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CHAPTER 67

AL-MULK

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام، لم يزل في أمان الله حتى يصبح، و في أمانه يوم القيامة حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The one who recites: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk) in the Prescribed (Salats) before he sleeps, he would never cease to be in the Protection of Allah^{azwj} until the morning, and be in His^{azwj} Protection on the Day of Judgement until he enters the Paradise'.¹

فِي مَجْمَعِ الْبَيَانِ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: وَ مَنْ قَرَأَ الْم تَنْزِيلُ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَكَأَنَّهَا أَحْيَا لَيْلَةَ الْقَدْرِ.

In Majma Al Bayan – Abay Bin Ka'ab (reporting),

'From the Prophet^{saww} having said: 'And one who recites: **Alif Lam Meem [32:1] (The) Revelation [32:2]** (Surah Sajdah), and: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk), so it is as if he has stayed awake during the Night of Pre-determination (لَيْلَةَ الْقَدْرِ)².

وَ رَوَى لَيْثُ بْنُ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَنَامُ حَتَّى يَقْرَأَ الْم تَنْزِيلُ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

And it is reported by Lays Bin Abu Al Zubayr, from Jabir who said,

'It was such that Rasool-Allah^{saww} would not sleep until he^{saww} had recited: **Alif Lam Meem [32:1] (The) Revelation [32:2]** (Surah Sajdah), and: **Blessed is the One in Whose Hand is the Kingdom [67:1]** (Surah Al-Mulk)³.

¹ (ثواب الأعمال: 119).

² H 3 – تفسير نور الثقلين، ج4، ص: 222

³ H 4 – تفسير نور الثقلين، ج4، ص: 222

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و محمد بن يحيى، عن أحمد بن محمد بن عيسى جميعاً، عن ابن محبوب، عن جميل، عن سدير، عن أبي جعفر (عليه السلام)، قال: «سورة الملك هي المانعة، تمنع من عذاب القبر، و هي مكتوبة في التوراة

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa altogether, from Ibn Mahboub, from Jameel, from Sudeyr, who has narrated the following:

‘Abu Ja’far^{asws} has said: ‘Surah Al-Mulk, it is the Preventer. It Prevents from the Punishment of the grave. And Surah Al-Mulk, it is Written in the Torah.

سورة الملك، [و] من قرأها في ليلته فقد أكثر و أطاب و لم يكتب من الغافلين،

And one who recites it during his night, so he has done much, and acceptable, and would not be Written as being from the heedless ones.

و إني لأركع بها بعد العشاء الآخرة و أنا جالس، و إن والدي (عليه السلام) كان يقرؤها في يومه و ليلته.

And I^{asws} was performing *Ruku* with it after the Al-Isha (Salat) the last, and I^{asws} was seated, and that my^{asws} father^{asws} used to recite it during his^{asws} day and his^{asws} night.

و من قرأها، إذا دخل عليه في قبره ناكرو و نكبر من قبل رجله قالت رجلاه لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقوم علي، فيقرأ سورة الملك في كل يوم و ليلة

And the one who recites it, when there enter upon him Naakir and Nakeer (two questioning Angels in the grave) from the side of his feet, his feet would say to the two of them, ‘There is no way for the two of you towards me, for this is the servant who used to stand upon me, so he recited Surah Al-Mulk every day and night.

فإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد أوعاني في كل يوم و ليلة سورة الملك،

So if they come to him from his middle side, it would say to the two of them, ‘There is no way for the two of you towards me, for this is the servant sheltered Surah Al-Mulk inside me, every day and night.

و إذا أتياه من قبل لسانه قال لهما: ليس لكما إلى من قبلي سبيل، قد كان هذا العبد يقرأ بي في كل يوم و ليلة سورة الملك».

And if they come to him from the side of his tongue, it would say to the two of them, ‘There is no way for the two of you towards me, for this servant used to recite Surah Al-Mulk by me every day and night’.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و هي المنجية من عذاب القبر، أعطي من الأجر كمن أحميا ليلة القدر،

⁴ (الكافي 2: 26 / 463).

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Surah (Al-Mulk), it would be a Rescuer from the Punishment of the grave, and he would be Given the Recompense as if he stayed awake during the Night of Pre-determination (ليلة القدر).

و من حفظها كانت أنيسه في قبره، تدفع عنه كل نازلة تهم به في قبره من العذاب، و تحرسه إلى يوم بعثه، و تشفع له عند ربها و تقربه حتى يدخل الجنة آمناً من وحشته و وحدته في قبره».

And one who memorises it, it would be his companion in the grave, repelling from him every Punishment which descends upon him in his grave, and it would Guard him up to the Day of his Resurrection, and intercede for him in the Presence of its Lord^{azwj}, and be nearby him until he enters the Paradise safely from its Horrors, and loneliness in his grave'.⁵

و قال رسول الله (صلى الله عليه و آله): «من حفظها كانت له أنسا في قبره، و تشفع له عند الله يوم القيامة حتى يدخل الجنة آمناً،

And the Rasool-Allah^{saww} said: 'One who memorises it, it would be a companion for him in his grave, and intercede for him in the Presence of Allah^{azwj} on the Day of Judgement until he enters the Paradise safely.

و من قرأها و أهداها إلى إخوانه أسرع إليهم كالبرق الخاطف، و خففت عنهم ما هم فيه، و آنتهم في قبورهم».

And one who recites it, and gifts it to his brothers, it would rush to them like a streak of lightning, and Protect them from whatever they are in, and be a companion for them in their graves'.⁶

و قال الصادق (عليه السلام): «من قرأها على ميت خفف الله عنه ما هو فيه،

And Al-Sadiq^{asws} said; 'The one who recites it (Surah Al-Mulk) upon a dead body, Allah^{azwj} would Protect him from whatever he is in.

و إذا قرئت و أهديت إلى الموتى أسرع إليهم كالبرق الخاطف بإذن الله تعالى».

And if it is recited and gifted to the dead, it would rush to them like the streak of lightning, by the Permission of Allah^{azwj}.⁷

⁵ (خواص القرآن)

⁶ Tafseer Al Burhan – H 10906

⁷ (خواص القرآن: 11 «مخطوط»)

VERSE 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {1}

Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ أَبِي جَعْفَرٍ (عليه السلام) إِنَّ رَبِّي تَبَارَكَ وَتَعَالَى لَا كَانَ خَلُوعاً مِنْ الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ مِنْهُ خَلُوعاً بَعْدَ ذَهَابِهِ

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

'Abu Ja'far^{asws} said: 'My^{asws} Lord^{azwj}, Blessed and Exalted was neither Distinct from His^{azwj} Kingdom before He^{azwj} Built it, nor will there be a distinction from Him^{azwj} after its non-existence.

لَمْ يَزَلْ حَيًّا بِلَا حَيَاةٍ وَ مَلِكًا قَادِرًا قَبْلَ أَنْ يُشَيَّءَ شَيْئًا وَ مَلِكًا جَبَّارًا بَعْدَ إِنْشَائِهِ لَلْكَوْنِ فَلَيْسَ لِكَوْنِهِ كَيْفٌ وَ لَا لَهُ أَيْنٌ وَ لَا لَهُ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُشْبِهُهُ وَ لَا يَهْرَمُ لِطُولِ الْبَقَاءِ وَ لَا يَصْعَقُ لِشَيْءٍ بَلْ لِحُؤْفِهِ تَصْعَقُ الْأَشْيَاءُ كُلُّهَا لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى .

