interpreter. But rather, it is the men^{asws} who will speak of it'.²⁸

[ابن كثير] قال ابن جرير: حدثنا ابن حميد، قال: حدثنا يعقوب، قال: حدثنا أخى عيسى بن عبد الله، عن ثابت الثمالي، عن ابن عباس قال: ان الله خلق النون وهي الدواة وخلق القلم فقال: ما أكتب فقال: ما أكتب قال: اكتب ما هو كائن إلى يوم القيامة من عمل معمول بر أو فحور أو رزق مقسوم حلال أو حرام ثم ألزم كل شىء من ذلك شأنه دخوله في الدنيا ومقامه فيها كم وخروجه منها كيف،

Ibn Kaseer – Ibn Jareyr said, 'Ibn Hameed narrated to us, from Yaqoub, from his brother Isa Bin Abdullah, from Sabit Al Sumaly, from Ibn Abbas who said,

'Allah^{azwj} Created the: **Noon [68:1]**, and it is the ink, and Created the Pen, so it said, 'What shall I write'. So He^{azwj} Said, "Whatever is to be written". Allah^{azwj} Said: "Write what is going to happen up to the Day of Judgement, from the deeds of the doers, be they righteous or immoral, the sustenance distributed be it Permissible or Prohibited. Then He^{azwj} Necessitated His^{azwj} Glory upon everything from that, taking His^{azwj} Place in the world, Entering into it 'How much', and Taking out from it 'How'.

ثم جعل على العباد حفظة وللكتاب حزاناً فالحفظة ينسخون كل يوم من الخزان عمل ذلك اليوم فإذا فى الرزق وانقطع الأثر وانقضى الأجل أتت الحفظة الخزنة يطلبون عمل ذلك اليوم فتقول لهم الخزنة ما نجد لصاحبكم عندنا شيئاً فترجع الحفظة فيجدونهم قد ماتوا.

Then Allah^{azwj} Made Keepers upon the servants, and a treasurer for the Book. So the keepers copy every day from the treasury, the deeds for that day. Be it for the

²⁷ تأويل الآيات 2: 577 / 7.

²⁸ Nahj Al Balagah – Sermon 124

sustenance, and the cutting off of the effect, and the ending of the term (life), the keepers comes to the treasurer seeking the deeds of that day. So the treasurer says to them, 'We do not find anything with for your companions'. So the keepers return and they find him to have died'.

قال: فقال ابن عباس: أستم قوما عربيا تسمعون الحفظة يقولون * (إنا كنا نستنسخ ما كنتم تعملون) * وهل يكون الاستنساخ إلا من أصل.

He (the narrator) said, 'So Ibn Abbas said, 'Are you not an Arab people listening to the keepers saying: **Surely We would be Replicating whatever you would have done [45:29]**. So, does the replication take place except from the original?'²⁹

The Altered Verse

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ المِصْرِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ هَذَا كِتَابًا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ فَقَالَ إِنَّ الْكِتَابَ لَمْ يَنْطِقْ وَ لَنْ يَنْطِقَ وَ لَكِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هُوَ النَّاطِقُ بِالْكِتَابِ قَالَ اللَّهُ عَزَّ وَجَلَّ هَذَا كِتَابًا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ

Sahl Bin Ziyad, from Muhammad Bin Suleyman Al-Saylami Al-Misry, from his father, from Abu Baseer, who has narrated:

Abu Abdullah^{asws} said when the Words of Allah^{azwj} Mighty and Majestic: **This is Our Book, speaking to you with the Truth [45:29]**, were recited to him^{asws}, he^{asws} said: 'Surely, the Book has never Spoken and will never Speak, but Rasool-Allah^{saww}, he^{saww} is the speaker by the Book. Allah^{azwj} Mighty and Majestic Said: **This (Rasool) is Our Book. He speaks to you with the Truth [45:29]**.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهِ جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ لَكِنَّهُ فِيمَا حُرِّفَ مِنْ كِتَابِ اللَّهِ .

