

TABLE OF CONTENTS

CHAPTER 50	2
QAF	2
(45 VERSES)	2
VERSES 1 - 45.....	2
 MERITS	 2
 VERSE 1.....	 3
 VERSES 2 - 5	 5
 VERSES 6 - 9	 8
 VERSES 10 & 11.....	 9
 VERSES 12 - 14	 10
 VERSE 15.....	 11
 VERSE 16.....	 13
 VERSES 17 & 18.....	 15
 VERSE 19.....	 16
 The Altered Verse	 17
 VERSES 20 & 21.....	 17
 VERSES 22 & 23.....	 18
 VERSE 24.....	 19
 VERSES 25 & 26.....	 25
 VERSES 27 - 30	 25
 VERSES 31- 37	 28
 VERSE 38.....	 31
 The patience of Rasool-Allah^{saww}	 33
 VERSES 39 & 40.....	 35
 VERSES 41 - 45	 37
 APPENDIX.....	 48

CHAPTER 50**QAF****(45 VERSES)****VERSES 1 - 45**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «من أدمن في فرائضه و نوافله قراءة سورة ق، وسع الله [عليه في] رزقه، و أعطاه الله كتابه بيمينه، و حاسبة حسابا يسيرا».

Ibn Babuwayh, by his chain, from Abu Hamza Al-Sumaly,

Abu Ja'far^{asws} has said: 'The one who is habitual in the recitation of Surah Qaf in his Obligatory (Salat) and optional (Salat), Allah^{azwj} would Extend his sustenance, and would Give him his book in his right hand, and Reckon him with an easy Reckoning'.¹

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، هون الله عليه سكرات الموت،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} that the one who recite this Chapter (Surah Qaf), would Reduce for him the pangs of death.

و من كتبها و علقها على مصروع أفاق من صرعته و أمن من شيطانه،

And one who writes it and attaches it (as an amulet) upon an epileptic (person), it would awaken him from its fit, and he would be secure from its devil.

و إن كتبت و شربتها امرأة قليلة اللبن كثر لبنها».

And if it is written, and its water is drunk by a woman of little milk, her milk would be plentiful'.²

¹ ثواب الأعمال: 115.

² خواص القرآن

VERSE 1**ق ۚ وَالْقُرْآنِ الْمَجِيدِ {1}****Qaf! By the Glorious Quran [50:1]**

ابن بابويه: بإسناده المذكور في أوائل السور المصدرة بالحروف المقطعة، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، و سئل عن معنى ق؟ قال: « [و أما] (ق) فهو الجبل المحيط بالأرض، و خضرة السماء منه، و به يمسك الله الأرض أن تميد بأهلها».

Ibn Babuwayh, by his chain mentioned in the first of the Chapters regarding the Abbreviated letters, from Sufyan Bin Saeed Al-Sowry,

'From Al-Sadiq^{asws}, and he^{asws} was asked about the Meaning of (the letter) 'Qaf' He^{asws} said: 'And as for Qaf, so it is the mountain (force) encompassing the earth, and the sky gets its greenery from it, and it is by it that Allah^{azwj} Withholds the earth from shaking its inhabitants'.³

حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفي عن محمد بن سليمان عن يقطين الجواليقي عن قلقله عن ابي جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل

It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

'Abu Ja'far^{asws} having said that: 'Allah^{azwj} Created a mountain (force) of green aquamarine which encompasses the world, and rather the greenery of the sky is from the greenery of that mountain (force).

وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وركوة وكلهم يلعن رجلين من هذه الامة وسماهما.

And He^{azwj} Created creatures, and did not Obligate them anything from what He^{azwj} has Obligated upon the creatures from the Salat and the Zakat, and all of them are invoking curses upon two men (Abu Bakr and Umar) from this community'. He^{asws} named them both'.⁴

حدثنا احمد بن الحسين عن علي بن زيات عن عبيد الله بن عبد الله الدهقان عن ابي الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء

It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan^{asws} say that: 'Allah^{azwj} has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'.

³ معاني الأخبار: 22: 1.

⁴ Basaair Al Darajaat – P CH 14 H 6

قال قلت وما النطاق قال الحجاب والله وراء ذلك سبعون الف عالم أكثر من عدد الانس والجن وكلهم يلعن فلانا وفلاتنا.

He (the narrator) said, 'I said, 'And what is the Domain?' He^{asws} said: 'The veil. By Allah^{azwj}, behind that (veil) are seventy thousand worlds, more numerous that the number of the human beings, and the Jinn, and all of them curse that one and that one (Abu Bakr and Umar)'.⁵

و في كتاب (منهج التحقيق إلى سواء الطريق) لبعض الإمامية- في حديث طويل- في سؤال الحسن أباه (عليهما السلام)، أن يريه ما فضله الله تعالى به من الكرامة، و ساق الحديث إلى أن قال: ثم إن أمير المؤمنين (عليه السلام)، أمر الريح فصارت بناء إلى جبل (ق) فانتبهنا إليه، فإذا هو من زمردة خضراء، و عليها ملك على صورة النسور، فلما نظر إلى أمير المؤمنين (عليه السلام) قال الملك: السلام عليك يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟

And in the book Manhaj Al-Tehqeeq Ila Sawa' Al-Tareeq of some of the Imamiya – in a lengthy Hadeeth –

Regarding the questions Al-Hassan^{asws} asked his^{asws} father, to show him^{asws} what Allah^{azwj} has Graced him^{asws} of the Prestige, and the base of the Hadeeth is – 'Then Amir-al-Momineen^{asws} commanded the wind, so it went and reached a mountain (Qaf). It was made from green aquamarine, and upon it was an Angel in the shape of an eagle. So when Amir-Al-Momineen^{asws} looked towards it, the Angel said: 'Greetings be upon you^{asws} O successor^{asws} of Rasool^{saww} of the Lord^{azwj} of the Worlds, and his^{saww} Caliph! Do you^{asws} allow me a response?'

فرد (عليه السلام) و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين.

So he^{asws} responded and said to it: 'If you so wish, speak, and if you so wish, I^{asws} will inform you for what you are going to ask me about'. So the Angel said: 'But, you^{asws} speak, O Amir-Al-Momineen^{asws}!'

قال: «تريد أن آذن لك أن تزور الخضر (عليه السلام)». فقال: نعم، قال (عليه السلام): «قد آذنت لك». فأسرع الملك بعد أن قال: بسم الله الرحمن الرحيم.

He^{asws} said: 'You want that I^{asws} should allow you to visit Al-Khizr^{as}'. So it said: 'Yes'. He^{asws} said: 'I^{asws} have allowed it to you'. So the Angel hurried away after saying: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful'.

ثم تمشينا على الجبل هنيئة، فإذا بالملك قد عاد إلى مكانه بعد زيارة الخضر (عليه السلام). فقال سلمان: يا أمير المؤمنين، رأيت الملك ما زار الخضر إلا حين أخذ إذنك؟

Then we strolled on the mountain pleasantly, so there was the Angel who had returned after having visited Al-Khizr^{asws}. So Salman^{ra} said: 'O Amir-al-Momineen^{asws}! I^{ra} saw the Angel which visited Al-Khizr^{as}, took your^{asws} permission?'

⁵ Basaair Al Darajaat – P CH 14 H 7

فقال (عليه السلام): «و الذي رفع السماء بغير عمد لو أن أحدهم رام أن يزول من مكانه بقدر نفس واحد، لما زال حتى آذن له، وكذا يصير حال ولدي الحسن، و بعده الحسين، و تسعة من ولد الحسين تاسعهم قائمهم».

So he^{asws} said: 'By the One Who^{azwj} Raised the sky without pillars, even if one of them aspired to go away from his place by the measurement of one breath (a moment), he would not be able to unless I^{asws} allow it. And such is the situation of my^{asws} son^{asws} Al-Hassan^{asws}, and after him^{asws} Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}, the ninth one being their Qaim^{asws}'.

فقلنا: ما اسم الملك الموكل بقاف؟ فقال: (عليه السلام): «ترجائيل». فقلنا: يا أمير المؤمنين، كيف تأتي كل ليلة إلى هذا الموضع و تعود؟ فقال (عليه السلام): «كما أتيت بكم، و الذي فلق الحبة و برأ النسمة، إني لأملك من ملكوت السماوات و الأرض، ما لو علمتم ببعضه لما احتمله جنانكم،

So we said: 'What is the name of the Angel allocated to Qaf?' So he^{asws} said: 'Tarjaeel'. We said, 'O Amir-Al-Momineen^{asws}, how does it come to this place every night and returns?' So he^{asws} said: 'Just as you come to it. By the One Who^{azwj} Split the Seed and Formed the human, I^{asws} am the owner of the Kingdoms of the Heavens and the Earth. If only you knew some of it, it would carry you to your Gardens (Paradise)'.

إن اسم الله الأعظم على ثلاثة و سبعين حرفاً، عند آصف بن برخيا حرف واحد فتكلم به فحسب الله تعالى الأرض ما بينه و بين عرش بلقيس، حتى تناول السرير، ثم عادت الأرض كما كانت، أسرع من طرفة النظر، و عندنا نحن-

'The Great Name of Allah^{azwj} is on seventy three letters, Asif (Bin Barkhia), however, only had the knowledge of one of these. He spoke by it and the earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye.

و الله- اثنان و سبعون حرفاً، و حرف واحد عند الله تعالى استأثر به في علم الغيب، و لا حول و لا قوة إلا بالله العلي العظيم، عرفنا من عرفنا، و أنكرنا من أنكرنا».

By Allah^{azwj}! And with us^{asws} are seventy two letters, and one letter is with Allah^{azwj} by which He^{azwj} Accounts of the knowledge of the unseen which is with Him^{azwj}, and there is no Power and no Might except with Allah^{azwj} the High, the Magnificent. So the one who recognised us^{asws}, recognised us^{asws}, and the one who denied us^{asws}, denied us^{asws}.⁶

VERSES 2 - 5

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ {2}

المحتضر: 73، البحار 27: 5/36.⁶

But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2]

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذٰلِكَ رَجْعٌ بَعِيدٌ {3}

What! When we are dead and become dust? That is a far (from probable) return' [50:3]

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ {4}

We have Known what the earth diminishes from them, and with Us is a preserving Book [50:4]

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيحٍ {5}

But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]

وَبِإِسْنَادِهِ إِلَى يَحْيَى بْنِ مَيْسَرَةَ الْخُنَّعِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ بَلْ عَجِبُوا يَعْنِي فُرَيْشًا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ يَعْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ أِذَا مِتْنَا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ عَلَيْنَا بَعِيدٌ

And by his chain up to Yahya Bin Maysara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying, '**But, they are astounded** - meaning Quraysh, **that a warner from among them has come to them,** - meaning Rasool-Allah^{saww}, **so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That** - to us, **is a far (from probable) return' [50:3].**

قَالَ: نَزَلَتْ فِي أَبِي بَنِي خَلْفٍ، قَالَ أَبِي [لِأَبِي] جَهْلٍ: تَعَالَى إِلَيَّ أُعْجِبَكَ مِنْ مُحَمَّدٍ ثُمَّ أَخَذَ عَظْمًا فَفَتَنَهُ ثُمَّ قَالَ يَا مُحَمَّدُ تَزْعُمُ أَنَّ هَذَا يُحْيَى؟ فَقَالَ اللَّهُ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيحٍ يَعْنِي تُخْتَلِفُ

He^{asws} said: 'It was revealed regarding Abayy Bin Khalaf who said to Abu Jahla, 'Come to me, I will astound you more than Muhammad^{saww}'. Then he took a bone and crushed it, then said, 'O Muhammad^{saww}! Are you^{saww} alleging that this will be alive (again)?' So Allah^{azwj} Said: **But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]** – meaning, differing".⁷

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

7 H 5 – تفسير نور الثقلين، ج5، ص: 105

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'⁸

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفحه، و قال: أترعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'⁹

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظاما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟»

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'¹⁰

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رممت يا رسول الله يعنون صرت رميما؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

⁸ الكافي 3: 28 / 258

⁹ (Extract) الأمالي 1: 18.

¹⁰ (Extract) تفسير العياشي 2: 89 / 296.