He^{azwj} had never ceased to be living without a life and a kingdom and a Powerful King before He^{azwj} Built anything, and was a Compelling King after His^{azwj} Building the universe. For Him^{azwj} is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface'.⁸

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) اسْتَنْهَضَ النَّاسَ فِي حَرْبِ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسُ قَامَ خَطِيبًا فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةٌ بَانَ بِهَا مِنْ الْأَشْيَاءِ وَ بَانَتِ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah^{asws} that Amir Al-Momineen^{asws} mobilised the people regarding battling against Mawiya for the second time. So when the people assembled, he^{asws} stood to address, and he^{asws} said: 'The Praise is for Allah^{azwj} the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He^{azwj} Created what was Determined distinct from the things, and the things are distinct from Him^{azwj}.

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 3

فَلَيْسَتْ لَهُ صِفَةٌ تُنَالُ وَ لَا حَدٌّ تُضْرَبُ لَهُ فِيهِ الْأَمْثَالُ كُلُّ دُونَ صِفَاتِهِ تَحْيِيرُ اللَّغَاتِ وَ ضَلَّ هُنَاكَ تَصَاريفُ الصِّفَاتِ وَ حَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفَكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوحِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ حَالَ دُونَ عَيْنِهِ الْمَكْنُونِ حُجُبٌ مِنَ الْعُيُوبِ تَاهَتْ فِي أَدْنَى أَدَانِيهَا طَائِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ

So there isn't an attribute for Him^{azwj} you can attain Him^{azwj} with, nor a limit wherein you can strike examples for Him^{azwj}. All are below His^{azwj} Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to His^{azwj} Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His^{azwj} Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

فَتَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بَعْدُ الْهَمَمِ وَ لَا يَنَالُهُ غَوْصُ الْفِطَنِ وَ تَعَالَى الَّذِي لَيْسَ لَهُ وَقْتُ مَعْدُودٍ وَ لَا أَجَلٌ مَمْدُودٌ وَ لَا نَعْتٌ مَحْدُودٌ سُبْحَانَ الَّذِي لَيْسَ لَهُ أَوَّلٌ مُبْتَدَأٌ وَ لَا عَايَةٌ مُنْتَهَى وَ لَا آخِرٌ يَفْتَى سُبْحَانَهُ هُوَ كَمَا وَصَفَ نَفْسَهُ وَ الْوَاصِفُونَ لَا يَبْلُغُونَ نَعْتَهُ

So Blessed is Allah^{azwj} Who, neither can the far reaching motivations reach Him^{azwj}, nor can the astute profundities attain Him^{azwj}. And Exalted is the One Who, there is neither a numbered time for Him^{azwj} nor an extended term, nor a limit to Attributes. Glorious is He^{azwj} Who, there is no first beginning for Him^{azwj} nor an end-point to a termination, nor an end to annihilation. Glorious is He^{azwj}. He^{azwj} is just as He^{azwj} Described Himself^{azwj} as, and the describers are not reaching His^{azwj} description".⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ كَانَ فِي مَسْجِدِ الْمَدِينَةِ رَجُلٌ يَتَكَلَّمُ فِي الْقَدْرِ وَ النَّاسُ مُجْتَمِعُونَ قَالَ فَقُلْتُ يَا هَذَا أَسْأَلُكَ قَالَ سَلْ قُلْتُ يَكُونُ فِي مُلْكِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَا لَا يُرِيدُ قَالَ فَاطْرَقَ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا هَذَا لِمَنْ قُلْتُ إِنَّهُ يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ إِنَّهُ لَمَقْهُورٌ وَ لِمَنْ قُلْتُ لَا يَكُونُ فِي مُلْكِهِ إِلَّا مَا يُرِيدُ أَقْرَزْتُ لَكَ بِالْمَعَاصِي

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Ismail Bin Jabir who said,

'There was a man in a Masjid of Al-Medina who was speaking regarding the Pre-determination, and the people were gathering. So I said, 'O you! I (would like to) question you'. He said, 'Ask'. I said, 'Can there happen to be in the Kingdom of Allah^{azwj} Blessed and High what He^{azwj} does not want?' So he lowered his head for a long while, then raised his head towards me, so he said to me, 'O you! If I were to say that there does happen to be in His^{azwj} Kingdom what He^{azwj} does not want, so He^{azwj} would be defeated, and if I were to say that there cannot happen to be in His^{azwj} Kingdom except what He^{azwj} wants, I would be acknowledging to you with the disobedience (freedom to commit sins)'.⁹

⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 1 (Extract)

قَالَ فُقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سَأَلْتُ هَذَا الْقَدْرِيَّ فَكَانَ مِنْ جَوَابِهِ كَذَا وَكَذَا فَقَالَ لِنَفْسِهِ نَظَرَ أَمَا لَوْ قَالَ غَيْرَ مَا قَالَ لَهْلَكَ .

He (the narrator) said, 'I said to Abu Abdullah^{asws}, 'I asked the Qadiriyya, so it was from his answers, such and such'. So he^{asws} said: 'He watched out for himself. But, had he said other than what he said, he would be destroyed'.¹⁰

VERSE 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ {2}

Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]

Life and death

محمد بن يعقوب: بإسناده عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الحياة و الموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان، لم يدخل في شيء إلا و قد خرجت منه الحياة».

Muhammad Bin Yaqoub, by his chain from Fazalat, from Musa Bin Bakr, from Zurara, who has narrated the following:

'Abu Ja'far^{asws} has said: 'The life and the death are two creations of Allah^{azwj}. So if the death comes, it enters into the human being. It never enters into anything except that the life has departed from it'.¹¹

ابن محبوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْعُصْبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Salaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far^{asws} said: 'Allah^{azwj} Created the Paradise before He^{azwj} Created the Fire, and Created the obedience before He^{azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth

¹⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 7

¹¹ (الكافي 3: 259 / 34).

before the sky, and Created the life before the death, and Created the sun before the moon, and Created the light before the darkness'.¹²

في اعتقادات الامامية للصدوق (ره) قيل لعلى بن الحسين عليهما السلام: ما الموت؟ قال: الموت للمؤمن كنز ثياب وسخة قملة وفك قيود وأغلال ثقيلة، و الاستبدال بافخر الثياب وأطيبها روايح. واطماً المراكب وأنس المنازل،

In Itiqadaat Al-Imamiya of Al-Sadouq –

'It was said to Ali^{asws} Bin Al-Husayn^{asws}, 'What is the death?' He^{asws} said: 'The death for the Momin is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses.

وللكافر كخلع ثياب فاخرة والنقل عن منازل أنيسة والاستبدال بأوسخ الثياب وأخشنها، وأوحش المنازل وأعظم العذاب.

And for the Kafir, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and the mighty Punishment'.¹³

وقيل لمحمد بن علي الباقر عليه السلام: ما الموت؟ قال: هو النوم الذي يأتيكم في كل ليلة، الا انه طويل مدته لا ينتبه منه إلى يوم القيامة.

