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CHAPTER 69
AL-HAAQAT
(52 VERSES)
VERSES 1 - 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن جابر، عن أبي عبد الله (عليه السلام)، قال: «أكثرُوا من قراءة الحاقّة، فإن قراءتها في الفرائض و النوافل من الإيمان بالله و رسوله، لأنها إنما نزلت في أمير المؤمنين (عليه السلام) و معاوية، و لم يسلب قارئها دينه حتى يلقي الله عز و جل.»

Ibn Babuwayh, by his chain, from Jabir, has narrated:

‘Abu Abdullah^{asws} has said: ‘Frequently recite *Surah Al-Haaqat*, for its recitation in the Obligatory (Salats) or optional (Salats) is from the Eman in Allah^{azwj} and His^{azwj} Rasool^{saww}, because it was Revealed regarding (the praise of) Amir-Al-Momineen^{asws} and (in the condemnation of) Muawiya. And the Religion of the one who recites it would not be Taken away (by Allah^{azwj}) until he meets Allah^{azwj} Mighty and Majestic’.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘One who recites this Chapter (Al-Haaqat) would be Accounted for by Allah^{azwj} with an easy Accounting.

و من كتبها و علقها على امرأة، حامل حفظ ما في بطنها بإذن الله تعالى،

One the one who writes it and attaches it (as an amulet) to a pregnant woman, it would Protect what is inside her by the Permission of Allah^{azwj}.

و إن كتبت و غسلت و سقي ماؤها طفلا يرضع اللبن قبل كمال فطامه، خرج ذكيا حافظا.»

And if written, or washed with, or drunk by the breastfed child, it would complete his weaning, and he would be intelligent, (and with) a good memory’.²

(ثواب الأعمال: 119).

² Tafseer Al Burhan – H 10995

و قال الصادق (عليه السلام): «إذا كتبت و علقت على حامل حفظت الجنين،

And Al-Sadiq^{asws} said: 'If it is written and attached (as an amulet) to a pregnant woman, it would Protect the unborn.

و إذا سقي منها الولد ذكاه و سلمه الله تعالى، و نشأ أحسن نشوء بإذن الله تعالى».

And if the child is quenched from it (its water), it would be intelligent and would submit to Allah^{azwj} and would grow with a goodly growth'.³

VERSES 1 - 8

{1} الْحَاقَّةُ

The inevitable Reality! [69:1]

{2} مَا الْحَاقَّةُ

What is the inevitable Reality! [69:2]

{3} وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

And what would make you realise what the inevitable Reality is! [69:3]

{4} كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

(The people of) Samood and Aad belied the striking calamity a lie [69:4]

{5} فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

Then as for (the people of) Samood, so they were destroyed by the blast [69:5]

{6} وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

And as for (the people of) Aad, so they were destroyed by the Sar Sar wind which came to them [69:6]

³ (خواص القرآن: 11 «مخطوط»)

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ
خَاوِيَةٍ {7}

He Made it to prevail upon them for seven nights and eight days continuously, so you could see the people therein lying around as if they are hollow trunks of palm trees [69:7]

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ {8}

So do you see any one of them remaining? [69:8]

The destructive winds of Allah^{azwj}

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

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

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذُّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاةٍ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْتِيهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغْضَبُ

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it gets excited like a lion gets excited when bothered'.

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

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of**

continuous bad luck [54:19]. And Said: **the destructive wind (Al-Aqeeem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لِّوَاقِعٍ وَ عَيْبٌ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تُخْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

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

فَأَمَّا الرِّيَّاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

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

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

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

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

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

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

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

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

Then Abu Ja’far^{asws} said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’rouf Bin Kharbouz, who said:

Abu Ja’far^{asws} said that ‘Allah^{azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{azwj} Desires that He^{azwj} Turns the winds of Punishment into the winds of Mercy, He^{azwj} Does it, but He^{azwj} never Makes (winds of) Mercy to be turned into the winds of Punishment’.

قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَ بَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

He^{asws} said: ‘And it is never the case that He^{azwj} is Merciful to all people who obey Him^{azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمٍ يُؤَسَّسَ لَمَّا آمَنُوا رَحْمَتَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ فَضَّاهُ ثُمَّ تَدَارَكْتَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَشِيَّتَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَصَرَّعُوا إِلَيْهِ

He^{asws} said: ‘That is how He^{azwj} Acted with the people of Yunus^{as}. When they believed, Allah^{azwj} Bestowed mercy upon them after having had Ordained for them the Punishment. He^{azwj} had Decided, then Enclosed them with His^{azwj} Mercy. So He^{azwj} Made the Punishment that was pre-destined for them as a Mercy. He^{azwj} Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him^{azwj}’.

⁴ Al Kafi – H 14511

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخِزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He^{asws} said: 'And as for the wind of the destruction (Al-Aqeeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath of the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah^{azwj} was Wrathful against them. So He^{azwj} Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخِزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَغِيظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخِزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعِصِكَ مِنْ خَلْقِكَ وَ عَمَّا رِ بِلَادِكَ

He^{asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{asws} said: 'So the Keepers grumbled to Allah^{azwj} from that. They said, 'Our Lord^{azwj}! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{azwj} from Your^{azwj} creatures who built Your^{azwj} City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He^{asws} said: 'So Allah^{azwj} Sent Jibraeel^{as} towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He^{asws} said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.⁵

ابن بابويه: عن الحسين بن أحمد، عن أبيه، عن أحمد بن محمد، عن عثمان بن عيسى، رفعه إلى أبي عبد الله (عليه السلام)، قال: «الأربعاء يوم نحس مستمر، لأنه أول يوم و آخر يوم من الأيام التي قال الله عز و جل: سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُوماً».

Ibn Babuwayh, from Al-Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa,

'In an unbroken chain going up to Abu Abdullah^{asws} having said: 'Wednesday is a day of continuous bad luck, because of which the first day and the last day from the days which Allah^{azwj} Mighty and Majestic Said: **He Made it to prevail upon them for seven nights and eight days continuously [69:7]**.⁶

⁵ Al Kafi – H 14512

⁶ (علل الشرائع: 2 /381)

VERSE 9

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ {9}

And there came Pharaoh and ones before him, and the overturned (towns) with the persistence sinners [69:9]

شرف الدين النجفي: عن محمد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن منصور بن حازم، عن حمران، قال: سمعت أبا جعفر (عليه السلام) يقرأ: وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ قَالَ: وَجَاءَ فِرْعَوْنُ يَعْنِي الثَّالِثَ، وَمَنْ قَبْلَهُ الْأُولَى وَالْمُؤْتَفِكَاتُ [أهل البصرة] بِالْخَاطِئَةِ [الحميراء] يَعْنِي عَائِشَةَ.»

Sharaf Al-Deen Al-Najafy, from Muhammad Al-Barqy, from Al-Husayn Bin sayf Bin Umeyra, from his brother, from Mansour Bin Hazim, from Humran who said:

'I heard Abu Ja'far^{asws} recite: **And there came Pharaoh and ones before him, and the overturned (towns) with the persistence sinners [69:9]**. He^{asws} said: '**And there came Pharaoh** - Meaning the third one (Usman), **and ones before him** - the first two (Abu Bakr and Umar), **the overturned (towns)** - the people of Al-Basra, **with the persistence sinners [69:9]** - 'Al-Humeyra', meaning Ayesha'.⁷

VERSE 10

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً {10}

They disobeyed a Rasool of their Lord, so He Seized them by a strong Seizure (due to their) excesses [69:10]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَخَذَهُمْ أَخَذَةً رَابِيَةً: « [و الرابية] التي أرت على ما صنعوا».

Ali Bin Ibrahim (Tafseer Qummi) said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far^{asws} regarding the Words of the Exalted: **so He Seized them by a strong Seizure (due to their) excesses [69:10]**, he^{asws} said: 'And Al-Rab'iat is the one who exceeds (crosses his limits) in what he does'.⁸

⁷ (تأويل الآيات 2: 1/714)

⁸ (تفسير القمي 2: 385).