'And you^{saww} will (also) decay, O Rasool-Allah^{saww}, meaning the decaying of your^{saww} bones?' He^{saww} said: 'No way! Surely, Allah^{azwj} Mighty and Majestic has Prohibited our^{saww} flesh upon the earth, for it to eat anything from it.'¹¹

VERSES 6 - 9

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ {6}

So, are they not looking at the sky above them, how We Built it and Adorned it, and there are not gaps for it? [50:6]

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ {7}

And the earth, We Extended it and Cast mountains it, and Grew every beautiful pair therein? [50:7]

تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ {8}

An insight and a Zikr for every penitent (repentant) servant [50:8]

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ {9}

And We Send down Blessed water from the sky, so We Grow gardens with it and the harvested grain [50:9]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ يَفْطِينِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِهِ تَعَالَى وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا قَالَ لَيْسَ مِنْ مَاءٍ فِي الْأَرْضِ إِلَّا وَقَدْ خَالَطَهُ مَاءُ السَّمَاءِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Muhammad Bin Muslim who said,

'I hear Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said regarding the Words of the Exalted: **And We Send down Blessed water from the sky [50:9]**. He^{asws} said: 'There is no water in the earth except that there has been mixed with it the water of the sky'.¹²

¹¹ Noor Al Saqalayn – Ch 36 H 85

¹² Al Kafi – V 6 – The Book of Drinks Ch 8 H 1

VERSES 10 & 11

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ {10}

And the tall palm trees having bunched clusters [50:10]

رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۗ كَذَلِكَ الْخُرُوجُ {11}

Being a sustenance for the servants. And We Revive a dead land by it. Similar to that would be the coming out (Resurrection) [50:11]

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ فِي احْتِجَاجِ 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 وَتَفْنَى فَلَا حِسَّ وَ لَا مُحْسُوسَ، ثُمَّ أَعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مَدْبُرُهَا، وَ ذَلِكَ أَرْبَعٌ مِائَةً سَنَةً يَنْبُتُ 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 بِبَلْدَةٍ 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’.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةٌ فِي مَكَانِهَا رُوحَ الْمُحْسِنِينَ فِي ضِيَاءٍ وَ فُسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَابًا كَمَا مِنْهُ خَلْقٌ، وَ مَا تَقْدُفُ بِهِ السَّبَاعُ وَ الْهَوَامُّ مِنْ أَحْوَابِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْرُبُ 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 حِينُ الْبَعْثِ 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 تَلْجُ 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".¹³

VERSES 12 - 14

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ {12}

They belied before them, the people of Noah, and people of Al-Raas and Samood [50:12]

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ {13}

And Aad, and Pharaoh, and brothers of Lut, [50:13]

87 - تفسير نور الثقلين، ج4، ص: 395 13

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ {14}

And the dwellers of the thicket, and people of Tubba, all belied the Rasools, therefore they were deserving of the Promised (Threat) [50:14]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْبِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ هِشَامِ الصَّيْدَنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ كَذَّبَتْ قَبْلَهُمْ قَوْمَ نُوحٍ وَأَصْحَابُ الرَّسِّ فَقَالَ بِيَدِهِ هَكَذَا فَمَسَحَ إِحْدَاهُمَا بِالْأُخْرَى فَقَالَ هُنَّ اللَّوَاتِي بِاللَّوَاتِي يَعْني النَّسَاءَ بِالنِّسَاءِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al Minqary, from Hisham Al Saydani,

‘From Abu Abdullah^{asws}, said, ‘A man asked him^{asws} about this Verse: **They belied before them, the people of Noah, and people of Al Raas and Samood [50:12].** So he^{asws} said by (gesturing with) his^{asws} hands: ‘Like this’, and he^{asws} wiped one of them with the other, and he^{asws} said: ‘They were the lesbians with the lesbians, meaning the women (gratifying) with the women’.¹⁴

و عننه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة و هشام و حفص، عن أبي عبد الله (عليه السلام)، أنه دخل عليه نسوة، فسألته امرأة منهن عن السحق؟ فقال: «حدها حد الزاني». فقالت المرأة: ما ذكر الله عز و جل ذلك في القرآن؟ فقال: «بلى». [قالت: و أين هو؟]. قال: «هن أصحاب الرس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza and Hisham and Hafs,

‘Abu Abdullah^{asws}, and the women had come up to see him^{asws}. So a woman from among them said, ‘(What about) the Lesbian?’ So he^{asws} said: ‘Her Limit (Legal Punishment) is the Limit of the adulterer’. So the woman said, ‘Has Allah^{azwj} Mighty and Majestic Mentioned it in the Quran?’ So he^{asws} said: ‘Yes’. She said, ‘And where is it?’ He^{asws} said: ‘These women were: **and people of Al Raas [50:12].**¹⁵

VERSE 15

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ {15}

Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 182 H 1

¹⁵ الكافي 7: 202 / 1.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «لقد خلق الله عز و جل في الأرض منذ خلقها سبعة عوالم ليس فيها من ولد آدم، خلقهم من أديم الأرض، فأسكنهم فيها واحدا بعد واحد مع عالمه،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatib, from Muhammad Bin Abdullah Bin Hilal, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic has Created in the earth, since He^{azwj} Created it, seven worlds wherein there is no son of Adam^{as} in it. He^{azwj} Created them from the crust of the earth. So He^{azwj} Settled them, one by one with their world.

ثم خلق عز و جل آدم أبا هذا البشر و خلق ذريته منه، لا و الله ما خلقت الجنة من أرواح المؤمنين منذ خلقها، و لا خلقت النار من أرواح الكفار العصاة منذ خلقها عز و جل،

Then the Mighty and Majestic Created Adam^{as}, father of this human, and Created his^{as} offspring from him^{as}. No, by Allah^{azwj}, the Paradise has not been empty of the souls of the Momineen since its creation, and the Fire is not empty from the souls of the disobedient Kafirs since its creation by the Mighty and Majestic.

لعلكم ترون أنه إذا كان يوم القيامة، و صير [الله] أبدان أهل الجنة مع أرواحهم في الجنة، و صير أبدان أهل النار مع أرواحهم في النار، أن الله تبارك و تعالى لا يعبد في بلاده، و لا يخلق خلقا يعبدونه و يوحدونه [و يعظمونه]،

Perhaps you are viewing that when it will be the Day of Judgement, and Allah^{azwj} Sends the bodies of the people of the Paradise along with their souls to be in the Paradise, and Sends the bodies of the people of the Fire along with their souls to be in the Fire, Allah^{azwj} will not be worshipped in His^{azwj} Kingdom, nor will He^{azwj} Create a creation who will be worshipping Him^{azwj}, and Extolling His^{azwj} Oneness, and Magnifying Him^{azwj}.

بلى و الله ليخلقن الله خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه و يعظمونه، و يخلق لهم أرضا تحملهم، و سماء تظلمهم، أليس الله عز و جل يقول: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ، و قال عز و جل: أَفَعَيِّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ».

Yes, by Allah^{azwj}, Allah^{azwj} will Create a creation from others, with no potency and no females, who will be worshipping Him^{azwj}, and Extolling His^{azwj} Oneness, and Magnifying Him^{azwj}, and Create for them an earth which would carrying them, and a sky which would shade them. Is not Allah^{azwj} Mighty and Majestic Saying: **On the Day the earth would be changed to another earth, and (so will) the skies**

[14:48]. And Allah^{azwj} Mighty and Majestic Said: ***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15].***¹⁶

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن عيسى، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر بن يزيد، قال: سألت أبا جعفر (عليه السلام)، عن قوله عز و جل: أَلَمْ نَخْلُقْكَ الْأَوَّلَ بَلْ هُمْ فِي خَلْقِ خَلْقٍ جَدِيدٍ.

And from him, from his father, from Sa'd Bin Abdullah, from Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Amro Bin Shimr, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{asws}, about the Words of the Mighty and Majestic: ***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15].***

قال: «يا جابر، تأويل ذلك أن الله عز و جل إذا أفنى هذا الخلق و هذا العالم، و سكن أهل الجنة الجنة و أهل النار النار، جدد الله عالما غير هذا العالم، و جدد خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه، و خلق لهم أرضا غير هذه الأرض تحملهم، و سماء غير هذه السماء تظلمهم،

He^{asws} said: 'O Jabir! The explanation of that is that when Allah^{azwj} Mighty and Majestic Destroys this world, and Settles the people of the Paradise in the Paradise, and the people of the Fire into the Fire, Allah^{azwj} will Create a new world apart from this world, and a new creation without potency and no females who will be worshipping Him^{azwj}, and Extolling His^{azwj} Oneness, and will Create for them an earth apart from this earth to carry them, and a sky other than this sky to shade them.

لعلك ترى [أن الله] إنما خلق هذا العالم الواحد، و ترى أن الله لم يخلق بشرا غيركم، بلى و الله، لقد خلق ألف ألف عالم، و ألف ألف آدم، أنت في آخر تلك العوالم و أولئك الآدميين».

Perhaps you think that Allah^{azwj} has Created this world only, and you think that Allah^{azwj} has never Created humans apart from you. Yes, by Allah^{azwj}, He^{azwj} has Created a thousands upon thousands of worlds, and thousands upon thousands Adams. You are in the last of those worlds, and those Adams'.¹⁷

VERSE 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ
 {16}

And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]

¹⁶ الخصال: 45 / 358

¹⁷ التوحيد: 2 / 277

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People^{asws} of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one^{asws} of the Progeny^{asws} of Muhammad^{saww} regarding the Words of the Exalted: **and We know what his mind suggests to his self [50:16]**, he^{asws} said: 'He is the first one (Abu Bakr)'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ رَأَيْتَ ابْنَكَ مُوسَى (عليه السلام) يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

'Abu Haneefa came over to Abu Abdullah^{asws} and said to him^{asws}, 'I saw your^{asws} son^{asws} Musa^{asws} praying Salāt and the people were passing by in front of him^{asws}, and he^{asws} did not prevent them, and (the reason) in it what is in it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ادْعُوا لِي مُوسَى فَدَعِيَ فَقَالَ لَهُ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

So Abu Abdullah^{asws} said: 'Call Musa^{asws} for me^{asws}!' So he^{asws} was called, and he^{asws} said to him^{asws}: 'O my^{asws} son^{asws}! Abu Haneefa mentions that you^{asws} were praying Salāt and the people were passing by in front of you^{asws}, and you^{asws} did not forbid them'.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أُصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بُنَيَّ بِأبي أَنْتَ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ .

So he^{asws} said: 'Yes, O father^{asws}! The One Whom I^{asws} was praying Salāt to was closer to me^{asws} than them. Allah^{azwj} Mighty and Majestic is Saying: **and We are nearer to him than his jugular vein [50:16]**. So Abu Abdullah^{asws} embraced him^{asws} to himself^{asws}, then said: 'O my^{asws} son^{asws}! By my^{asws} father^{asws} and my^{asws} mother^{asws}, O the mine of the secrets!'

وَ هَذَا تَأْدِيبٌ مِنْهُ (عليه السلام) لَا أَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him^{asws}, not that he^{asws} neglected the merit.¹⁹

¹⁸ تأويل الآيات 2: 1 / 608

¹⁹ Al Kafi V 3 – The Book of Salāt CH 14 H 4

VERSES 17 & 18

إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ {17}

When the two receivers receive, seated on the right and on the left [50:17]

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ {18}

He does not utter a word except by him is an observer, ready [50:18]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَرْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَرْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeyr, from Hammad,

‘From Abu Abdullah^{asws} having said: ‘There is none from a heart except that there are two ears for it. Upon one of the two is a guiding Angel, and upon the other is a tempting Satan^{la}. This one instructs him and this one rebukes him. The Satan^{la} instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah^{azwj} Mighty and Majestic: **When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18].**²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرْتُهُمَا الرَّحْمَةُ فَإِذَا التَزَمَا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ غَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لهُمَا مَغْفُورًا لَكُمَا فَاسْتَأْنَفَا

Ali Bin Ibrahim, from his brother, from Safwan Bin Yahya, from Is'haq Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘The *Momin*, when two embrace, they would both be engulfed by the Mercy. So when both of the continue, not intending by that except for the Face of Allah^{azwj}, and not intending any purpose from the purposes of the world, it would be Said to both of them: ‘You are both Forgiven your sins, so resume (anew again).

فَإِذَا أَقْبَلَا عَلَى الْمُسَاءِلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهُمَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا

So when they face each other upon the discussion, the Angels say to each other: ‘Leave them alone, for there is a private matter for them, and Allah^{azwj} has Veiled upon them’.

قَالَ إِسْحَاقُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 1

Is'haq (the narrator) said, 'So I said, 'May I be sacrificed for you^{asws}! So their word would not be written against them, and Allah^{azwj} Mighty and Majestic has Said: **He does not utter a word except by him is an observer, ready [50:18]?**'

قَالَ فَتَنَفَّسَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الصُّعْدَاءَ ثُمَّ بَكَى حَتَّى اخْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ وَقَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ عَنِ الْمُؤْمِنِينَ إِذَا التَّقِيَا إِجْلَالًا لَهُمَا وَإِنَّهُ وَإِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَلَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَيَحْفَظُهُ عَلَيْهِمَا عَالِمُ السَّرِّ وَأَخْفَى .

So Abu Abdullah^{asws} took a sighing breath, then wept until his^{asws} tears moistened his^{asws} beard, and said: 'O Is'haq! Allah^{azwj} Blessed and Exalted rather Commands the Angels that they should isolate themselves from the *Momineen* when they meet due to their majesty; and it is such and if the Angels do not write their words and do not recognise their speech, so it is Recognised and Preserved upon them by the Knower of the secrets and the hidden matters'.²¹

الحسين بن سعيد، قال: حدثنا محمد بن أبي عمير، عن محمد بن حمران، عن زرارة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «ما من عبد إلا و معه ملكان يكتبان ما يلفظه، ثم يرفعان ذلك إلى ملكين فوقهما، فيثبتان ما كان من خير و شر، و يلقيان ما سوى ذلك».

Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Umran, from Zarara who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from the servants except that there are two Angels who write down what he utters, then they raise that to two (other) Angels higher than them. So these two establish what was from the good and evil, and cast everything else'.²²

و عنه: عن الحسين بن علوان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال سألته عن موضع الملكين من الإنسان؟ قال: «هاهنا واحد، و هاهنا واحد» يعني عند شذقيه.

And from him, from Al-Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir, who has said:

'I asked Abu Ja'far^{asws} about the place of the two Angels upon the human beings?' He^{asws} said: 'Over here is one, and over here is one', - meaning near the jawbones'.²³

VERSE 19

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ {19}

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 79 H 2

²² الزهد: 141 / 53 .

²³ الزهد: 142 / 53 .

And the agony of death comes with the Truth. That is what you were fleeing from [50:19]

The Altered Verse

علي بن إبراهيم: قال: نزلت: (و جاءت سكرة الحق بالموت).

Ali Bin Ibrahim (Tafseer Qummi), said, 'It was Revealed as: "**And there will come the agony of the Truth with the death [50:19]**".²⁴

و روى الطبرسي مثله، قال: و رواه أصحابنا عن أئمة الهدى (عليهم السلام).

And it has been reported by Al-Tabarsy, similar to it, said, 'And it has been reported from the Imams^{asws} of Guidance'.²⁵

فِي الشُّوَادِ: وَ جَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ وَ هِيَ قِرَاءَةُ سَعِيدِ بْنِ جُبَيْرٍ وَ طَلْحَةَ وَ رَوَاهَا أَصْحَابُنَا عَنْ أَيْمَنَةِ الْهُدَى عَلَيْهِمُ السَّلَامُ.

In (the book) Al Shawahid (Al Tanzeel) –

'(Re): **And there will come the agony of the Truth with the death [50:19]** – and it is the recitation of Saeed Bin Jubeyr, and Talha, and our companions reported it from the Imams^{asws} of Guidance".²⁶

VERSES 20 & 21

وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ {20}

And is shall be blown into the Trumpet ; that is the Promised Day [50:20]

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {21}

And every soul will come, with it would be an usher and a witness [50:21]

الحسن بن أبي الحسن الديلمي: بإسناده عن رجاله، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ. قال: «السائق: أمير المؤمنين (عليه السلام)، و الشهيد: رسول الله (صلى الله عليه و آله)».

²⁴ تفسير القمي 2: 324

²⁵ مجمع البيان 9: 216

²⁶ H 27 – تفسير نور الثقلين، ج 5، ص: 112

Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Jabir Bin Yazeed,

Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***And every soul will come, with it would be an usher and a witness [50:21]***. He^{asws} said: 'The usher – is Amir-Al-Momineen^{asws}, and the witness is Rasool-Allah^{saww}:²⁷

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْأَوَّلُ لَا شَيْءَ قَبْلَهُ وَالْآخِرُ لَا غَايَةَ لَهُ لَا تَفْعُ الْأَوْهَامُ لَهُ عَلَى صِفَةٍ وَلَا تُعَقَّدُ
الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّةٍ وَلَا تَنَالُهُ التَّخَزُّنَةُ وَالتَّبَعِيضُ وَلَا تُحِيطُ بِهِ الْأَبْصَارُ وَالْقُلُوبُ

And I^{asws} testify that there is no god except for Allah^{azwj}, One with no associates to Him^{azwj}. The First, as there was no thing before Him^{azwj}, and the Last, as there is no Limit for Him^{azwj}. His^{azwj} Description cannot be caught in the imagination, nor can hearts entertain His^{azwj} Essence, nor can the analysis and divisions be applied to Him^{azwj}, nor can the visions and the hearts compare Him^{azwj}.

فَاتَّعَظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ، وَاعْتَبِرُوا بِالْأَيِّ السَّوَاطِعِ، وَارْذَرُوا بِالنُّذُرِ الْبَوَالِغِ، وَانْتَفِعُوا بِالذِّكْرِ وَالْمَوَاعِظِ، فَكَأَنَّ قَدْ عَلِمْتُمْ
مَخَالِبَ الْمَيِّتَةِ، وَأَنْقَطَعَتْ مِنْكُمْ عِلَاقَةُ الْأُمْنِيَّةِ، وَدَهَمَتْكُمْ مَفْطَعَاتُ الْأُمُورِ، وَالسِّيَاقَةُ إِلَى الْوَرْدِ الْمَوْجُودِ، (وَكُلُّ نَفْسٍ مَعَهَا سَائِقٌ
وَشَهِيدٌ): سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا; وَشَهِيدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

Servants of Allah^{azwj}! Take lesson from the beneficial and shining instructions, and caution from the items of warning. Benefit from the preaching and advice. It is as though the claws of death are immersed into you, whilst the connections of hope and desires have been cut off, difficult affairs have befallen upon you and your march is towards the marching place. ***And every soul will come, with it would be an usher and a witness [50:21]***. An usher driving him towards the Resurrection Plains, and a witness testifying against his deeds.

دَرَجَاتٍ مُتَفَاضِلَاتٍ، وَمَنَازِلُ مُتَفَاوِتَاتٍ، لَا يَنْقَطِعُ نَعِيمُهَا، وَلَا يَطْعُنُ مُقِيمُهَا، وَلَا يَهْرُمُ خَالِدُهَا، وَلَا يَبْئَسُ سَاكِنُهَا

(In Paradise) there are preferential Levels, and different status. Its Bounties are never cut-off, nor is its eternal life interrupted, nor would its inhabitants face want'.²⁸

VERSES 22 & 23

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {22}

You had been in heedlessness from this, then We Removed your veil from you, so today your vision is sharp [50:22]

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ {23}

²⁷ تأويل الآيات 2: 609 / 2.

²⁸ Nahj Al Balagah – Sermon 84

And his paired one (Angel) shall say, 'This is (a record) what is ready with me!' [50:23]

و عنه: عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: هذا ما لَدَيَّ عَتِيدٌ، قال: «هو الملك الذي يحفظ عليه عمله».

And from him, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has reported:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **[50:23] This is what is ready with me**, he^{asws} said: 'This is the Angel who preserved his deeds'.²⁹

VERSE 24

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ {24}

Both (of you), throw into Hell every stubborn Kafir! [50:24]

علي بن إبراهيم، قال: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن أحمد بن حسان، قال: حدثنا محمد بن مروان، عن عبيد بن يحيى، عن محمد بن الحسين بن علي بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام)، في قوله تعالى: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «قال رسول الله (صلى الله عليه و آله): إن الله تعالى إذا جمع الناس يوم القيامة في صعيد واحد، كنت أنا و أنت يومئذ عن يمين العرش،

Ali Bin Ibrahim, from Abu Al-Qasim Al-Husayni, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Bin Hasaan, from Muhammad Bin Marwan, from Ubeyd Bin Yahya, who has narrated:

From Muhammad^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted will Gather the people of the Day of Judgement on one plain. I^{saww} and you (Ali^{asws}) would be at the right of the Throne.

ثم يقول الله تبارك و تعالى لي و لك. قوما فألقيا في جهنم من أبغضكما و كذبكما، و عاداكما في النار».

Then Allah^{azwj} Blessed and Exalted will Say to me^{saww} and to you^{asws}: "Arise, so throw into Hell the one who hated the two of you^{asws}, and belied the two of you^{asws}, and was inimical to the two of you^{asws}, into the Fire!"³⁰

²⁹ (Extract) الزهد: 146 / 54.

³⁰ تفسير القمي 2: 324.

الشيخ في (أماليه) قال: قال رسول الله (صلى الله عليه و آله) في قوله عز و جل أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، قال: «نزلت في و في علي بن أبي طالب، و ذلك أنه إذا كان يوم القيامة شفيعي ربي و شفيعك يا علي، و كساني و كسائك يا علي، ثم قال لي و لك: ألقيا في جهنم كل من أبغضكما و أدخلنا الجنة كل من أحبكما، فإن ذلك هو المؤمن».

Al-Sheykh, in his Amaali said,

'Rasool-Allah^{saww} said regarding the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he^{saww} said: 'It was Revealed regarding myself^{saww} and regarding Ali^{asws} Bin Abu Talib^{asws}, and that when it will be the Day of Judgement, my^{saww} Lord^{azwj} will Accept my^{saww} intercession and your^{asws} intercession O Ali^{asws} and would Clothe me^{saww} and Clothe you^{asws} O Ali^{asws}, then will Say to me^{saww}: "Do cast into Hell everyone who hated the two of you^{asws}, and Enter into the Paradise everyone who loved the two of you^{asws}, and for that He^{azwj} is the Guarantor of safety'.³¹

ثم قال شرف الدين: و يؤيده ما روي بحذف الإسناد، عن محمد بن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فقال: «إذا كان يوم القيامة وقف محمد و علي (صلوات الله عليهما) على الصراط، فلا يجوز عليه إلا من معه براءة».

Then Sharaf Al-Deen said, 'And what supports it is what has been reported by the deleted chain, from Muhammad Bin Humran who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, so he^{asws} said; 'When it will be the Day of Judgement, Muhammad^{saww} and Ali^{asws} will pause upon the Bridge (الصراط), and they will not permit the crossing of it except the one who as a permit'.

قلت: و ما براءته؟ قال: «ولاية علي بن أبي طالب (عليه السلام) و الأئمة من ولده (عليهم السلام)، و ينادي مناد، يا محمد، يا علي: أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ بِنُوبِكَ عَنِيدٍ، لعلي بن أبي طالب و الأئمة من ولده».

I said, 'So what would be his permit?' He^{asws} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from his^{asws} sons^{asws}. And the Caller will Call out: 'O Muhammad^{saww}, O Ali^{asws}! **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, (who stubbornly disbelieved in) Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from his^{asws} sons^{asws},³²

أَخْبَرَنَا السَّعِيدُ الْقُفَيْهِ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ لَمَّا فِي صَفَرٍ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ فِي دَرْبِ زَاهِرَانَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَطِيبِيُّ الدِّيَنْوَرِيُّ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرَاءِ بِسَامِرَاءَ فِي جُمَادَى الْآخِرَةِ سَنَةَ اثْنَتَيْنِ وَ تِسْعِينَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْوَزٍ الْهَاشِمِيُّ الْحَلَبِيُّ حَدَّثَنَا عَلِيُّ بْنُ عَازِلِ الْقَطَّانُ بِنَصِيِّبِينَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ تَمِيمِ الْوَاسِطِيُّ حَدَّثَنَا الْحِمَازِيُّ عَنْ شَرِيكَ قَالَ:

³¹ الأمالي 1: 378.

³² تأويل الآيات 2: 5/609

It was informed to us by Al Seyyid Al Faqeeh Abu Najam Muhammad Bin Abdul Wahhab Bin Isa Al Razy during Safar of the year five hundred and ten, reading upon it the way to Zamahran, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapoury, from Abu Bakr Muhammad Bin Ahmad Bin Muhammad Bin Al Hassan Al Khateeb Al Deynawary, by his recitation upon it, from Abu Al Hassan Ali Bin Ahmad Bin Muhammad Bazzaz at Samattah during Jamadi Al Akhira of the year ninety two, from Ahmad Bin Abdullah Bin Marouz Al Hashimy Al Halby, from Ali Bin Aazil Al Qatan at Nasibeyn, from Muhammad Bin Tameem Al Wasity, from Al Himmany, from Shareek who said,

كُنْتُ عِنْدَ سُلَيْمَانَ الْأَعْمَشِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ إِذْ دَخَلَ عَلَيْنَا ابْنُ أَبِي لَيْلَى وَ ابْنُ شُبْرَمَةَ وَ أَبُو حَنِيفَةَ فَأَقْبَلَ أَبُو حَنِيفَةَ عَلَى سُلَيْمَانَ الْأَعْمَشِ وَ قَالَ يَا سُلَيْمَانُ الْأَعْمَشُ اتَّقِ اللَّهَ وَحُدَّهُ لَا شَرِيكَ لَهُ وَ اعْلَمْ أَنَّكَ فِي أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ قَدْ كُنْتُ تَرَوِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَحَادِيثَ لَوْ أَمْسَكَتَ عَنْهَا لَكَانَ أَفْضَلَ

'I was in the presence of Suleyman Bin Amsh during his illness in which he died, when Ibn Abu Layli (a judge) and Ibn Shurama (a judge) and Abu Haneefa came over. Abu Haneefa turned to face Suleyman Al-Amsh and said, 'Fear Allah^{azwj} Alone, there being no associates for Him^{azwj}', and know that you are in the first day from the days of the Hereafter and the last day from the days of the world, and you have (before) reported (certain) Ahadeeth regarding Ali^{asws} Bin Abu Talib^{asws}, if you were to withhold (retract) from it, it would be better'.