And it was said to Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, 'What is the death?' He^{asws} said: 'It is a sleep which comes to you during every night, except that it is extended in its length, unnoticed, up to the Day of Judgement'.¹⁴

The deeds

وعن أنس بن مالك قال: اثنى قوم على رجل عند رسول الله صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله: كيف عقله؟ قالوا: يارسول الله نخبرك عن اجتهاده في العبادة واصناف الخير و تسألنا عن عقله؟

And from Anas Bin Malik who said:

'A group praised a man in the presence of Rasool-Allah^{saww}, so Rasool-Allah^{saww} said: 'How is his intellect?' They said, 'O Rasool-Allah^{saww}, we are informing you^{saww} of his struggle in the worship and the types of good (deeds) and you^{saww} are asking about his intellect?'

فقال: ان الاحمق يصيب بحمقه اعظم من فجور الفاجر، وانما يرتفع العباد غدا في الدرجات وينالون الزلفى من ربهم على قدر عقولهم.

¹² Al Kafi – H 14564

¹³ Tafseer Noor Al Saqalayn - CH 67 H 10

¹⁴ Tafseer Noor Al Saqalayn – CH 67 H 11

So he^{saww} said: 'The fool injures by his foolishness more than the immorality of the immoral. But rather, the servants would be raised higher in their levels tomorrow and achieve nearness to their Lord^{azwj} in accordance with their intellect'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرُ عَمَلًا وَ لَكِنْ أَصَوَّبُكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***in order to Try you, which of you is best in deeds [67:2]***. He^{asws} said 'It does not Mean the abundance of deeds, but the correctness of your deeds, and rather the correctness is the fear of Allah^{azwj} and the truthful intention, and the good deeds'.

ثُمَّ قَالَ الْإِنْبَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

Then he^{asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ فَلَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ .

Then he^{asws} recited the Words of the Mighty and Majestic: ***[17:84] Say: 'Everyone acts according to his own disposition – Meaning, upon his intention'***.¹⁶

VERSES 3 - 5

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَؤُوتٍ ۗ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ {3}

Who Created the seven skies as layers. You will not see in the Creation by the Beneficent any disparity. Then return the sight, can you see any flaw? [67:3]

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4}

¹⁵ Tafseer Noor Al Saqalayn – CH 67 H 21

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۗ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ
{5}

And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the satans, and We have Prepared for them Punishment of the Blazing Fire [67:5]

The layered skies

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: سبع سماوات طباقا يقول: بعضها فوق بعض.

And in a report of Abu Al-Jaroud who said:

'Abu Ja'far^{asws} regarding His^{azwj} Words: **seven skies as layers [67:5]**, he^{asws} said: 'One on top of the other'.¹⁷

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز وجل: وَالسَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic: **And by the sky with the orbital pathways [51:7]**. He^{asws} said: 'Linked to the earth' – and clasped his^{asws} fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، والله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَدٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَدٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]?**' So he^{asws} said: 'Glory be to Allah^{azwj}! Isn't Allah^{azwj} Saying: **without any pillars that you can see?**' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة،

¹⁷ Tafseer Noor Al Saqalayn – CH 71 H 17

I said, 'May I be sacrificed for you^{asws}, how is that?' He^{asws} extended his^{asws} left hand and placed his^{asws} right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَ مِنْ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah is the One Who Created the skies as layers, and from the earth similar to these. The Command descends between these [65:12].**

فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما ينزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

So, as for the Master of the Command, so it is Rasool-Allah^{saww} and the successor^{asws} after Rasool-Allah^{saww}, standing upon the surface of the earth. But rather, the Command Descends upon him^{asws} from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.¹⁸

قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and six of these are above us'.¹⁸

Pelting the satans^{la}

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال: «كان إبليس

¹⁸ تفسير القمي 2: 328

(لعنة الله) يَخْتَرِقُ السَّمَاوَاتِ السَّبْعَ، فَلَمَّا وُلِدَ عِيسَى (عَلَيْهِ السَّلَامُ)، حَجَبَ عَنْ ثَلَاثِ سَمَاوَاتٍ، وَكَانَ يَخْتَرِقُ أَرْبَعَ سَمَاوَاتٍ، فَلَمَّا وُلِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، حَجَبَ عَنِ السَّبْعِ كُلِّهَا، وَرَمَيْتِ الشَّيَاطِينَ بِالنُّجُومِ،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al-Sadiq^{asws} having said: 'Iblees^{la} used to penetrate the seven skies. So when (Prophet) Isa^{as} was sent (to the earth), he^{la} was Blocked from three skies, and he^{la} used to penetrate four skies. So when Rasool-Allah^{saww} was descended, he^{la} was Blocked from all seven, and the devils were Pelted with the (shooting) stars'.¹⁹

VERSES 6 - 9

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ {6}

And for those who Commit Kufr with their Lord is Punishment of Hell, and evil is the destination [67:6]

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ {7}

When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7]

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتُهُمْ حَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8}

Almost bursting from the fury. Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8]

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]

¹⁹ (Extract) الأمالي: 1 / 235

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه سأله رجل فقال: لأي شيء بعث الله الأنبياء و الرسل إلى الناس؟

Ibn Babuwayh said, 'Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

'A Man asked Abdullah^{asws}, 'For which thing (reason) thing did Allah^{azwj} Send (with) the Prophets^{as} and the Rasools^{as} to the people?'

فقال: «لئلا يكون للناس على الله حجة بعد الرسل، و لئلا يقولوا: ما جاءنا من بشير و لا نذير، و لتكون حجة الله عليهم،

So he^{asws} said: 'Lest there would happen to be an argument for the people against Allah^{azwj}, after the Rasools^{as}, and lest they should be saying, 'There neither came to us a giver of glad tidings nor a warner', and for they^{as} to become an argument of Allah^{azwj} upon them.

ألا تسمع قول الله عز و جل، يقول حكاية عن خزنة جهنم و احتجاجهم على أهل النار بالأنبياء و الرسل: أَمْ لَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ؟».

Have you not heard the Words of Allah^{azwj} Mighty and Majestic, Telling about the Keepers of Hell and their argumentation against the people of the Hell, of the Prophets^{as} and the Rasools^{as}? **Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8] They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]**.²⁰

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ (ر) بِإِسْنَادِهِ إِلَى الْإِمَامِ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَلَيْهِمَا السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ حُطْبَةُ الْغَدِيرِ وَ فِيهَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ أَنْ ذَكَرَ عَلِيًّا وَ أَوْلَادَهُ عَلَيْهِمُ السَّلَامُ: أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنِّهِمْ شَهِيقًا وَ هِيَ تَفُورُ، وَ لَهَا زَفِيرٌ كَلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا.

In the book Al Ihtijaj of Al Tabarsy –

'By his chain going up to the Imam Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from the Prophet^{saww}, there is a lengthy Hadeeth and in it is a sermon of Al-Ghadeer, and in it he^{saww} said after having mentioned Ali^{asws} and his^{asws} children: 'Indeed! Surely, their^{asws} enemies are those: **they will hear its inhalation and it would be boiling up, [67:7]**, and for it is an exhalation. Every time a community enters it, it would curse its counterpart'.²¹

²⁰ (علل الشرائع: 4 / 120)

²¹ H 16 – تفسير نور الثقلين، ج 5، ص: 381

VERSES 10 & 11

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10}

And they shall say, 'If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire' [67:10]

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ {11}

Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث يذكر فيه أهل النار: «فيقولون: إن عذبتنا ربنا، لم يكن ظلمنا شيئاً» قال - فيقول مالك: فَاَعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ أي بعداً لأصحاب السعير».