The narrator said, 'I said, 'May I be sacrificed for you^{asws}, we do not read it as such'. He^{asws} said: 'By Allah^{azwj}, this is how Jibraeel^{as} came down with it upon Muhammad^{saww}, but this is what was altered from the Book of Allah^{azwj}'³⁰.

²⁹ Tafseer Abu Hamza Al Sumali - Report No. 331 – (Non-Shiah Source)

³⁰ Al Kafi – H 14459

VERSE 30

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ
{30}

Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaqaub, from Amro Bin Jubeyr,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'The Mercy – Wilayah of Ali^{asws} Bin Abu Talib^{asws}.³¹

VERSE 31

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ {31}

And as for those who committed Kufr: “Were not My Verses recited to you? But, you became arrogant and were a criminal people!” [45:31]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.³²

³¹ (Extract) – تأويل الآيات 2: 4 / 542

³² (Extract) تفسير القمي 2: 395.

VERSES 32 & 33

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُسْتَيْقِنِينَ {32}

And when it was said: 'Surely the Promise of Allah is True, and the Hour, there is no doubt in it', you said, 'We do not know what the Hour is. We think it is only a conjecture and we are not convinced' [45:32]

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33}

And the evil (consequences) of what they had done would appear to them and surround them, what they had been mocking with [45:33]

Resemblances at the time of death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحَسَنِ
بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي حَمِيَلَةَ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ
إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ
الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مَثَلُ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَجِيحاً فَمَا
لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

'Amir Al-Momineen^{asws} said: 'The son of Adam^{as}, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah^{azwj}! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

قَالَ فَيَلْتَفِتُ إِلَى وَلَدِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ لَكُمْ مُحِبًّا وَ إِنِّي كُنْتُ عَلَيْكُمْ مُحَامِيًّا فَمَا دَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّبُكَ إِلَى حُفْرَتِكَ
نُؤَارِيكَ فِيهَا

He^{asws} said: 'So he turns towards his children, and he is saying, 'By Allah^{azwj}! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ فِيكَ لَزَاهِداً وَ إِن كُنْتُ عَلَيَّ لَتَقِيلاً فَمَاذَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرُكَ حَتَّى أُعْرَضَ أَنَا وَ أَنْتَ عَلَيَّ رَبِّكَ

He^{asws} said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord^{azwj}'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيّاً أَنَا أَطِيبُ النَّاسَ رِيحاً وَ أَحْسَنُهُمْ مَنْظَراً وَ أَحْسَنُهُمْ رِيحاً فَقَالَ أَبَشِّرْ بِرُوحٍ وَ رِيحَانٍ وَ حَنَّةٍ نَعِيمٍ وَ مَقْدَمِكَ خَيْرٌ مَقْدَمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ اذْجَلِ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He^{asws} said: 'So if he was a friend of Allah^{azwj}, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him, 'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

قَالَ وَ إِن كَانَ لِرَبِّهِ عَدُوّاً فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللَّهُ رِيئاً وَ رُؤِياً وَ أَنْتُهُ رِيحاً فَيَقُولُ لَهُ أَبَشِّرْ بِرُؤُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ حَجِيمٍ وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَمَلَتَهُ أَنْ يَجْسُوهُ فَإِذَا أُدْجِلَ الْقَبْرُ أَنَاهُ مُتَمَحِنَا الْقَبْرِ فَأَلْقِيَا عَنْهُ أَكْفَانَهُ ثُمَّ يَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ لَا أَذْرِي فَيَقُولَانِ لَا دَرَيْتَ وَ لَا هَدَيْتَ فَيَضْرِبَانِ يَأْفُوحُهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ دَابَّةٍ إِلَّا وَ تَدْعُهُمَا مَا خَلَا الثَّقَلَيْنِ

He^{asws} said: 'And if he was an enemy of his Lord^{azwj}, so there would come to him the ugliest of the ones Created by Allah^{azwj} in apparel and looks, and the most pungent of smells, and he would be saying to him: 'Receive the news: **He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94].**