فَقَالَ سُلَيْمَانُ الْأَعْمَشُ لِمِثْلِي يُقَالُ هَذَا أَفَعِدُونِي أَسْنِدُونِي ثُمَّ أَقْبَلَ عَلَى أَبِي حَنِيفَةَ فَقَالَ يَا أَبَا حَنِيفَةَ حَدِّثْنِي أَبُو الْمُتَوَكَّلِ النَّجَاجِي عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِي وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَدْخِلَا الْجَنَّةَ كُلٌّ مِنْ أَحَبَّكُمَا وَ النَّارَ مَنْ أَبْغَضَكُمَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَلْفِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Suleyman Bin Amsh said, 'It is to the likes of me that this is being said? Sit me up and support me!'. Then he faced towards Abu Haneefa and he said, 'O Abu Haneefa! Abu Al-Mutawakkal Al-Najiy narrated to me from Abu Saeed Al-Khudry who said, 'Rasool-Allah^{saww} said: 'When it would be the Day of Judgment, Allah^{azwj} Mighty and Majestic would be Saying to me^{saww} and to Ali^{asws} Bin Abu Talib^{asws}: 'Both of your^{asws}, enter into the Paradise everyone who loves you^{asws} both, and into the Fire the one who hates you^{asws} both!' And these are the Words of Allah^{azwj} Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**.

فَقَالَ أَبُو حَنِيفَةَ قَوْمُوا بِنَا لَا يَأْتِي بِشَيْءٍ هُوَ أَكْبَرُ مِنْ هَذَا

So Abu Haneefa said, 'Let us arise (to leave)! He would not come with anything greater than this'.

قَالَ الْفَضْلُ سَأَلْتُ الْحَسَنَ فَقُلْتُ مَنْ الْكَافِرُ؟ قَالَ الْكَافِرُ بِجَدِّي رَسُولِ اللَّهِ ص قُلْتُ وَ مَنْ الْعَبِيدُ؟ قَالَ الْجَاهِدُ حَقَّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Al-Fazl (a narrator) said, 'I asked Al-Hassan, and I said, 'Who is the Kafir?' He said, 'The disbeliever in my grandfather^{saww} Rasool-Allah^{saww}'. I said, 'And who is the stubborn?' He said, 'The rejecter of the right of Ali^{asws} Bin Abu Talib^{asws},³³

³³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 21

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا أبو العباس القطان، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن داهر، قال: حدثنا أبي، عن محمد ابن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله جعفر بن محمد الصادق (عليه السلام): لم صار أمير المؤمنين (عليه السلام) قسيم الجنة و النار؟ قال: «لأن حبه إيمان، و بغضه كفر،

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, from Ahmad Bin Yahya Bin Zakariya Abu Al-Abbas Al-Qatan, from Muhammad Bin Ismail Al-Barmakky, from Abdullah Bin Dahar, from his father, from Muhammad Ibn Sinan, from Al-Mufazzal Bin Umar who said,

'I said to Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} Al-Sadiq^{asws}: 'How did Amir-al-Momineen^{asws} become the Distributor of the Paradise and the Fire?' He^{asws} said: 'Because the love for him^{asws} is Eman, and hatred for him^{asws} is Kufr.

و أما خلقت الجنة لأهل الايمان، و النار لأهل الكفر، فهو (عليه السلام) قسيم الجنة و النار لهذه العلة، فالجنة لا يدخلها إلا أهل محبته، و النار لا يدخلها إلا أهل بغضه».

And rather, the Paradise has been Created for the people of Eman, and the Fire for the people of Kufr, therefore he^{asws} is the Distributor of the Paradise and the Fire, for this reason. Thus, no one will enter the Paradise except the people who love him^{asws}, and no one will enter the Fire except the people who hate him^{asws}.

قال المفضل، فقلت: يا بن رسول الله، فالأنبياء و الأوصياء (عليهم السلام)، كانوا يحبونه، و أعداؤهم كانوا يبغضونه؟ قال: «نعم». قلت: فكيف ذلك؟

Al-Mufazzal said, 'So I said, 'O son^{asws} of Rasool-Allah^{saww}! The (former) Prophets^{as} and the successors^{as}, used to love him^{asws}, and their^{as} enemies used to hate him^{asws}? He^{asws} said: 'Yes'. I said, 'So how was that so?'

قال: «أما علمت أن النبي (صلى الله عليه و آله) قال يوم خيبر لأعطين الراية غدا رجلا يحب الله و رسوله، و يحبه الله و رسوله، ما يرجع حتى يفتح الله على يديه؟ فدفعت الراية إلى علي (عليه السلام)، ففتح الله عز و جل على يديه». قلت: بلى.

He^{asws} said: 'But, do you know that the Prophet^{saww} said on the Day of Khaybar: 'I^{saww} will be giving the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}. He^{asws} will not return until Allah^{azwj} Grants victory upon his^{asws} hands?' So he^{saww} handed over the flag to Ali^{asws}, so Allah^{azwj} Mighty and Majestic Granted victory upon his^{asws} hands?' I said, 'Yes'.

قال: «أما علمت أن رسول الله (صلى الله عليه و آله) لما أتى بالطائر المشوي قال (صلى الله عليه و آله): اللهم ائتني بأحب خلقك إليك و إلي، يأكل معي من هذا الطائر و عني به عليا (عليه السلام). قلت، بلى.

He^{asws} said: 'But, do you know that when Rasool-Allah^{saww} came with the roasted bird, he^{saww} said: 'Our Allah^{azwj}! Bring me^{saww} the one most Beloved to You^{azwj} and to me^{saww}, to eat with me^{as} from this bird', and he^{saww} meant by it, Ali^{asws}? I said, 'Yes'.

قال: «فهل يجوز أن لا يحب أنبياء الله و رسله و أوصياؤهم (عليهم السلام) رجلا يحبه الله و رسوله، و يحب الله و رسوله؟ فقلت له: لا.

He^{asws} said: 'Is it therefore Permissible that the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasools^{as} and their^{as} successors^{as} would not love a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}?' So I said, 'No'.

قال: «فهل يجوز أن يكون المؤمنون من أمهم لا يحبون حبيب الله و رسوله و أنبيائه (عليهم السلام) قلت: لا.

He^{asws} said: 'Is it therefore permissible for a Believer from their^{as} communities not to love the Beloved of Allah^{azwj} and His^{azwj} Rasool^{saww}, and His^{azwj} Prophet^{as}?' I said, 'No'.

قال: «فقد ثبت أن جميع أنبياء الله و رسله و جميع المؤمنين كانوا لعلي بن أبي طالب (عليه السلام) محبين، و ثبت أن أعدائهم و المخالفين لهم كانوا لهم و لجميع أهل محبتهم مبغضين؟». قلت: نعم.

He^{asws} said: 'Thus, Allah^{azwj} has Affirmed all of the Prophets^{as} of Allah^{azwj}, and His^{azwj} Rasools^{as}, and all the Believers (of before) for Ali^{asws} Bin Abu Talib^{asws} as those that love him^{asws}. And He^{azwj} Affirmed those who were their^{as} enemies and were their^{as} opponents, as being those that love him^{asws} and those that hate him^{asws}?' I said, 'Yes'.

قال: «فلا يدخل الجنة إلا من أحبه من الأولين و الآخرين، و لا يدخل النار إلا من أبغضه من الأولين و الآخرين، فهو إذن قسيم الجنة و النار».

He^{asws} said: 'Therefore, no one will enter the Paradise except the one that loves him^{asws} from the Former ones and the Later ones, and no one will enter the Fire except the one who hates him^{asws} from the former ones and the Later ones. So then, he^{asws} is the Distributor of the Paradise and the Fire'.

قال المفضل بن عمر: فقلت له: يا بن رسول الله، فرجت عني فرح الله عنك، فزدني مما علمك الله. قال: «سل يا مفضل». فقلت له: يا بن رسول الله، فعلي بن أبي طالب (عليه السلام) يدخل محبة الجنة، و مبغضه النار، أو رضوان و مالك؟

Al-Mufazzal Bin Umar said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Relieve me, may Allah^{azwj} Relieve you^{asws}. Increase for me from what Allah^{azwj} has Taught you^{asws}'. He^{asws} said: 'Ask, O Mufazzal!' So I said to him^{asws}, 'Will Ali^{asws} Bin Abu Talib^{asws} be entering those that love him^{asws} into the Paradise, and those that hate him^{asws} into the Fire, or would it be Rizwaan (Keeper of the keys of the Paradise) or Maalik (Keeper of the keys of the Hell)?'

فقال: «يا مفضل، أما علمت أن الله تبارك و تعالى بعث رسول الله (صلى الله عليه و آله) و هو روح إلى الأنبياء (عليهم السلام) و هم أرواح قبل خلق الخلق بألفي عام؟» قلت: بلى.

So he^{asws} said: 'O Mufazzal! But, do you know that Allah^{azwj} Blessed and Exalted Sent Rasool-Allah^{saww}, while he^{saww} was a Spirit, to the Prophets^{as}, while they^{as} were Spirits, before He^{azwj} Created the creation, by two thousand years?' I said, 'Yes'.

قال: «أما علمت أنه دعاهم إلى توحيد الله و طاعته، و اتباع أمره، و وعدهم الجنة على ذلك، و أوعد من خالف ما أجابوا إليه و أنكروه النار؟». قلت: بلى.

He^{asws} said: 'But, do you know that he^{saww} called them^{as} to the Tawheed of Allah^{azwj} and to His^{azwj} obedience, and the following of His^{azwj} Commands, and promised them the Paradise upon that, and promised the Fire to the ones who opposed and did not answer him^{saww}, and denied him^{saww}?' I said, 'Yes'.

قال: «أ فليس النبي (صلى الله عليه و آله) ضامنا لما وعد و أوعد عن ربه عز و جل؟». قلت: بلى.

He^{asws} said: 'So wasn't the Prophet^{saww} a guarantor when he^{saww} promised (on behalf of) his^{saww} Lord^{azwj} Mighty and Majestic?' I said, 'Yes'.

قال: «أو ليس علي بن أبي طالب (عليه السلام) خليفته و إمام أمته؟». قلت: بلى.

He^{asws} said: 'Or is not Ali^{asws} Bin Abu Talib^{asws} his^{saww} Caliph, and Imam^{asws} of his^{saww} community?' I said, 'Yes'.

قال: «أو ليس رضوان و مالك من جملة الملائكة و المستغفرين لشيئته الناجين بمحبته؟». قلت: بلى.

He^{asws} said: 'Or are not Rizwaan and Maalik from the totality of the Angels, and the seekers of the Forgiveness for his^{asws} Shias, the rescued ones due to their love for him^{asws}?' I said, 'Yes'.

قال: «فعلي بن أبي طالب (عليه السلام) إذن قسيم الجنة و النار، عن رسول الله (صلى الله عليه و آله)، و رضوان و مالك صادران عن أمره بأمر الله تبارك و تعالی،

He^{asws} said: 'So then Ali^{asws} Bin Abu Talib^{asws} is the Distributor of the Paradise and the Fire, (on behalf of) Rasool-Allah^{saww}, and Rizwaan and Maalik are two who carry out his^{asws} command by the Command of Allah^{azwj} Blessed and Exalted.

يا مفضل خذ هذا فإنه من مخزون العلم و مكنونه، و لا تخرجه إلا إلى أهله».

O Mufazzal! Take this, for this is from the treasures of the Knowledge and its hidden, and do not give it out, except to those that are deserving of it'.³⁴

Please see Hadeeth in the appendix

³⁴ علل الشرائع: 1 / 161

VERSES 25 & 26

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ {25}

A Preventer of the good, a transgressor, a doubter [50:25]

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ {26}

The one who Makes another god to be with Allah, therefore both of you, throw him into the severe Punishment! [50:26]

علي بن إبراهيم: في قوله: مَنَّاعٍ لِلْخَيْرِ، قال: المَنَّاع: الثاني، و الخَيْر: ولاية أمير المؤمنين (عليه السلام)، و حقوق آل رسول الله (صلى الله عليه و آله)، و لما كتب الأول كتاب فدك بردها على فاطمة (عليها السلام)، منعه الثاني، فهو: مُعْتَدٍ مُّرِيبٍ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His^{azwj} Words: ***A Preventer of the good [50:25]***, said, ‘The preventer, is the second one (Umar), and the good is Wilayah of Amir-Al-Momineen^{asws} and the rights of the Progeny^{asws} of Rasool^{saww}. And when the first one (Abu Bakr) wrote Fidak to be returned to (Syeda) Fatima^{asws}, the second one (Umar) forbid it, thus he is the ***a transgressor, a doubter [50:25]***.³⁵

VERSES 27 - 30

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ {27}

His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ {28}

He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ {29}

My Word will not change in My Presence, and I am not the least unjust to the servants!” [50:29]

³⁵ تفسير القمي 2: 326.

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ {30}

On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]

و عنه: عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام) - و سألته عن قول الله تبارك و تعالى: قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ، قال: «هو شيطانه».

And from him, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has reported:

‘Abu Abdullah^{asws} - And I asked him^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **His paired one will say, ‘Our Lord! I did not make him transgress [50:27]**, he^{asws} said: ‘He is his Satan^{la} (Umar)’.³⁶

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، و هو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوسُّوسُ بِهِ نَفْسُهُ. قال: «هو الأول»،

Sharaf Al-Deen Najafy said, ‘Its explanation has come from the People^{asws} of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

From one^{asws} of the Progeny^{asws} of Muhammad^{saww} regarding the Words of the Exalted: **and We know what his mind suggests to himself [50:16]**, he^{asws} said: ‘He is the first one (Abu Bakr)’.