The book – Sifat Al-Jannat Wa Al-Naar – from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy, who has said:

'Abu Ja'far^{asws}, in a Hadeeth in which are mentioned the people of the Fire: 'So they would be saying, 'Our Lord^{azwj} has Punished us, but was not Unjust to us about anything'. So Malik (Keeper of the Fire) will be saying: '**Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]** - i.e., distant (prospect of Forgiveness) for the inmates of the Blazing Fire (Al-Saeer)'.²²

VERSES 12 - 14

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12}

Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13}

And whether you are secretive with your words or are loud with it, He is Knowing with the contents of the chests [67:13]

²² (الاختصاص: 364).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

Indeed! He Knows the ones He Created, and He is the Knower of the subtleties, the Aware [67:14]

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام) - في حديث - قال: فقولك: اللطيف الخبير فسر [لي] كما فسرت الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

'In a Hadeeth – I asked from Abu Al-Hassan^{asws} 'So your^{asws} words: '**the Knower of the subtleties, the Aware [67:14]**', explain it to me just as you^{asws} explained 'the One', for I would like to know in detail the difference between His^{azwj} Subtlety and the subtlety of His^{azwj} creatures, and I would love it if you^{asws} could explain that for me?'

فقال: «يا فتح، إنما قلنا اللطيف، للخلق اللطيف، و لعلمه بالشيء اللطيف، أو لا ترى - وفقك الله و ثبتك - إلى أثر صنعه في النبات اللطيف و غير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرجس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان - لصغره - الذكر من الأنثى، و الحدث المولود من القديم،

So he^{asws} said: 'O Fatah! But rather, we say 'The Subtle', for the creation which is subtle, and for His^{azwj} Knowledge of subtle things. Or, do you not see – and may Allah^{azwj} Help you and Make you steadfast – the effects of His^{azwj} Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اهتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المناوز و القفار، و فهم بعضها عن بعض منطقتها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها،

So when we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them.

ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناها بلا علاج و لا أداة و لا آلة، و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء».

Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, having Created it without any instruments or machinery. And for every made thing is the One who Made it, and Allah^{azwj} is the Creator, the Subtle Who Created and Made (everything) from nothing'.²³

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد، عن محمد بن عيسى، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «إنما سمي الله بالعلم لغير علم حادث علم به الأشياء، واستعان به على حفظ ما يستقبل من أمره، و الرواية فيما يخلق [من خلقه] و بعينه ما مضى مما أفنى

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Umran Al-Daqaq narrated to us, from Muhammad Ibn Yaqoub Al-Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Al-Husayn bin Khalid, who has narrated the following:

'Abu Al-Hassan Al-Reza^{asws} having said: 'But rather, we say Allah^{azwj} is the Knower, it is not the Knowledge after Him^{azwj} having Created the things, and Uses it to Preserve what will be transpiring from His^{azwj} Commands, and the reporting of what He^{azwj} Created from His^{azwj} creation, and what has passed from the perished.

من خلقه مما لو لم يحضره ذلك العلم و يعنه كان جاهلا ضعيفا، كما أنا رأينا علماء الخلق إنما سموا بالعلم لعلم حادث إذ كانوا قبله جهلة، و ربما فارقهم العلم بالأشياء، فصاروا إلى الجهل،

One Who Created it, if He^{azwj} did not have that Knowledge, it would mean ignorance and weakness, just as we see that the knowledgeable ones of the creatures who have been called the learned ones, it is due to their acquired knowledge, which they were ignorant of before, and the knowledge of these things would separate from them, so they would end up becoming ignorant again.

و إنما سمي الله عالما لأنه لا يجهل شيئا، و قد جمع الخالق و المخلوق [اسم العلم] و اختلف المعنى على ما رأيت.

And rather, Allah^{azwj} has been Named as the Knower because He^{azwj} is not ignorant of anything. And so the Creator and the created are both named as knower, surely there is a difference in the meaning as you can see.²⁴

VERSES 15 - 21

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ
{15}

²³ (التوحيد: 1 / 186)

²⁴ (التوحيد: 2 / 188)

He is the One Who Made the earth smooth for you, therefore walk in its paths and eat from its sustenance, and to Him is the Resurrection [67:15]

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16}

Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16]

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ {17}

Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18}

And those from before them had belied, so how was My Punishment? [67:18]

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ {19}

Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19]

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ {20}

Or who is the one who will be an army for you, helping you from besides the Beneficent? Surely, the Kafirs are only in deception [67:20]

أَمَّنْ هَذَا الَّذِي يَزُوقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ {21}

Or who is the one will sustain you if He were to Withhold His Sustenance? But, they persist in insolence and reluctance [67:21]

و قال تعالى - أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ. أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ - وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ فِي النَّاسِ أَمَانَانِ رَسُولُ اللَّهِ ص وَ الْإِسْتِعْقَارُ فَرَفَعَ مِنْهُمْ أَمَانًا وَ هُوَ رَسُولُ اللَّهِ وَ بَقِيَ عَلَيْهِمْ أَمَانٌ وَ هُوَ الْإِسْتِعْقَارُ.

'(Re: **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16] Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]**): 'And Amir Al Momineen^{asws} said: 'There were to securities regarding the people – (The physical presence of) Rasool-Allah^{saww} and the seeking of the Forgiveness. Then one security was Raised from them, and it is Rasool-Allah^{saww}, and there remained upon them one security, and it is seeking of the Forgiveness'.

وَقَالَ رَسُولُ اللَّهِ صَ وَ لَوْ أَنَّهُمْ حِينَ تَزُولُ عَنْهُمْ النَّعْمُ وَ تَحُلُّ بِهِنَّ النَّعْمُ فَرَعَوْا إِلَى اللَّهِ تَوْبَةً بِوَلِّهِ مِنْ نَفْسِهِمْ وَ صِدْقٍ مِنْ نِيَّاتِهِمْ وَ خَالِصٍ مِنْ طَوِيَّاتِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَ لَأَصْلَحَ لَهُمْ كُلُّ فَاسِدٍ.

And Rasool-Allah^{saww} said: 'And if they, when the Bounties declined from them and the affliction was released to them, panicked to Allah^{azwj} repenting from their own selves and sincerity from their intentions, and sincerity of their repentance, every runaway thing would have been returned to them, and every spoilt matter would have been corrected for them”.

وَقَالَ النَّبِيُّ إِنَّ اللَّهَ تَعَالَى خَلَقَ مَلَكًا يَنْزِلُ فِي كُلِّ لَيْلَةٍ يُنَادِي يَا أَبْنَاءَ الْعِشْرِينَ جِدُّوا وَ اجْتَهِدُوا وَ يَا أَبْنَاءَ الثَّلَاثِينَ لَا تَعُرِّتْكُمْ الْحَيَاةُ الدُّنْيَا* وَ يَا أَبْنَاءَ الْأَرْبَعِينَ مَاذَا أَعَدَّدْتُمْ لِلِقَاءِ رَبِّكُمْ

And the Prophet^{saww} said: 'Allah^{azwj} the Exalted Created an Angel who descends during every night calling out: 'O ones of twenty (years old)! Strive and struggle'. And: 'O ones of thirty (years old)! Do not let the life of the world deceive you'. And: 'O ones of forty (years old)! What is that you have prepared for meeting your Lord^{azwj}?'