ثُمَّ يَفْتَحَانِ لَهُ بَاباً إِلَى النَّارِ ثُمَّ يَقُولَانِ لَهُ تَمَّ بِشَرِّ حَالٍ فِيهِ مِنَ الصَّيْقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ الرُّجْحِ حَتَّى إِنَّ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفْرِهِ وَ لَحْمِهِ وَ يُسَلِّطُ اللَّهُ عَلَيْهِ حَيَاتِ الْأَرْضِ وَ عَقَارِبَهَا وَ هَوَامَّهَا فَتَنْهَشُهُ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ وَ إِنَّهُ لَيَتَمَنَّى قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ

Then they are opening for him a door to the Fire (of Hell), then they are saying to him: 'Sleep in an evil state wherein is the straightness like what is in the arrow stick into the arrow head', until his brain would come out from between his nails and his flesh. And Allah^{azwj} would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allah^{azwj} Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil".³³

³³ Al Kafi V 3 – The Book Of Funerals CH 85 H 1

VERSE 34

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ
 {34}

And it shall be Said: “Today We Forsake you as you forgot the meeting of this day of yours, and your abode is the Fire, and there are no helpers for you [45:34]

فِي كِتَابِ التَّوْحِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: وَ قَدْ سَأَلَهُ رَجُلٌ، عَمَّا اشْتَبَهَ عَلَيْهِ مِنْ آيَاتِ الْكِتَابِ: وَ كَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ: «فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا»

In the book Al Tawheed –

‘From Amir Al-Momineen^{asws}, there is a lengthy Hadeeth. He^{asws} is saying in it, and a man had asked him^{asws} about what was confusing upon him from the Verses of the Book: ‘And similar to that is the interpretation of the Words of the Mighty and Majestic: **“Today We Forsake you as you forgot the meeting of this day of yours [45:34].**

يَعْنِي بِالنَّسْيَانِ أَنَّهُ لَمْ يُنْبَهُمْ كَمَا يُنْبِئُ أَوْلِيَائَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَ بِرُسُلِهِ وَ خَافُوهُ بِالْعَيْبِ وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ النَّسْيَانِ: قَدْ نَسِينَا فُلَانًا فَلَا يَذْكُرُنَا، أَيْ إِنَّهُ لَا يَأْمُرُ لَهُمْ بِخَيْرٍ وَ لَا يَذْكُرُهُمْ بِهِ.

It means by the forgetting, that He^{azwj} would not Reward them just as He^{azwj} would Reward His^{azwj} friends, those who were obedient in the house of the world, remembering, where they believed in Him^{azwj} and in His^{azwj} Rasools^{as} and they feared Him^{azwj} in private. And the Arabs have tended to say regarding the subject of forgetfulness, ‘So and so has forgotten us, and he does not remember us’, i.e. he neither instructs with goodness for them nor does he remember them with it”.³⁴

VERSE 35

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ
 يُسْتَعْتَبُونَ {35}

That is because you took the Signs of Allah in mockery and the life of the world deceived you. So today, neither will they be exiting from it nor would they be (allowed to) make amends [45:35]

H 148 – تفسير نور الثقلين، ج2، ص: 38³⁴

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

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

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

And Ali Bin Ibrahim said,

'The Signs are Amir-AI-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-AI-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws}'³⁶

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

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

From Abu Ja'far^{asws} having said, Amir-AI-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}'³⁷

VERSES 36 & 37

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36}

So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36]

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37]

³⁵ (Extract) تفسير القمّي 1: 199.

³⁶ تفسير القمّي 1: 309.

³⁷ (Extract) الكافي 1: 161 / 3

في مجمع البيان " وله الكبرياء في السماوات والارض " وفي الحديث: يقول الله سبحانه الكبرياء ردائي، والعظمة ازارى، فمن نازعنى واحدة منهما القيته في نار جهنم.

In Majma Al-Bayan –

Regarding: ***And for Allah is the Greatness in the skies and the earth [45:37]***, and it is in the Hadeeth: 'Allah^{azwj} the Glorious is Saying: 'The Greatness is My^{azwj} Robe, and the Magnificence is My^{azwj} Wrapping, so the one who Contests with Me^{azwj} about one of these two, I^{azwj} will Cast him into the Fire of Hell'.³⁸

³⁸ Tafseer Noor Al Saqalayn – CH 45 H 22