و قال في قوله تعالى: قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَ لَكِنَّ كَانَتْ فِي ضَلَالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، و كانوا أحق بما و أهلها».

And he^{asws} said regarding the Words of the Exalted: **His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]**, he^{asws} said: ‘He is Zafar (Umar), and these are the Verses up to the Words of the Exalted: **On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]** - is regarding the two of them (Abu Bakr and Umar) and regarding the followers of these two, and they would be rightfully deserving of it’.³⁷

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

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

³⁶ الزهد: 146 / 54.

³⁷ تأويل الآيات 2: 1 / 608.

'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'.

قلت: فهل يكلف عباده ما لا يطيقون؟ فقال: «و كيف يفعل ذلك؟ و هو يقول: و ما رُبُّكَ بِظَلَامٍ لِلْعَبِيدِ».

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

ثم قال (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، أنه قال: من زعم أن الله تعالى يجبر عباده على المعاصي، و يكلفهم ما لا يطيقون، فلا تأكلوا ذبيحته، و لا تقبلوا شهادته، و لا تصلوا وراءه، و لا تعطوه من الزكاة 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'.³⁸

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد،

Ali Bin Ibrahim (Tafseer Qummi), said,

'This is a question, because Allah^{azwj} Promised the Fire that He^{azwj} would Fill it. So the Fire will be filled, and He^{azwj} will Say to it: **On the Day that We will say to Hell: "Are you filled up?" And it will say: "Are there any more?" [50:30]** - upon the limit of the questioning, i.e., it is nor regarding the increase.

قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني، فبم تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقاً يملأ بهم الجنة

So the Paradise will say: 'O Lord^{azwj}! You^{azwj} Promised the Fire that You^{azwj} will Fill it, and Promised me that You^{azwj} will Fill me. So what would You^{azwj} be Filling me with and You^{azwj} have already Filled the Fire?' On that Day Allah^{azwj} would Create creatures by whom He^{azwj} will Fill the Paradise'.

قال أبو عبد الله (عليه السلام): «طوبى لهم [إنهم] لم يروا هموم الدنيا و غمومها».

³⁸ عيون أخبار الرضا (عليه السلام) 1: 16 / 124

Abu Abdullah^{asws} said: 'Beatitude for the ones who do not see the worries of the world and its grief'.³⁹

VERSES 31- 37

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ {31}

And the Paradise would be decorated for the pious, not being remote [50:31]

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ {32}

This is what you had been Promised – for every penitent one, preserving (the Limits) [50:32]

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ {33}

Who fears the Beneficent in private and comes with a penitent heart [50:33]

ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ {34}

"Enter it in peace!" That would be the Day of eternal abiding [50:34]

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ {35}

For them would be whatever they so desire therein, and with Us would be more yet [50:35]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّخِصٍ {36}

And how many a generation did We Destroy before them who were mightier in prowess than they are, so they went about in the countries. Is there any escape? [50:36]

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ {37}

Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]

³⁹ تفسير القمي 2: 326

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه عن هشام بن الحكم، قال: قال [لي] أبو الحسن موسى بن جعفر (عليه السلام) - في حديث طويل - قال فيه: «يا هشام، إن الله تعالى يقول في كتابه: إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ، يعني عقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, with an unbroken chain going up to Hisham Bin Al-Hakam who said,

'Abu Al-Hassan^{asws} Musa^{asws} Bin Ja'far^{asws} said to me - in a lengthy Hadeeth: 'O Hisham! Allah^{azwj} is Saying in His^{azwj} Book: **Surely there is a Zikr in that for one who has a heart for him [50:37]**, it Means intellect'.⁴⁰

ابن بابويه: بإسناده، عن جابر الجعفي، عن أبي جعفر محمد بن علي، عن أمير المؤمنين (عليهم السلام) قال في خطبة: «و أنا ذو القلب، يقول الله تعالى: إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ».

Ibn Babuwayh, by his chain, from Jabir Al-Ju'fy,

'Abu Ja'far Muhammad Bin Ali^{asws}, from Amir-Al-Momineen^{asws} having said in his^{asws} sermon: 'And I^{asws} am the one with the heart, which Allah^{azwj} the Exalted is Speaking of: **Surely there is a Zikr in that for one who has a heart for him [50:37]**'.⁴¹

وَ هَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا أَبِي رَه قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ

And by this chain, said, 'It was narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ وَ عَلَى آلِهِ السَّلَامُ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى مِنْبَرِهِ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ هَبَّكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِحِمِّ إِخْوَانًا وَ رَضُوا بِكَ إِمَامًا فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَقَ عَلَيْكَ [بِكَ] وَ وَئِلَّ لِمَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ

From Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{asws}, greetings be upon him^{asws} and his^{asws} progeny^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said upon his^{saww} Pulpit: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic has Gifted you^{asws} the love of the poor and the weak ones in the earth, therefore be pleased with them as brethren and they would be pleased with you^{asws} as an Imam^{asws}. Therefore, beatitude is for the one who loves you^{asws} and ratifies you^{asws} and woe is for the one who hates you^{asws} and lies upon you^{asws}.

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَابٍ حَفِيظٍ وَ كُلُّ ذِي طِمْرٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَّ قَسَمَهُ

⁴⁰ الكافي 1: 12 / 12.

⁴¹ معاني الأخبار: 9 / 59.

O Ali^{asws}! The people of your^{asws} cordiality: **for every penitent one, preserving (the Limits) [50:32]** - and everyone with shabby clothes. If he (your^{asws} Shia) was to vow upon Allah^{azwj}, he would fulfil his vow.⁴²

الطبرسي في (مكارم الأخلاق): جاء في وصية النبي (صلى الله عليه وآله): «يا ابن مسعود، اخش الله بالغيب كأنك تراه، فإن لم تكن تراه فإنه يراك، و يقول الله تعالى: مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ.

Al Tabarsy in (the book) Makarim Al Akhlaq –

'It has come in the bequest of the Prophet^{saww}: 'O Ibn Masoud! Fear Allah^{azwj} in private as if you are seeing Him^{azwj}. So if you do not happen to see Him^{azwj}, then He^{azwj} is Seeing you, and Allah^{azwj} the Exalted is Saying: **Who fears the Beneficent in private and comes with a penitent heart [50:33] "Enter it in peace!" That would be the Day of eternal abiding [50:34]**'.⁴³

كتاب (الجنة و النار): بالإسناد عن الصادق (عليه السلام) - في حديث يذكر فيه أهل الجنة - قال (عليه السلام): «و إنه لتشرف على ولي الله المرأة، ليست من نسائه، من السجف، فتملاً قصوره و منازل ضوعاً و نوراً، فيظن ولي الله أن ربه أشرف عليه، أو ملك من الملائكة، فيرفع رأسه فإذا هو بزوجة قد كادت يذهب نورها نور عينيه -

The Book Al-Jannat Wa Al-Naar,

By the chain from Al-Sadiq^{asws} – in a Hadeeth in which are mentioned the people of the Paradise – he^{asws} said: 'And the woman would emerge to the friend of Allah^{azwj}, not being from his wives, from behind the curtain. So his castle and his place would be filled with illumination and the light. So the friend of Allah^{azwj} would conjecture that his Lord^{azwj} has presided to him, or an Angel from the Angels. So he would raise his head, and he would be with a wife, whose radiance would almost take away the light of his eyes.

قال - فتناديه: قد آن لنا أن تكون لنا منك دولة - قال - فيقول لها: و من أنت؟ - قال - فتقول: أنا من ذكر الله في القرآن لهم ما يشاؤون فيها و لدينا مزيد، فيجامعها في قوة مائة شاب، و يعانقها سبعين سنة من أعمار الأولين، و ما يدري أ ينظر إلى وجهها، أم إلى خلفها، أم إلى ساقها، فما من شيء ينظر إليه منها إلا و يرى وجهه من ذلك المكان من شدة نورها و صفائها،

So she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah^{azwj} has Mentioned in the Quran: **For them would be whatever they so desire therein, and with Us would be more yet [50:35]**. So he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. So there is no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

⁴² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 93

⁴³ مكارم الأخلاق: 457.

ثم تشرف عليه اخرى احسن وجهها، و اطيب ريحا من الاولى، فتناديه: قد آن لنا أن تكون لنا منك دولة- قال- فيقول لها: و من أنت؟ فتقول: أنا ممن ذكر الله في القرآن: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ».

Then another one with a beautiful face would emerge, and more aromatic than the first one, and she would call out to him, 'Is there going to be a state for us from you?' He would be saying, 'And who are you?' So she would be saying, 'I am from the ones whom Allah^{azwj} has Mentioned in the Quran: **So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]**.⁴⁴

VERSE 38

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ {38}

And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله خلق الخير يوم الأحد، و ما كان ليخلق الشر قبل الخير، و في يوم الأحد و الاثنين خلق الأرضين، و خلق أقواتها في يوم الثلاثاء، و خلق السماوات يوم الأربعاء و يوم الخميس، و خلق أقواتها يوم الجمعة،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Created the good on the day of Sunday, and did not Create the evil before the good. And during the day of Sunday and the Monday Created the two firmaments, and Created its timings on the day of Tuesday, and Created the skies on the day of Wednesday and the day of Thursday, and Created its timings on the day of Friday.

و ذلك قول الله عز و جل: خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

And these are the Words of Allah^{azwj} Mighty and Majestic: **And We have Created the skies and the earth and what is between the two in six days [50:38]**.⁴⁵

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه

⁴⁴ الاختصاص: 352

⁴⁵ الكافي 8: 117 / 145

سأل رسول الله (صلى الله عليه وآله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin Yazeed,

'He asked Rasool-Allah^{saww} and he mentioned the Hadeeth and in it he said, 'Inform me about the first day which Allah^{azwj} Mighty and Majestic Created?' He^{saww} said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He^{saww} said: 'Because it is single and limited'.

قال: فالثنين؟ قال: « [هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟

He said, 'So (what about) the Monday (الثنين)?' He^{saww} said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He^{saww} said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He^{saww} said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He^{saww} said: 'The fifth day from the world, and it is a friendly day. Iblees^{la} was Cursed during it, and Idrees^{as} was raised during it'.

قال: «هو يومٌ يَجْمُوعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود»،

He said, 'So (what about) Friday (الجمع)?' He^{saww} said: '**That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], and: And a witness and a witnessed [85:3]**'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He^{saww} said: 'It is a hibernated day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**, so from Sunday up to the day of Friday are six days, and the Saturday, is suspended'. He said, 'You^{saww} speak the truth, O Rasool-Allah^{saww}!'⁴⁶

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

علل الشرائع: 33 / 47 ⁴⁶

From a man who has said that Abu Ja'far^{asws} has narrated (on behalf of) Abu Abdullah^{asws} that he said: 'Allah^{azwj} Created the skies and the earth in six days, so the year is six days' short' (354 days).⁴⁷

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{azwj} Separated six days from it in which He^{azwj} created the skies, and the earth. So from then the months are deficient'.⁴⁸

The patience of Rasool-Allah^{saww}

ثم قال علي بن إبراهيم، حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، إن من صبر صبرا قليلا، و إن من جزع جزع قليلا-

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

'Abu Abdullah^{asws} said: 'O Hafs! If one is patient, his patient is little, and if one panics, his panic is little'.

ثم قال- عليك بالصبر في جميع أمورك، فإن الله بعث محمدا و أمره بالصبر و الرفق، فقال: و اصبر على ما يقولون و اهجرهم هجرا جميلا و قال: ادفع بالتي هي أحسن فإذا الذي بينك و بينه عداوة كأنه وئى حميم

Then he^{asws} said: 'Upon you is to be with the patience in the entirety of your affairs, for Allah^{azwj} Sent Muhammad^{saww} and Commanded him^{saww} with the patience and the kindness, so He^{azwj} Said: ***And be patient upon what they are saying and avoid them with a becoming avoidance [73:10]. And Said: Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].***

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظام، و رموه بها، فضاقت صدره، فأنزل الله عز و جل: و لقد نعلم أنك يضيق صدرك بما يقولون.

So Rasool-Allah^{saww} observed patience until they faced him^{saww} with the falsities and accused him^{saww} with these. So his^{saww} chest was constricted, and Allah^{azwj} Mighty

⁴⁷ تفسير العياشي 2: 120 / 6.

⁴⁸ تفسير العياشي 2: 120 / 7.

and Majestic Revealed: ***We do Know it has grieved you, that which they are saying [6:33].***

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآياتِ اللَّهِ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.

Then they belied him^{saww} and accused him^{saww}, and he^{saww} was grieved due to that, so Allah^{azwj} Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34].*** Thus, he^{saww} necessitated the patience for himself^{saww}.

فقعدوا و ذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكركم إلهي. فأنزل الله: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ فَصَبَرَ رسول الله (صلى الله عليه و آله) في جميع أحواله.