وَ يَا أَبْنَاءَ الْخَمْسِينَ أَتَاكُمْ النَّذِيرُ وَ يَا أَبْنَاءَ السِّتِينَ زَرَعُ أَنْ حَصَادُهُ وَ يَا أَبْنَاءَ السَّبْعِينَ نُودِيَ لَكُمْ فَأَجِيبُوا وَ يَا أَبْنَاءَ الثَّمَانِينَ أَتَتْكُمْ السَّاعَةُ وَ أَنْتُمْ غَافِلُونَ

And: 'O ones of fifty (years old)! The warner came to you'. And: 'O ones of sixty (years old)! Plant, so you can harvest'. And: 'O ones of seventy (years old)! You have been called out to, therefore answer'. And: 'O ones of eighty (years old)! The time has come to you and you are (still) heedless’.

ثُمَّ يَقُولُ لَوْ لَا عِبَادٌ رُكَّعٌ وَ رِحَالٌ خُشَّعٌ وَ صِبْيَانٌ رُضَّعٌ وَ أَنْعَامٌ رُزَّعٌ لَصُبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا.

Then he is saying: 'Had it not been for servants performing Ruku, and men being humble, and infants suckling and sleeping tenderly, the Punishment would have been poured upon you all with a pouring’.²⁵

إرشاد القلوب إلى الصواب (للديلمي)، ج 1، ص: 32²⁵

VERSE 22

أَفَمَنْ يَمْشِي مُكَبِّئًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]

على بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي عليه السلام قال: قلت " أفمن يمشى مكباً على وجهه أهدى أمن يمشى سوياً على صراط مستقيم " قال، ان الله ضرب مثل من حاد عن ولاية على كمثل من يمشى على وجهه لا يهتدى لامره وجعل من تبعه سوياً على صراط مستقيم، و الصراط المستقيم امير المؤمنين عليه السلام.

Ali Bin Muhammad, from one of our companions, from Ibn Mahboob, from Muhammad Bin Al-Fazayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th. Imam^{asws}) – I asked him^{asws} about: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**. He^{asws} said: 'Allah^{azwj} has Struck an example of the one who is away from the Wilayah of Ali^{asws} to be like the one who walks upon his face, not being guided in his affairs and Made the one who follows him^{asws} to be upon the Straight Path. And: **the Straight Path [67:22]** is Amir-Al-Momineen^{asws},²⁶

محمد بن العباس: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية و هو ينظر إلى الناس أ فَمَنْ يَمْشِي مُكَبِّئًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ: «يعني و الله عليا و الأئمة عليهم السلام)».

Muhammad Bin Al-Abbas, from hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

The (narrator) says: 'Abu Ja'far^{asws} recited this Verse and he^{asws} was looking at the people: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**, and said: 'By Allah^{azwj}! It Means Ali^{asws} and the Imams^{asws},²⁷

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِيٌّ عَلَيَّ فَنَظَرَ إِلَيَّ إِلَى النَّاسِ وَ نَحْنُ عَلَىٰ بَابِ نَبِيِّ شَيْبَةَ فَقَالَ يَا فَضَيْلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَ لَا يَدِينُونَ دِينًا

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far^{asws}, he^{asws} was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba,

²⁶ Tafseer Noor Al Saqalayn CH 1 – H 100

²⁷ (تأويل الآيات: 2 / 702).

he^{asws} said: 'O Fazeyl, this is how they used to perform Tawaaf during the era of ignorance, not understanding the truth, nor having a Religion.

يَا فَضَيْلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعْنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ

O Fazeyl! Look at them falling down upon their faces (doing Sajdah). May Allah^{azwj} Curse these ridiculed creatures falling down upon their faces'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ مَنْ يَمْشِي مُكَبِّبًا عَلَى وَجْهِهِ أَهْدَى أَمْ مَنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي وَاللَّهِ عَلِيًّا (عليه السلام) وَالْأَوْصِيَاءَ (عليهم السلام)

Then he^{asws} recited this Verse: ***Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22].*** By Allah^{azwj}, it means Ali^{asws}, and the successors^{asws}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فَضَيْلُ لَمْ يَتَسَمَّ بِهَذَا الْإِسْمِ غَيْرُ عَلِيِّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ الْبَاسِ هَذَا أَمَا وَاللَّهِ يَا فَضَيْلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرِكُمْ وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَلَا يَقْبَلُ إِلَّا مِنْكُمْ وَإِنَّكُمْ لِأَهْلُ هَذِهِ الْآيَةِ إِنْ بَحْتَبُوا كِبَائِرًا تَنْهَوْنَ عَنْهُ نَكَفَرْنَا عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا يَا فَضَيْلُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَكْفُوا أَلْسِنَتَكُمْ وَتَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ أَنْتُمْ وَاللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

O Fazeyl! It is Amir-al- Momineen^{asws}. No one has been named with this name apart from Ali^{asws}, except for the impostor, a liar up to the Day of Judgement. But this, by Allah^{azwj} O Fazeyl, there is no Hajj apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance (of deeds) except from you (Shias)".²⁸

VERSES 23 - 27

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {23}

Say: 'He is the One Who Caused you to grow, and Made for you the hearing, and the sight, and the heart – little it is what you are thanking for' [67:23]

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24}

Say: 'He is the One Who Multiplied you in the earth, and to Him you would be gathered' [67:24]

²⁸ Al Kafi – V 8 H 14882 (Extract)

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {25}

And they are saying, 'When this this threat be, if you were truthful?' [67:25]

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {26}

Say: 'But rather, the knowledge is with Allah, and rather I am a plain warner' [67:26]

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ {27}

So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ إِسْمَاعِيلِ بْنِ سَهْلٍ عَنِ الْقَاسِمِ بْنِ عُزْرَةَ عَنْ أَبِي السَّفَاتِجِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al Qasim Bin Urwa, from Abu Al Saffatij, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].**

قَالَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ الَّذِينَ عَمِلُوا مَا عَمِلُوا يَرَوْنَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي أَعْظَمِ الْأَمَاكِنِ هُمْ فَيَسِيءُ وُجُوهُهُمْ وَ يُقَالُ لَهُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ الَّذِي انْتَحَلْتُمْ اسْمَهُ أَي سَمَيْتُمْ أَنْفُسَكُمْ بِأَمِيرِ الْمُؤْمِنِينَ».

He^{asws} said: 'This was Revealed regarding Amir Al-Momineen^{asws} and his^{asws} contemporaries, those who did what they did. They will be seeing Amir Al-Momineen^{asws} in places which would be enviable to them, despair being in their faces, **and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]** - those who used to be called by it (Amir Al Momineen), having had impersonated his^{asws} name i.e. naming yourselves as 'Amir Al-Momineen'.²⁹

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) - في حديث طويل - يذكر فيه أبا بكر و عمر و حالهما يوم القيامة: «و يريان عليا (عليه السلام)، فيقال لهما: فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ يعني بإمرة المؤمنين».

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 68

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiya in Kaamil Al-Ziyaraat, said, 'It has been narrated to me by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'sam, from Hamaad Bin Usman, who has narrated the following:

'Abu Abdullah^{asws} – in a lengthy Hadeeth – in which he^{asws} mentioned Abu Bakr and Umar and what their state would be on the Day of Judgement: 'And the two of them would be seeing Ali^{asws}, and it would be said to them both: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27] – Meaning, as 'Amir-Al-Momineen'**'.³⁰

محمد بن العباس: عن حسن بن محمد، عن محمد بن علي الكناني، عن حسين بن وهب الأسدي، عن عيسى بن هاشم، عن داود بن سرحان، قال: سألت جعفر بن محمد (عليه السلام) عن قوله عز و جل: فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ،

Muhammad Bin Al-Abbas, from Hassan Bin Muhammad, from Muhammad Bin Ali Al-kanany, from Husayn Bin Wahab Al-Asady, from Ubeys Bin hashim, from Dawood Bin Sarhaan who said:

'I asked Ja'far^{asws} Bin Muhammad^{asws} about the Words of the Mighty and Majestic: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].**

قال: «ذلك علي (عليه السلام)، إذا رأوا منزلته و مكانه من الله تعالى أكلوا أكفهم على ما فرطوا في ولايته».

He^{asws} said: 'That is Ali^{asws}. When they see his^{asws} status and place from Allah^{azwj}, they would eat (bite) their own hands over what they neglected regarding his^{asws} Wilayah'.³¹

و عنه، قال: حدثنا حميد بن زياد، عن الحسن بن محمد، عن صالح بن خالد، عن منصور، عن حريز، عن فضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ثم قال: «أ تدري ما رأوا؟»

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad, from Salih Bin Khalid, from Mansour, from Hareyz, from Fazeyl Bin Yasaar, who has narrated:

Abu Ja'far^{asws} said, 'He^{asws} recited this Verse: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].** Then he^{asws} said: 'Do you know what they will see?

رأوا و الله عليا (عليه السلام) مع رسول الله (صلى الله عليه و آله) و قرينه [منه] وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ: أي تتسمون بأمرير» المؤمنین (عليه السلام).

³⁰ (كامل الزيارات: 11 / 332)

³¹ (تأويل الآيات: 2 / 704 .4)

By Allah^{azwj}! They will see Ali^{asws} with Rasool-Allah^{saww}, and his^{asws} proximity to him^{saww}: **and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]**, i.e., you were (liked to be) called as 'Amir-al-Momineen'.

يا فضيل، لا يتسمى بها أحد غير أمير المؤمنين (عليه السلام) إلا مفتر كذاب إلى يوم الناس هذا.»

O Fazeyl! No one can call himself by it apart from Amir-Al-Momineen^{asws} except for a lying imposter, up to the Day of the people, this (title of Amir Al-Momineen)³².

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah^{asws} one day, so he^{asws} said to me: 'When it will be the Day of Judgement and Allah^{azwj} Blessed and Exalted Gathers the creatures, Noah^{as} would be the first one to be called. It will be said to him^{as}: 'Did you^{as} preach?' So he^{as} will say: 'Yes'. It will be said to him^{as}: 'Who will testify for you^{as}?' So he^{as} will say: 'Muhammad Bin Abdullah^{saww}'.

قَالَ فَيَخْرُجُ نُوحٌ (عليه السلام) فَيَتَخَطَّى النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) وَهُوَ عَلَى كَثِيبِ الْمِسْكِ وَمَعَهُ عَلِيٌّ (عليه السلام) وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

He^{asws} said: 'So Noah^{as} would go out and pass over the people until he^{as} would come to Muhammad^{saww}, and he^{saww} would be clothed in the musk, and with him^{saww} would be Ali^{asws}, and these are the Words of Allah^{azwj} Mighty and Majestic: **So when they shall see him nigh, the faces of those who committed Kufr will despair [67:27]**.

فَيَقُولُ نُوحٌ لِمُحَمَّدٍ (صلى الله عليه وآله) يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى سَأَلَنِي هَلْ بَلَغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ (صلى الله عليه وآله)

Then Noah^{as} will say to Muhammad^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Blessed and Exalted Questioned me^{as} Saying: "Did you^{as} preach?" I^{as} said: 'Yes'. So He^{azwj} Said: "Who will testify for you^{as}?' So I^{as} said: 'Muhammad^{saww}'.

فَيَقُولُ يَا جَعْفَرُ يَا حَمَزَةُ اذْهَبَا وَاشْهَدَا لَهُ أَنَّهُ قَدْ بَلَغَ

So he^{saww} will say: 'O Ja'far^{as}, O Hamza^{as}, go and testify for him^{as} that he^{as} did preach'.

³² (تأويل الآيات 2: 7/705)

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَجَعَفَرٌ وَ حَمَزُهُ هُمَا الشَّاهِدَانِ لِلْأَنْبِيَاءِ (عليهم السلام) بِمَا بَلَّغُوا

Abu Abdullah^{asws} said: 'Thus Ja'far^{as} and Hamza^{as} are the two witnesses for the Prophets^{as} of what they^{as} had preached'.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِيٌّ (عليه السلام) أَيَّنَ هُوَ فَقَالَ هُوَ أَعْظَمُ مَنْزِلَةً مِنْ ذَلِكَ.

So I said, 'May I be sacrificed for you^{asws}, so where will Ali^{asws} be?' He^{asws} said: 'He^{asws} is of a status greater than that'.³³

و عن أبي جعفر (عليه السلام): «فلما رأوا مكان علي (عليه السلام) من النبي (صلى الله عليه و آله) سيئت وجوه الذين كفروا يعني الذين كذبوا بفضله».

And from Abu Ja'far^{asws} (having said): 'So when they see the position of Ali^{asws} from the Prophet^{saww}, **the faces of those who committed Kufr** – meaning denied his^{asws} merits, **will despair [67:27]**'.³⁴

VERSE 28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ أَلِیمٍ {28}

Say: 'Have you considered if Allah were to destroy me and the ones with me, or Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28]

The altered Verse

شرف الدين النجفي: عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ أَلِیمٍ،

Sharaf Al-Deen Al-Najafy, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic: **Say: 'Have you considered if Allah were to destroy me and the ones with me, or Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28].**

³³ Al Kafi – V 8 H 14840

³⁴ مجمع البيان 10: 494.

قال (عليه السلام): «هذه الآية مما غيروا و حرفوا، ما كان الله ليهلك محمدا (صلى الله عليه و آله) و لا من كان معه من المؤمنين، و هو خير ولد آدم (عليه السلام)،

He^{asws} said: 'This Verse is from what they have changed and altered. Allah^{azwj} was not going to Destroy Muhammad^{saww}, nor the ones who were with him^{saww} from the Momineen, and he^{saww} was the best of the Children of Adam^{as}.

و لكن قال عز و جل: قل أ رأيتم إن أهلككم الله جميعا و رحمتنا فمن يجير الكافرين من عذاب أليم».