So they sat (in gatherings) and mentioned Allah^{azwj} Blessed and Exalted with the evil and belied Him^{azwj}. So Rasool-Allah^{saww} said: 'I^{saww} have been patient upon myself^{saww} and my^{saww} family and my^{saww} honour, but there is no patience for me upon their mentioning my^{saww} God^{azwj}. So Allah^{azwj} Revealed: ***And We have Created the skies and the earth and what is between the two in six days and We were not touched from a fatigue [50:38] Therefore be patient upon what they are saying [50:39].*** Thus, Rasool-Allah^{saww} was patient in the entirety of his^{saww} states.

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بآيَاتِنَا يُوقِنُونَ

Then He^{azwj} Gave the Glad Tidings regarding the Imams^{asws} from his^{saww} offspring, and they^{asws} were described with the patience, so He^{azwj} Said: ***And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24].***

فعند ذلك قال (عليه السلام): الصبر من الإيمان كالرأس من البدن. فشكر الله ذلك له فأنزل الله عليه: وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ كَانُوا يَعْرِشُونَ فقال رسول الله (صلى الله عليه و آله): آية بشرى و انتقام.

So, during that, he^{asws} said: 'The patience is from the Eman like the head is from the body. So Allah^{azwj} Thanked that to him^{saww} and Revealed unto him^{saww}: ***and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137].*** So Rasool-Allah^{saww} said: 'A Verse of glad tidings and revenge'.

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه وآله) و أحبائه، و عجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah^{azwj} Permitted the killing of the Polytheists. So Allah^{azwj} Killed them at the hands of Rasool-Allah^{saww} and his^{saww} loved ones, and Allah^{azwj} Hastened to him^{saww} the Reward of his^{saww} patience along with what He^{azwj} had Treasured for him^{saww} in the Hereafter from the Recompense”.⁴⁹

VERSES 39 & 40

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ {39}

Therefore be patient upon what they are saying, and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39]

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ {40}

And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40]

قال محمد بن العباس رحمه الله: حدثنا أحمد بن القاسم، عن أحمد ابن محمد السيارى، عن محمد بن خالد البرقي، عن علي بن اسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى (اصبر على ما يقولون) يا محمد من تكذيبهم إياك، فإني منتقم منهم من رجل منك، وهو قائمي الذي سلطته على دماء الظلمة

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Ibn Muhammad Al-Sayaari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Isbaat, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah^{asws} regarding the Words of the Exalted: **be patient upon what they are saying [50:39]**, he^{asws} said: ‘O Muhammad^{saww}, from their denial of you^{saww}, for I^{azwj} shall Take Revenge from them by a man from you^{saww}, and he^{asws} is My^{azwj} Qaim^{asws}, whom I^{azwj} shall Make to overcome upon the blood spilt unjustly’.⁵⁰

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، قال: حدثنا إسماعيل بن الفضل، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا. فقال: «فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات و قبل غروبها عشر مرات: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و هو حي لا يموت، و هو على كل شيء قدير».

⁴⁹ تفسير القمي 1: 196

⁵⁰ Taweel Al Ayaat Al Zaahira – CH 38 H 1

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Ahmad Bin yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ismail Bin Al Fazal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting [50:39]**, so he^{asws} said: 'It is an Obligation upon every Muslim that he should be saying at the emergence of the sun and before its setting, 'There is not god except for Allah^{azwj}, One with no associates for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Revives the dead and Causes to die, and He^{azwj} is Living and does not dies. And He^{azwj} has Power over everything' – ten times'.

قال: فقلت: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي ويميت، ويميت و يحيي،؟ فقال: «يا هذا لا شك في أن الله يحيي ويميت، ويميت و يحيي، و لكن قل كما أقول».

So I said, 'There is no god except Allah^{azwj}, One with no associates for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Revives the dead, and Causes the dead to live?' So he^{asws} said: 'O, this, there is no doubt in it that Allah^{azwj} Revives the dead, and Causes the dead to live, but, say just as I^{asws} have said'.⁵¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت: وَ أَدْبَارَ السُّجُودِ، قال: «ركعتان بعد المغرب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zurara, who has narrated:

'I asked from Abu Ja'far^{asws}, '(What about the Words): **and (also) after the (Prescribed) Sajdahs [50:40]?**' He^{asws} said: 'The two Cycles (of Salat) (after the Maghrib (Salat))'.⁵²

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ، قال: «أربع ركعات بعد المغرب».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40]**, he^{asws} said: 'Four Cycles (of Salat) after Al-Maghrib (Salat)'.⁵³

⁵¹ الخصال: 58 /452.

⁵² الكافي 3: 11 /444.

⁵³ تفسير القمي 2: 327.

VERSES 41 - 45

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ {41}

And listen intently on the Day when the Caller will Call out from a near place [50:41]

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ {42}

A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ {43}

Surely We Cause to live and We Cause to die, and to Us if the destination [50:43]

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ {44}

A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {45}

We are more Knowing of what they are saying, and you are not a compeller upon them, therefore remind by the Quran one who fears a Threat [50:45]

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ قال: «هي الرجعة».

Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

'Abu Abdullah^{asws} regarding the Words of the Exalted: **A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**, he^{asws} said: 'The return (الرجعة)'.⁵⁴

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عُكَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفَهْرِيِّ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَدَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَقْفِكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَ مِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

⁵⁴ تفسير القمي 2: 327.

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far^{asws}, so I said, 'O son^{asws} of Rasool-Allah^{saww}, the differing among the Shias in this Doctrine causes me pain'. He^{asws} said: 'O Jabir, shall I^{asws} not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}'.

قَالَ فَلَا تَخْتَلِفُوا إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ
اسْمَعْ وَعِ قُلْتُ إِذَا شِئْتِ

He^{asws} said: 'But, you do not differ if they differ, O Jabir. The one who fights against the Master^{asws} of the Era (Imam^{asws} of his time) is like the one who has fought against Rasool-Allah^{saww} in his^{saww} days. O Jabir, listen attentively'. I said, 'As you^{asws} like'.

قَالَ اسْمَعْ وَعِ وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاجِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ
وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ حِينَ فَرَعَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيْفِهِ

He^{asws} said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-Al-Momineen^{asws} preached to the People at Al-Medina, seven days after the passing away of Rasool-Allah^{saww}, and that was when he^{asws} was free from collecting the Quran and compiling it.

فَقَالَ أَلَا وَ إِنِّي فِيكُمْ أَيُّهَا النَّاسُ كَهَاتُونَ فِي آلِ فِرْعَوْنَ وَ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ وَ كَسَفِينَةِ نُوحٍ فِي قَوْمِ نُوحٍ إِنِّي النَّبَأُ الْعَظِيمُ
وَ الصِّدِّيقُ الْأَكْبَرُ

He^{asws} said: 'Indeed! And I^{asws} am among you, O you people, like Haroun^{as} was among the people of the Pharaoh^{la}, and like the Door of Hitta in the Children of Israel, and like the Ark of Noah^{as} in the people of Noah^{as}. I^{asws} am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar),

وَ عَنْ قَلِيلٍ سَتَعْلَمُونَ مَا تُوعَدُونَ وَ هَلْ هِيَ إِلَّا كَلْعَقَةِ الْآكِلِ وَ مَذْقَةِ الشَّرَابِ وَ خَفَقَةِ الْوَسْطَانِ ثُمَّ تُلْزِمُهُمُ الْمَعْرَاتِ خِزْيًا فِي
الدُّنْيَا وَ يَوْمِ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِعَافِلٍ عَمَّا يَعْمَلُونَ

And after a little while you will come to know what had been Promised to you. And is this anything else but for a morsel of food, and a sip of drink, light sleep? Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah^{azwj} is not Heedless of what they are doing.

فَمَا خِزْيًا مَنْ تَنَكَّبَ حُجَّتَهُ وَ أَنْكَرَ حُجَّتَهُ وَ خَالَفَ هُدَاتَهُ وَ حَادَّ عَنْ نُورِهِ وَ افْتَحَمَ فِي ظُلْمِهِ وَ اسْتَبَدَلَ بِالْمَاءِ السَّرَابِ وَ بِالنَّعِيمِ
الْعَذَابِ وَ بِالْقَوْمِ الشَّقَاءِ وَ بِالسَّرَاءِ الصَّرَاءِ وَ بِالسَّعَةِ الضَّنْكَ

So what is the Recompense for the one who turned away from His^{azwj} Divine Authority, and denied His^{azwj} Divine Authority, and opposed His^{azwj} Guides^{asws}, and turned away from His^{azwj} Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship?

إِلَّا جَزَاءُ أَفْئَاتِهِ وَ سُوءٌ خِلَافِهِ فَلْيُؤْفِقُوا بِالْوَعْدِ عَلَى حَقِيقَتِهِ وَ لَيْسْتَيْتَقِنُوا بِمَا يُوعَدُونَ يَوْمَ تَأْتِي الصَّيْحَةُ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ إِنَّا نَخُنُّ نُحْيِي وَ نُمِيتُ وَ إِلَيْنَا الْمَصِيرُ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سَرَاعًا . إِلَى آخِرِ السُّورَةِ . .

Indeed! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the Scream, with the Truth. ***A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42] Surely We Cause to live and We Cause to die, and to Us if the destination [50:43] A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]***.⁵⁵

(بستان الواعظين): قال حذيفة: كان الناس يسألون رسول الله (صلى الله عليه و آله)، عن الخير، و كنت أسأله عن الشر، فقال النبي (صلى الله عليه و آله): «يكون في آخر الزمان فتن كقطع الليل المظلم، فإذا غضب الله على أهل الأرض، أمر الله سبحانه و تعالى إسرائيل أن ينفخ نفخة الصعق،

Bustan Al Waizeen –

Huzeyfa said, ‘The people were asking Rasool-Allah^{saww} about the good, and I was asking him^{saww} about the evil. So the Prophet^{saww} said: ‘There would be happening during the end of times, Fitna like a piece of the dark night. So when Allah^{azwj} is Wrathful upon the inhabitants of the earth, Allah^{azwj}, Glorious is He^{azwj} and Exalted, would Command (the Angel) Israfeel^{as} to blow the stunning blow.

فينفخ على غفلة من الناس، فمن الناس من هو في وطنه، و منهم من هو في سوقه، و منهم من هو في حرثه، و منهم من هو في سفره، و منهم من يأكل فلا يرفع اللقمة إلى فيه حتى يحمد و يصعق، و منهم من يحدث صاحبه فلا يتم الكلمة حتى يموت،

So he^{as} would blow upon the heedless ones from the people, and from the people there would be one in this homeland, and from them would be one in his market, and from them would be one in his farm, and from them would be one in his journey, and from them would be one eating, and he would not be able to raise his morsel to his mouth until he would freeze and swoon, and from them would be one discussing with his companion, so he would not (be able to) complete his speech until he would die.

فتموت الخلائق كلهم عن آخرهم، و إسرائيل لا يقطع صيحته حتى تغور عيون الأرض و أنهارها و بناؤها و أشجارها و جبالها و بحارها، و يدخل الكل بعضهم في بعض في بطن الأرض،

So the creatures, all of them would be dying up to the last of them, and Israfeel^{as} would not terminate his^{as} Scream until springs of the earth sink (dry up), and its

⁵⁵ Al Kafi – V 8 H 14452

rivers, and its constructions, and its trees, and its mountains, and its oceans, and all (of these) would enter, some into the others, into the belly of the earth.

و الناس خمود و صرعى، فمنهم من هو صريع على وجهه، و منهم من هو صريع على ظهره، و منهم من هو صريع على جنبه، و منهم من هو صريع على خده، و منهم من تكون اللقمة في فيه فيموت، فما أدرك به أن يتلعها، و تنقطع السلاسل التي فيها

And the people would have swooned and fallen. So, for them would be one having fallen upon his face, and from them would be one having fallen upon his back, and from them would be one having fallen upon his side, and from them would be one having fallen upon his cheek, and from them would be one who would happen to have a morsel in his mouth, and he would have died, not having being able to swallow it, and the chain of events which he was in would have been terminated.

قناديل النجوم، فتسوى بالأرض من شدة الزلزلة، و تموت ملائكة السماوات السبع و الحجب و السرادقات و الصافون و المسبحون و حملة العرش و الكرسي، و أهل سرادقات المجد و الكروبيون، و يبقى جبرئيل و ميكائيل و إسرافيل و ملك الموت (عليهم السلام).

The stars would light up, and the earth would be even from the intensity of the tremors, and they would be dying, the Angels of the seven skies, and the Veils, and the pavilions, and the rows, and the Glorifying ones, and the bearers of the Throne and the Chair, and the inhabitants of the pavilions of the Glory and the Proximity. And there would remain Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and the Angel of death.