But, Allah^{azwj} Mighty and Majestic Said: **Say: 'Have you considered if Allah were to destroy *all of you together*, and Have Mercy on us, so who will save the Kafirs from a painful Punishment?' [67:28]**.³⁵

VERSE 29

قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {29}

Say: 'He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying' [67:29]

The altered Verse

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ يَا مَعْشَرَ الْمُكذِّبِينَ حَيْثُ أَنْبَأْتُكُمْ رَسُولَهُ رَبِّي فِي وَايَةِ عَلِيِّ (عليه السلام) وَ الْأَيْمَةِ (عليهم السلام) مِنْ بَعْدِهِ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ كَذَا أَنْزَلَتْ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Soon you shall come to know who is in clear straying, O group of beliers, where I informed you of the Message of my Lord regarding Wilayah of Ali and the Imams after him, who is in clear straying' [67:29]**. Such is how it was Revealed".³⁶

³⁵ (تأويل الآيات 2: 10 / 707).

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 45

VERSE 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30]

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن موسى بن القاسم بن معاوية بن وهب البجلي، و أبي قتادة علي بن محمد بن حفص، عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، قال: قلت: ما تأويل قول الله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ؟

And from him, said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muha Bin Al-Qasim Bin Muawiya Bin Wahab Al-Bajaly, and Abu Qatada Ali Bin Muhammad Bin Hafs, who has narrated the following:

'Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws}, said, 'I said, 'What is the explanation of the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

فقال: «إذا فقدتم إمامكم فلم تروه فما ذا تصنعون؟».

So he^{asws} said: 'When you lose your Imam^{asws}, and you do not see him^{asws} (anymore), so what is it what you would be doing?'³⁷

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن القاسم بن العلاء، قال: حدثنا إسماعيل بن علي الفزاري، عن محمد بن جمهور، عن فضالة بن أيوب، قال: سئل الرضا (عليه السلام) عن قول الله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al-Qasim Bin Al-'la, from Ismail Bin Ali Al-Fazary, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub said:

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

فقال (عليه السلام): «ماؤكم أبوابكم، أي الأئمة (عليهم السلام)، و الأئمة أبواب الله بينه و بين خلقه فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ يعني بعلم الإمام».

So he^{asws} said: 'Your water, is 'Your doors'. i.e. the Imams^{asws}, and the Imams^{asws} are the Doors of Allah^{azwj} between Him^{azwj} and His^{azwj} creatures: **so who can come to**

³⁷ (كمال الدين و تمام النعمة: 3/360).

'you with flowing water?' [67:30] - Meaning (come to you) with the Knowledge of the Imam^{asws},³⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya Al Bajaly,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].** He^{asws} said: 'When your Imam^{asws} is absent from you all, so who would come to you with a new Imam^{asws}?³⁹

وباسناده إلى أبي بصير عن أبي جعفر عليه السلام في قول الله عزوجل: " قل ارايتم ان اصبح ماؤكم غورا فمن يأتيكم بماء معين " فقال: هذه نزلت في الامام القائم يقول: ان اصبح امامكم غائبا عنكم لا تدرون اين هو ؟ فمن يأتيكم بامام ظاهر يأتيكم باخبار السماوات والارض وحلال الله وحرامه،

And by his chain going up to Abu Baseer, who has narrated:

'Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30],** so he^{asws} said: 'It was Revealed regarding Al-Qaim^{asws}. He^{azwj} is Saying; "When your Imam^{asws} recedes and is hidden from you all, you will not be knowing where he^{asws} is? So there comes to you the apparent Imam^{asws}, bringing to you the news of the skies and the earth, and Permissibles of Allah^{azwj} and His^{azwj} Prohibitions".

ثم قال عليه السلام: والله ما جاء تأويل هذه الآية ولا بد ان يجيء تأويلها.

Then he^{asws} said: 'By Allah^{azwj}! The interpretation of this Verse has not come yet, and it is inevitable that its interpretation should come'.⁴⁰

ابن بابويه، قال: أخبرنا محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا محمد بن الحسين بن حفص الخثعمي الكوفي، قال: حدثنا عباد بن يعقوب، قال: حدثنا علي بن هاشم، عن محمد بن عبد الله، عن أبي عبيدة بن محمد بن عمار، عن أبيه، عن جده عمار، قال: كنت مع رسول الله (صلى الله عليه وآله) في بعض غزواته، و قتل علي (عليه السلام) أصحاب الألوية و فرق جمعهم، و قتل عمرو بن عبد الله الجمحي، و قتل شيبه بن نافع، أتيت رسول الله (صلى الله عليه وآله) فقلت له: يا رسول الله، إن عليا قد جاهد في الله حق جهاده.

³⁸ (تفسير القمي 2: 379).

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 14

⁴⁰ Tafseer Noor Al Saqalayn – CH 67 H 41

Ibn Babuwayh said, 'Muhammad Bin Abdullah Bin Al-Matlab Al-Shaybani narrated to us, from Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy Al-kufy, from Abaad Bin Yaqoub, from Ali Bin Hisham, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Amaar, from his father, from his grandfather Amaar who said:

'I was with Rasool-Allah^{saww} in one of his^{asws} military expeditions, and Ali^{asws} killed brigadiers and the groups of them, and killed Amro Bin Abdullah Al-Jamhy, and killed Shaybat Bin Naf'a. I came up to Rasool-Allah^{saww}, so I said to him^{saww}, 'O Rasool-Allah^{saww}! Ali^{asws} has done Jihad for the Sake of Allah^{azwj}, a rightful Jihad'.

فقال: «لأنه مني و أنا منه، و إنه وارث علمي، و قاضي ديني، و منجز وعدي، و الخليفة من بعدي، و لولاه لم يعرف المؤمن المحض بعدي، حربه حربي، و حربي حرب الله، و سلمه سلمتي، و سلمني سلم الله،

So he^{saww} said: 'Because he^{asws} is from me^{saww}, and I^{saww} am from him^{asws}, and he^{asws} is the inheritor of my^{saww} knowledge, and the fulfiller of my^{saww} debts, and completer of my^{saww} promises, and is the Caliph from after me^{saww}. And were it not for him^{asws}, the pure Momin would not have been recognised after me^{saww}. His^{asws} war is my^{saww} war, and my^{saww} was is the War of Allah^{azwj}, and his^{asws} peace is my^{saww} peace, and my^{saww} is peace is the Peace of Allah^{azwj}.

ألا إنه أبو سبطي، و الأئمة من صلبه، يخرج الله تعالى الأئمة الراشدين من صلبه، و منهم مهدي هذه الأمة».

Indeed! He^{asws} is the father of my^{saww} grandsons^{asws}, and the Imams^{asws} are from his^{asws} back. Allah^{azwj} would Bring out the Righteous Imams^{asws} from his^{asws} lineage, and among them^{asws} is the Mahdi^{asws} of this community'.

فقلت: بأبي و أمي يا رسول الله، من هذه المهدي؟

So I said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}, who is this Al-Mahdi^{asws}?'