فيقول الجبار جل جلاله: يا ملك الموت من بقي؟ و هو أعلم، فيقول ملك الموت: سيدي و مولاي، بقي إسرافيل، و بقي جبرئيل، و بقي ميكائيل، و بقي عبدك الضعيف ملك الموت و هو خاضع خاشع ذليل، قد ذهب نفسه لعظم ما عاين من الأهوال،

So the Compeller, Majestic is His^{azwj} Majesty would be Saying: "O Angel of death! Who remains?", and He^{azwj} would be more Knowing. The Angel of death would say, 'My Chief and My Master! There remains Israfeel^{as}, and there remains Jibraeel^{as}, and there remains Mikaeel^{as}, and there remains Your^{azwj} weak servant, the Angel of death, and he is submissive, humble, servile. His soul has gone due to the Magnificence of what he has seen from the terrors'.

فيقول الجبار تبارك و تعالى: انطلق إلى جبرئيل فاقبض روحه

So the Compeller Blessed and Exalted would Say: "Go to Jibraeel^{as} and capture his^{as} soul!"

فينطلق ملك الموت إلى جبرئيل (عليه السلام)، فيجده ساجدا و راكعا، فيقول له: ما أغفلك عما يراد بك يا مسكين، قد مات بنو آدم و أهل الدنيا و الأرض و الطيور و السباع و الهوام و سكان السماوات و حملة العرش و الكرسي و السرادقات و سكان سدرة المنتهى، و قد أمرني المولى بقبض روحك.

So the Angel of death would go to Jibraeel^{as}, and he would find him^{as} performing Sajdah and Ruku', so he would be saying to him^{as}: 'How heedless you^{as} are from what is intended with you^{as}, O poor one! The children of Adam^{as} have (all) died, and the inhabitants of the earth, and the birds, and the wild animals, and the insects, and the dwellers of the skies, and bearers of the Throne, and the Chair, and the pavilions, and dwellers of Al Sidrat Al Muntaha, and the Master^{azwj} has Commanded with the capture of your^{as} soul'.

فعند ذلك يبكي جبرئيل (عليه السلام)، و يقول متضرعا إلى الله تعالى: يا الله، هون علي سكرات الموت، فيضمه ملك الموت ضمة يقبض فيها روحه، فيخر جبرئيل (عليه السلام) منها ميتا صريعا.

So, during that, Jibraeel^{as} would cry, and he^{as} would be saying, beseeching to Allah^{azwj} the Exalted: 'O Allah^{azwj}! Ease the pangs of death upon me^{as}!' Then the Angel of death would embrace him^{as} with an embrace, capturing his soul during it, and Jibraeel^{as} would fall down dead from it, immediately.

فيقول الجبار جل جلاله: من بقي يا ملك الموت؟ و هو أعلم، فيقول: يا سيدي و مولاي أنت أعلم بمن بقي، بقي ميكائيل و إسرافيل و عبدك الضعيف ملك الموت.

Then the Compeller, Majestic is His^{azwj} Majesty would be Saying: "Who remains, O Angel of death?", and He^{azwj} would be more Knowing. He would say: 'O My Chief and my Master! You^{azwj} are more Knowing with who remains. There remains Mikaeel^{as}, and Israfeel^{as}, and Your^{azwj} weak servant, Angel of death'.

فيقول الجبار جل جلاله: انطلق إلى ميكائيل فاقبض روحه

So the Compeller, Majestic is His^{azwj} Majesty would Say: "Go to Mikaeel^{as} and capture his^{as} soul!"

فينطلق ملك الموت إلى ميكائيل، كما أمره الله تعالى، فيجده ينظر إلى الماء يكيه على السحاب، فيقول له: ما أغفلك يا مسكين عما يراد بك، ما بقي لبني آدم رزق و لا للأنعام و لا للوحوش و لا للهوام، قد مات أهل السماوات و أهل الأرض و أهل الحجب و السرادقات و حملة العرش و الكرسي و سرادقات المجد و الكروبيون و الصافون و المسبحون، و قد أمرني ربي بقبض روحك.

So the Angel of death would go to Mikaeel^{as}, just as Allah^{azwj} the Exalted would have Commanded him, and he would find him^{as} looking at the water pouring upon the clouds. He would say to him^{as}: 'How heedless you^{as} are, O Mikaeel^{as}, from what is intended with you^{as}. There does not remain any sustenance for the Children of Adam^{as}, nor for the cattle, nor for the beasts, nor for the insects. They have (all) died, the inhabitants of the skies, and the inhabitants of the earth, and the inhabitants of the Veils, and the pavilions, and bearers of the Throne, and the Chair, and the pavilions of the Glory, and the ones of Proximity, and the ones in rows, and the Glorifying ones. And my Lord^{azwj} has Commanded me with the capture of your^{as} soul'.

فعند ذلك يبكي ميكائيل و يتضرع إلى الله تعالى و يسأله أن يهون عليه سكرات الموت، فيحتضنه ملك الموت، و يضمه ضمة يقبض فيها روحه، فيخر صريعا ميتا لا روح فيه.

So, during that, Mikaeel^{as} would cry and beseech to Allah^{azwj} the Exalted, and he^{as} would ask Him^{azwj} to Ease the pangs of death upon him^{as}. Then the Angel of death would embrace him^{as} with an embrace and capture his^{as} soul during it, and he^{as} would fall down dead immediately, there would be no soul in him^{as}.

فيقول الجبار عز و جل: من بقي يا ملك الموت؟ و هو أعلم، فيقول: مولاي و سيدي، أنت أعلم بمن بقي، بقي إسرائيل و عبدك الضعيف ملك الموت،

Then the Compeller Mighty and Majestic would Say: "Who remains, O Angel of death?", and He^{azwj} would be more Knowing. He would say: 'My Master and My Chief! You^{azwj} are more Knowing with who remains. There remains Israfeel^{as} and Your^{azwj} weak servant the Angel of death'.

فيقول الجبار تبارك و تعالى: انطلق إلى إسرائيل فاقبض روحه،

So the Compeller, Blessed and Exalted would Say: "Go to Israfeel^{as} and capture his soul!"

فينطلق ملك الموت إلى إسرائيل، كما أمره الجبار، فيقول له: ما أغفلك يا مسكين عما يراد بك، قد مات الخلائق كلهم، و قد أمرني ربي و مولاي أن أقبض روحك.

So the Angel of death would go to Israfeel^{as}, just as the Compeller would have Commanded him, and he would be saying to him^{as}: 'How heedless you are, O poor one, from what is intended with you. The creatures have died, all of them, and my Lord^{azwj} and my Master has Commanded me that I capture your soul'.

فيقول إسرائيل: سبحان من قهر العباد بالموت، سبحان من تفرد بالبقاء، ثم يقول: مولاي هون علي سكرات الموت، مولاي هون علي سكرات الموت، مولاي هون علي سكرات الموت، فيضمه ملك الموت ضمة يقبض فيها روحه، فيخر ميتا صريعا.

So Israfeel^{as} would be saying: 'Glorious is the One Who Compels the servants with the death! Glorious is the One Who is Individual with the remaining!' Then he^{as} would be saying: 'My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. My Master! Ease the pangs of death upon me. The Angel of death would embrace him^{as} with an embrace, and capture his^{as} soul during it, and he^{as} would fall down dead immediately.

فيقول الجبار جل جلاله: من بقي يا ملك الموت؟ و هو أعلم، فيقول: أنت أعلم يا سيدي و مولاي بمن بقي، بقي عبدك الضعيف ملك الموت.

Then the Compeller, Majestic is His^{azwj} Majesty would be Saying: "Who remains, O Angel of death?", and He^{azwj} would be more Knowing. He would say, 'You^{azwj} are

more Knowing, O my Chief and my Master, with the one who remains. There remains Your^{azwj} weak servant, the Angel of death’.

فيقول الجبار: و عزتي و جلالي لأذيقنك مثل ما أذقت عبادي، انطلق بين الجنة و النار و مت،

Then the Compeller would be Saying: “By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} shall Make you taste what I^{azwj} Made taste My^{azwj} servants! Go between the Paradise and the Fire and die!”

فينطلق بين الجنة و النار فيصيح صيحة، فلو لا أن الله تبارك و تعالى أمات الخلائق لماتوا عن آخرهم من شدة صيحة ملك الموت، فيموت،

So he would go to between the Paradise and the Fire, and he would shriek out with such a shriek that, if Allah^{azwj} Blessed and Exalted not Killed the creatures, they would have died from their last one, from the intensity of the shriek of the Angel of death. Thus he would be dying.

فتبقى السماوات خالية من أملاكها، ساكنة أفلاكها، و تبقى الأرض خالية من إنسها و جنها و طيرها و هومها و سباعها و أنعامها، و يبقى الملك لله الواحد القهار الذي خلق الليل و النهار، فلا يرى أنيس، و لا يحس حسيس، قد سكنت الحركات، و خمدت الأصوات، و حلت من سكانها الأرض و السماوات.

So there would remain the skies, empty from its Angels, its spheres silent. And there would remain the earth, empty from its human beings, and its Jinn, and its birds, and its insects, and its wild animals, and its cattle. And there would remain the Kingdom of Allah, the One, the Subduer Who Created the night and the day. Neither would a creature be seen, nor any sound be felt. The movements would have stalled, and the sounds quelled, and the earth and the skies would be empty from its dwellers.

ثم يقول الله تبارك و تعالى للدنيا: يا دنيا، أين أنهارك، و أين أشجارك، و أين سكانك، و أين عمارك، و أين الملوك، و أين أبناء الملوك، أين الجبابرة و أبناء الجبابرة، أين الذين أكلوا رزقي و تقبلوا في نعمتي و عبدوا غيري، لمن الملك اليوم؟ فلا يجيبه أحد. فيقول الله تعالى: لله الواحد القهار.

Then Allah^{azwj} Blessed and Exalted would be Saying to the world: “O world! Where are your rivers? And where are your trees? And where are your dwellers? And where are your constructions? And where are your kings, and where are the sons of the kings? Where are the tyrants and sons of the tyrants? Where are those who consumed My sustenance and turned in My^{azwj} Bounties, and worshipped others? **“For whom is the Kingdom today? [40:16].** But, no one would answer Him^{azwj}. Then Allah^{azwj} the Exalted would be Saying: **“For Allah, the One, the Subduer!” [40:16].**

فتبقى الأرضون و السماوات ليس فيهن من ينطق و لا من يتنفس، ما شاء الله من ذلك- و قد قيل: تبقى أربعين يوماً- و هو مقدار ما بين النفختين،

And there would remain, the earths and the skies, there not being among them ones who can speak, nor one who can breathe, for as long as Allah^{azwj} so Desires from that. And it is said, 'It would remain for forty days, and it is a measurement of what is between the two Blowings (of the Trumpet).

ثم بعد ذلك ينزل الله تعالى من السماء السابعة بحرا، يقال له بحر الحيوان، ماؤه يشبهه مني الرجال، ينزله ربنا أربعين عاما، فيشق ذلك الماء الأرض شقا، فيدخل تحت الأرض إلى العظام البالية، فتنبت بذلك الماء كما ينبت الزرع بالمطر،

Then, after that, Allah^{azwj} the Exalted would Send down an ocean from the sky called 'The ocean of life', its water resembling the semen of the men. Our Lord^{azwj} would Send it down for forty years, and that water will cleave the earth with a cleaning, and it would penetrate beneath the ground to the decayed bones. Thus, these would grow just as the vegetation tends to grow with the rain.

قال الله تعالى: وَ هُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ إِلَى قَوْلِهِ تَعَالَى: كَذَلِكَ نُخْرِجُ الْمَوْتَى الْآيَةَ، أَي: كَمَا أَخْرَجَ النَّبَاتَ بِالْمَطَرِ كَذَلِكَ يَخْرُجُ بِمَاءِ الْحَيَوَانَ،

Allah the Exalted Said: '**And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits; thus We shall Extract the dead [7:57]**, the Verse. I.e., just as the vegetation comes out by the rain, like that the living beings would come out by water.

فتجتمع العظام و العروق و اللحم و الشعور فيرجع كل عضو إلى مكانه الذي كان فيه في الدنيا، فترجع كل شعرة إلى هيئتها التي كانت في دار الدنيا، فتلتئم الأجساد بقدره الله جل جلاله، و تبقى بلا أرواح.

So the bones would gather, and the veins, and the flesh, and the hair, and these would return, each part to its own place which it was in, in the world. Every hair would return to its particulate structure which it used to be in the house of the world. Thus, the bodies would be completed by the Power of Allah^{azwj}, Majestic is His^{azwj} Majesty, and these would remain without souls.

ثم يقول الجبار جل جلاله: لِيَبْعَثَ إِسْرَافِيلُ فَيَقُومُ إِسْرَافِيلُ حَيًّا بِقُدْرَةِ اللَّهِ تَعَالَى، فَيَقُولُ الْجَبَّارُ لِإِسْرَافِيلَ: التَّقِمِ الصُّورَ، وَ الصُّورَ قَرْنَ مِنْ نُورٍ فِيهِ أَنْقَابٌ عَلَى عَدَدِ أَرْوَاحِ الْعِبَادِ،

Then the Compeller, Majestic is His^{azwj} Majesty would be Saying: "Let Israfeel^{as} be resurrected!" So Israfeel^{as} would stand alive by the Power of Allah^{azwj} the Exalted. Then the Compeller would be Saying to Israfeel^{as}: "Swallow the images in the pits to the number of the souls of the servants!"

فتجتمع الأرواح كلها فتجعل في الصور، و يأمر الجبار إسرافيل أن يقوم على صخرة بيت المقدس، و ينادي في الصور، و هو في فمه قد التقمه، و الصخرة أقرب ما في الأرض إلى السماء، و هو قوله تعالى: وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ،

So the souls would gather, all of them, and made to be in the images, and the compeller would Command Israfeel^{as} that he^{as} stands upon the rock of Bayt Al

Maqdas and calls out among the image, and it would be in his^{as} mouth, having swallowed it. And the rock would be the closest of what is in the earth, to the sky. And these are the Words of the Exalted: ***And listen intently on the Day when the Caller will Call out from a near place [50:41]***’.

و يقول إسرائيل في أول نداءه: أيتها العظام البالية، و اللحوم المنقطعة، و الشعور المتبددة، و الشعور الملتزقة، ليقمن إلى العرض على الملك الديان ليحازيكم بأعمالكم

And Israfeel^{as} would be saying in the first of his^{as} calls: ‘O you decayed bones, and the disintegrated pieces of flesh, and the separated hair and the attached hair! Arise to the display to the King of the two worlds, for Him^{azwj} to Recompense you for your deeds!’

فإذا نادى إسرائيل في الصور، خرجت الأرواح من أنقاب الصور، فتنشر بين السماء و الأرض كأنها النحل يخرج من كل نقب، و لا يخرج من ذلك النقب غيره،

So when Israfeel^{as} calls out among the images, the souls would come out from the pits of the images, and these would scatter between the sky and the earth as if these were the bees coming out from every hole, and nothing else would be coming out from that pit.

فأرواح المؤمنين تخرج من أنقابها نائرة بنور الإيمان و بنور أعمالها الصالحة، و أرواح الكفار تخرج مظلمة بظلمة الكفر، و إسرائيل يدم الصوت، و الأرواح قد انتشرت ما بين السماء و الأرض،

The souls of the Momineen would come out from their pits, radiating with the radiance of the Eman and the radiance of their righteous deeds. And the souls of the Kafirs would come out darkened by the darkness of the Kufr. And Israfeel^{as} would perpetuate the sound, and the souls would have scattered in what is between the sky and the earth.

ثم تدخل الأرواح إلى الأجساد، و تدخل كل روح إلى جسدها الذي فارقت في دار الدنيا، فتدب الأرواح في الأجساد كما يدب السم في الملسوع حتى ترجع إلى أجسادها كما كانت في دار الدنيا،

Then the souls would enter into their bodies, and every soul would enter to its very body which it had separated from in the house of the world. So the souls would be cast into the bodies like the flow of the poison into the stung one, until these return to their bodies just that had been in the house of the world.

ثم تنشق الأرض من قبل رؤوسهم، فإذا هم قيام ينظرون إلى أهوال القيامة و طوامها، و إسرائيل (عليه السلام) ينادي بهذا النداء، لا يقطع الصوت و يمدده مداً، و الخلائق يتبعون صوته، و النيران تسوق الخلائق إلى أرض المحشر.

Then the earth would cleave asunder from before their heads, and they would be standing looking at the horrors of the Day of Judgment and its permanence. And Israfeel^{as} would be calling out with this call, the sound not being cut off, and he^{as}

would extend its term, and the creatures would be following his^{as} voice, and the flames would be ushering the creatures to the Plains of the Resurrection.

فإذا خرجوا من قبورهم، خرج مع كل إنسان عمله الذي كان عمله في دار الدنيا، لأن عمل كل إنسان يصحبه في قبره، فإذا كان العبد مطيعا لربه و عمل عملا صالحا، كان أنسيه في الدنيا، و كان أنسيه إذا خرج من قبره يوم حشره، يؤنسه من الأهوال و من هموم القيامة،

So when they come out from their graves, there would come out with every human being, his deeds which he had done in the house of the world, because the deeds of every human being would accompany him in his grave. Therefore, if the servant was obedient to his Lord^{azwj} and had done righteous deeds, these would comfort him in the world, and would be comforting him when he comes out from his grave on the Day of his Resurrection, comforting him from the horrors and from the distress of the Day of Judgment.

فإذا خرج من قبره يقول له عمله: يا حبيبي، ما عليك من هذا شيء، ليس يراد به من أطاع الله، وإنما يراد به إلا من عصى الله و خالف مولاه، ثم كذب آياته و اتبع هواه، و أنت كنت عبدا مطيعا لمولايك متبعا لنبيك تاركا لهواك، فما عليك اليوم من هم و خوف حتى تدخل الجنة.

So when he comes out from his grave, his deeds would say to him, 'O my beloved! What is upon you from this thing? The one obedient to Allah^{azwj} is not intended by it. But rather, the one intended by it is the one who disobeyed Allah^{azwj} and disobeyed his Master^{asws}, then belied His^{azwj} Signs and followed his own whims instead. And you were a servant obedient to your Master^{asws}, a follower of your Prophet^{as} neglecting your own desires. Thus, there is nothing upon you from the worries and fear until you enter the Paradise'.

و إذا كان العبد خاطئا و عاصيا لذي الجلال، و مات على غير توبة و انتقال، فإذا خرج المغرور المسكين من قبره و معه عمله السوء الذي عمله في دار الدنيا، و كان قد صحبه في قبره،

And if the servant was sinful and disobedient to the One^{azwj} Who Created him, and died upon without a repentance and the transference (to the good), then he would be coming out as the poor arrogant from his grave, and with him would be his evil deeds which he had done in the house of the world, and these would have accompanied him in his grave.

فإذا نظر إليه العبد المغتر يراه أسود فظيما، فلا يمر على هول و لا نار و لا بشيء من هموم يوم القيامة إلا قال له عمله السوء: يا عدو الله، هذا كله لك، و أنت المراد به.»

So when the servant looks at these, he would see these are intensely dark. He would not pass by a horror, nor a fire, nor by anything from the worries of the Day of

Judgment, except his evil deeds would say to him, 'O enemy of Allah^{azwj}! This, all of it, is for you, and you are the one intended by it!'.⁵⁶

⁵⁶ البرهان في تفسير القرآن، ج4، ص: 733

APPENDIX

FOR VERSE 50:24

Both (of you), throw into Hell every stubborn Kafir! [50:24]

وورد في هذا التأويل خبر حسن وهو: ما روي بحذف الاسانيد عن عبد الله ابن مسعود أنه قال: دخلت على رسول الله صلى الله عليه وآله وسلمت، وقلت: يا رسول الله أرني الحق أنظر إليه عيانا. فقال: يا ابن مسعود لِمَ المخدع، فانظر ماذا ترى؟

And an excellent Hadeeth has been referred to regarding this explanation, and it is what is reported by the deleted chain from Abdullah Ibn Masoud having said,

'I came to Rasool-Allah^{saww}, so I greeted, and I said, 'O Rasool-Allah^{saww}! Show me the Truth I can look at by sight'. He^{saww} said: 'O Ibn Masoud! In the chamber, go and look, what is that you see?'

قال: فدخلت فإذا علي بن أبي طالب عليه السلام راکعا وساجدا وهو يخشع في ركوعه وسجوده وهو يقول " اللهم بحق محمد نبيك إلا ما غفرت للمذنبين من شيعتي "

He said, 'So I entered, and there was Ali Bin Abu Talib^{asws}, performing Ruku and Sajdah, and he^{asws} was fearful during his^{asws} Ruku and his^{asws} Sajdah, and he^{asws} was saying: 'O Allah^{azwj}! By the right of Muhammad^{saww}, Your^{azwj} Prophet^{saww}! (Do anything) but Forgive the sinners from my^{asws} Shias!'

فخرجت لآخبر رسول الله صلى الله عليه وآله بذلك فوجدته راکعا وساجدا وهو يخشع في ركوعه وسجوده ويقول " اللهم بحق علي وليك إلا ما غفرت للمذنبين من أمتي ".

So I came out to inform Rasool-Allah^{saww} of that, and I found him^{saww} performing Ruku and Sajdah, and he^{saww} was fearful during his^{saww} Ruku and his^{saww} Sajdah, and he^{saww} was saying: 'O Allah^{azwj}! By the right of Your^{azwj} Guardian! (Do anything), but Forgive the sinners from my^{saww} community!'

فأخذني الهلع، فأوجز صلى الله عليه وآله في صلاته وقال: يا ابن مسعود أكفر بعد إيمان؟ فقلت: لا وعيشك يا رسول الله، غير أني نظرت إلى علي وهو يسأل الله تعالى بجاهك، ونظرت إليك وأنت تسأل الله تعالى بجاهه، فلا أعلم أيكما أوجه عند الله تعالى من الآخر؟

So the panic seized me, and he^{saww} wrapped up his^{saww} Salat and said: 'O Ibn Masoud! Are you committing Kufir after Eman?' I said, 'No, by your^{saww} life, O Rasool-Allah^{saww}! It is only that I looked at Ali^{asws} and he^{asws} was asking Allah^{azwj} the Exalted by your^{saww} honour, and I looked at you^{saww} and you^{saww} were asking Allah^{azwj} the Exalted by his^{asws} honour. So I do not know which of you^{asws} two is more honourable than the other in the Presence of Allah^{azwj} the Exalted?'

فقال: يا ابن مسعود إن الله خلقني وخلق عليا والحسن والحسين عليهم السلام من نور قدسه، فلما أراد أن ينشئ الصنعة فتق نوري وخلق منه السماوات والأرض، وأنا والله أجل من السماوات والأرض

So he^{saww} said: ‘O Ibn Masoud! Allah^{azwj} Created me^{saww} and Created Ali^{asws}, and Al Hassan^{asws}, and Al Husayn^{asws} from the Light of His^{azwj} Holiness. So when He^{azwj} Intended to Produce the Workmanship, He^{azwj} Split my^{saww} Light and Created the skies and the earth from it, and I^{asws}, By Allah^{azwj}, am more Exalted than the skies and the earth’.

وفتق نور علي وخلق منه العرش والكرسي، وعلي والله أجل من العرش والكرسي

And He^{azwj} Split the Light of Ali^{asws} and Created the Throne and the Chair from it, and Ali^{azwj}, by Allah^{azwj}, is more Exalted than the Throne and the Chair.

وفتق نور الحسن وخلق منه الحور العين والملائكة، والحسن والله أجل من الحور العين والملائكة.

And He^{azwj} Split the Light of Al Hassan^{asws}, and Created the Maiden Houries and the Angels from it, and Al Hassan^{asws}, by Allah^{azwj}, is more Exalted than the Maiden Houries and the Angels.

وفتق نور الحسين وخلق منه اللوح والقلم، والحسين والله أجل من اللوح والقلم،

And He^{azwj} Split the Light of Al Husayn^{asws} and Created the Tablet and the Pen, and Al Husayn^{asws}, by Allah^{azwj}, is more Exalted than the Tablet and the Pen.

فعند ذلك أظلمت المشارق والمغارب. فضجت الملائكة ونادت: إلهنا وسيدنا بحق الاشباح التي خلقتها إلا ما فرجت عنا هذه الظلمة.

So, during that, the east and the west became dark, and the Angels raised a clamour and called out: ‘Our God^{azwj}, and our Master^{azwj}! By the right of the resemblances which You^{azwj} Created, Do (anything) but Cleave asunder this darkness from us!’

فعند ذلك تكلم الله بكلمة أخرى، فخلق منها روحا، فاحتمل النور الروح، فخلق منه الزهراء فاطمة فأقامها أمام العرش، فأزهرت المشارق والمغارب، فلاجل ذلك سميت الزهراء.

So, during that, Allah^{azwj} Spoke with another Word, and He^{azwj} Created a Spirit from it. So the Spirit bore the Light, and He^{azwj} Created Al Zahra Fatima^{asws}, and Made her^{asws} stand in front of the Throne. Thus, the east and the west blossomed (with illumination). Therefore, due to that, she^{asws} has been named as Al Zahra^{asws}.

يا بن مسعود إذا كان يوم القيامة يقول الله عزوجل لي ولعلي: أدخلوا الجنة من أحبكمما وألقيا في النار من أبغضكمما. والدليل على ذلك قوله تعالى (ألقيا في جهنم كل كفار عنيد).

O Ibn Masoud! When it would be the Day of Judgment, Allah^{azwj} Mighty and Majestic would be Saying to me^{saww} and to Ali^{asws}: “Both of you^{asws}, enter the Paradise one who loved you^{asws} both, and throw into the Fire one who hated you^{asws} both!” And the evidence upon that are the Words of the Exalted: ‘**Both (of you), throw into Hell every stubborn Kafir! [50:24].**

فقلت: يا رسول الله من الكفار العنيد ؟ قال: الكفار من كفر بنبوتي، والعنيد من عاند علي بن أبي طالب.

So I said, 'O Rasool-Allah^{saww}! Who is the stubborn Kafir?' He^{saww} said: 'One who disbelieves in my^{saww} Prophet-hood, and the stubborn is the one who is stubbornly inimical to Ali Bin Abu Talib^{asws}'.⁵⁷

⁵⁷ Taweel Al Ayaat Al Zahira – H 7