قال: «يا عمار، إن الله تبارك و تعالى عهد إلي أنه يخرج من صلب الحسين أئمة تسعة، و التاسع من ولده يغيب عنهم، و ذلك قوله عز و جل: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

He^{saww} said: 'O Amaar! Allah^{azwj}, Blessed and Exalted has Given to me^{saww} an Oath, that He^{azwj} would Bring out from the lineage of Al-Husayn^{asws}, nine Imams^{asws}, and the ninth from his^{asws} sons^{asws} would be hidden from them (the people), and these are the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?'** [67:30].

تكون له غيبة طويلة، يرجع عنها قوم و يثبت عليها آخرون، فإذا كان في آخر الزمان يخرج فيملاً الدنيا قسطاً و عدلاً كما ملئت جوراً و ظلماً، و يقاتل على التأويل كما قاتلت على التنزيل، و هو سمعي و أشبه الناس بي.

It would become a prolonged occultation for him^{asws}. A people would turn back from it, and another would be steadfast upon it. So when it is the end of the times, he^{asws}

would come out and fill the world with equity and justice as it had been filled with inequity and injustice, and he^{asws} would fight upon the explanation (of the Quran) just as I^{saww} fought upon the Revelation (of the Quran), and he has my^{saww} name, and would be the most similar to me^{saww} of the people.

يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و أصحابه، فإنه مع الحق و الحق معه.

O Amaar! There will be Fitna after me^{saww}. So when it is like that, follow Ali^{asws} and his^{asws} companions, for he^{asws} is with the truth and the truth is with him^{asws}.

يا عمار، إنك ستقاتل بعدي مع علي صنفين: الناكثين و القاسطين، ثم تقتلك الفئة الباغية».

O Amaar! After me^{saww}, you will be fighting against two types – the breakers (of the covenant) and the unjust, then you will be killed by the rebellious group.

قال: يا رسول الله، أليس ذلك على رضا الله و رضاك؟ قال: «نعم، على رضا الله و رضاي، و يكون آخر زادك من الدنيا شرية من لبن تشربه».

I said, 'O Rasool-Allah^{saww}! Is that not upon the Pleasure of Allah^{azwj} and your^{saww} pleasure?' He^{asws} said: 'Yes, upon the Pleasure of Allah^{azwj} and my^{saww} pleasure, and it would become the last of your provision from the world, a drink of milk which you will be drinking it'.

فلما كان يوم صيفين خرج عمار بن ياسر إلى أمير المؤمنين (عليه السلام)، فقال له: يا أبا رسول الله، أ تأذن لي في القتال؟ فقال: «مهلا رحمك الله»

So when it was the Day of Siffeen, Amaar Bin Yasser came out to Amir-al-Momineen^{asws} and said to him^{asws}, 'O brother^{asws} of Rasool-Allah^{saww}! Do you^{asws} permit me for the fighting?' So he^{asws} said: 'Shh! No. May Allah^{azwj} have Mercy on you'.

فلما كان بعد ساعة أعاد عليه الكلام، فأجابه بمثله، فأعاد عليه ثالثا، فبكى أمير المؤمنين (عليه السلام)، فنظر إليه عمار، فقال: يا أمير المؤمنين، إنه اليوم الذي وصفه لي رسول الله (صلى الله عليه و آله)

Then, after some time, he repeated the speech to him^{asws}, so he^{asws} answered him similar to it. Then he repeated to him^{asws} for a third time, so Amir-al-Momineen^{asws} wept. Amaar looked at him^{asws} and said, 'O Amir-al-Momineen^{asws}, it is the Day which Rasool-Allah^{saww} described to me'.

فنزل أمير المؤمنين (عليه السلام) عن بغلته، و عانق عمارا و ودعه، ثم قال: «يا أبا اليقظان جزاك الله عن نبيك و عني خيرا، فنعم الأخ كنت، و نعم الصاحب كنت».

So Amir-al-Momineen^{asws} descended from his^{asws} mule, hugged Amaar and bid farewell to him, then said: 'O Abu Al-Yaqzan! Your Reward, from Allah^{azwj} and from

His^{azwj} Prophet^{saww}, and from me^{asws} is good, for you were a good brother, and a good companion’.

ثم بكى (عليه السلام) و بكى عمار، ثم قال: و الله- يا أمير المؤمنين- ما اتبعتك إلا ببصيرة، فإني سمعت رسول الله (صلى الله عليه و آله) يقول يوم خيبر: «يا عمار، ستكون بعدي فتنة، فإذا كان ذلك فاتبع عليا و حزبه، فإنه مع الحق و الحق معه، و ستقاتل بعدي الناكثين و القاسطين» فجزاك الله خيرا- يا أمير المؤمنين- عن الإسلام أفضل الجزاء، فلقد أدت و أبلغت و نصحت.

Then he^{asws} wept, and Amaar wept, then said, ‘O Amir-ul-Momineen^{asws}, I do not follow you^{asws} except with insight, for I heard Rasool-Allah^{saww} saying to me on the Day of Khyber: ‘O Amaar! There will take place strife after me^{saww}. So when it is like that, follow Ali^{asws} and his^{asws} party, for he^{asws} is with the truth and the truth is with him^{asws}, and you will be fighting against the breakers (of the covenant) and the unjust, after me^{saww}. So, may Allah^{azwj} Reward you good, O Amir-ul-Momineen, about Al-Islam, the best of the Rewards, for I have performed and have been preached to, and been advised’.

ثم ركب و ركب أمير المؤمنين (عليه السلام)، ثم برز إلى القتال، ثم دعا بشرية من ماء فقيل: ما معنا ماء. فقام إليه رجل من الأنصار و سقاه شربة من لبن فشربه، ثم قال: هكذا عهد إلى رسول الله (صلى الله عليه و آله) أن يكون آخر زادي من الدنيا شربة لبن، ثم حمل على القوم، فقتل ثمانية عشر نفسا، فخرج إليه رجالان من أهل الشام فطعناه، و قتل (رحمه الله)،

Then he mounted and Amir-al-Momineen^{asws} mounted (the mule). Then he went out for the battle. Then he called for a drink of water, so it was said, ‘We have no water with us’. So a man from the Helpers stood up and quenched him with a drink of milk, so he drank it, then said, ‘This is what Rasool-Allah^{saww} promised to me and it would be the last of my provision from the world, a drink of milk. Then he attacked the people (enemy), and he killed eighteen of them. Two men from the people of Syria came out to him, so they stabbed and killed him.

فلما كان في الليل طاف أمير المؤمنين (عليه السلام) في القتلى، فوجد عمارا ملقى بين القتلى، فجعل رأسه على فخذه، ثم بكى عليه و أنشأ يقول: ألا أيها الموت الذي ليس تاركي - أرحني فقد أفنيت كل خليل - أيا موت كم هذا التفرق عنوة فلست تبقي حلة لخليل - أراك بصيرا بالذين أحبهم - كأنك تمضي نحوهم بدليل

So when it was night time, Amir-al-Momineen^{asws} circled in the battlefield, and he^{asws} found Amaar lying among the dead. So he^{asws} placed his head upon his^{asws} thigh, then wept over him, and recited a poem – Indeed, O death, you do not leave any – and you have perished all friends – Regardless of how death forcibly separates – so there does not remain a solitary one for a friend – I^{asws} see you are looking at the ones I^{asws} love – As if you have evidence against them’.⁴¹

⁴¹ (كفاية الأثر: 120)