VERSE 11

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ {11}

Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11]

The example of the Ship of Noah^{as}

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ بِالرَّيِّ فِي صَفَرٍ سَنَةَ عَشْرَةَ وَخَمْسِمِائَةٍ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي جُمَادَى الْآخِرَةِ سَنَةَ خَمْسٍ وَخَمْسِينَ وَارْبَعِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ الْحَارِثِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْكَاتِبُ قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيُّ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ ظَهْرٍ عَنْ أَبِي إِسْحَاقَ عَنْ رَافِعِ مَوْلَى أَبِي ذَرٍّ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, at Al Rayy, during Safar of the year five hundred and ten, by my reading upon it, from Al Sheykh Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, during Jamadi Al Akhira of the year four hundred and fifty five at the location of our Master^{asws} Amir Al Momeeneen Ali Bin Abu Talib^{asws}, from Abu Abdullah Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man Al Harisy, from Abu Al Hassan Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Bin Abdul Kareem, from Is'haq Bin Ibrahim Bin Muhammad Al Saqafy, from Abbad Bin Yaqoub, from Al Hakam Bin Zaheer, from Abu Is'haq, from Rafi'u, a slave of Abu Zarr^{ra} who said,

رَأَيْتُ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ آخِذًا بِخَلْقَةِ بَابِ الْكَعْبَةِ وَ يَقُولُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي أَنَا جُنْدَبُ الْعِفَارِيِّ وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَاتَلَنِي فِي الْأُولَى وَ قَاتَلَ أَهْلَ بَيْتِي فِي الثَّانِيَةِ حَشَرَهُ اللَّهُ مَعَ الدَّجَالِ

'I saw Abu Zarr^{ra} grabbed a ring of the door of the Kabah and saying, 'The one who recognised me^{ra} so he has recognised me^{ra}! I^{ra} am Jundab Al-Ghifary! And the one who does not recognise me^{ra}, so I^{ra} am Abu Zarr^{ra}! I^{ra} heard Rasool-Allah^{saww} saying: 'The one who fought against me^{saww} in the first (period) and fights against the People^{asws} of my^{saww} Household during the second (period), Allah^{azwj} would Resurrect him with the Dajjal^{la}'.

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا بَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُ بَابِ حِطَّةٍ مَنْ دَخَلَهَا بَجَا وَ مَنْ لَمْ يَدْخُلْهُ هَلَكَ.

But rather the People^{asws} of the Household among you all is like an example of the ship of Noah^{as}. The one who sails it would attain salvation, and the one who stays behind from it, would drown; and an example of the door of Hitta (among the

Children of Israel). The one who enters it attains salvation, and the one who does not enter it would be destroyed!"⁹

وَ هَذَا الْإِسْتَادِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ عَتَّابِ بْنِ إِبْرَاهِيمَ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

And by this chain, from Ali Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Ahmad Bin Abdullah, from his father, from Muhammad Bin Khalid Bin Attab Bin Ibrahim, from Sabit Bin Dinar, from Sa'd Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا وَ لَنْ تَوْتَ [تُؤْتَى] الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ مُجَنَّبِي وَ يُبْعَضُكَ لِأَنَّكَ مِنِّي وَ أَنَا مِنْكَ لِحَمِّكَ مِنْ لِحْمِي وَ رُوْحُكَ مِنْ رُوْحِي وَ سِرِّيَّتُكَ مِنْ سِرِّيَّتِي وَ عَلَانِيَتُكَ مِنْ عَلَانِيَتِي وَ أَنْتَ إِمَامٌ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي

'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'I^{saww} am the city of wisdom and you^{asws} are its gate, and the city will never be come to except from the direction of the gate. And he has laid the one who claims that he loves me^{saww} but hates you^{asws}, because you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is from my^{saww} flesh, and your^{asws} soul is from my^{saww} soul and your^{asws} secret (matters) and from my^{saww} secrets, and your^{asws} public (matters) are from my^{saww} public (matters), and you^{asws} are the Imam^{asws} of my^{saww} community, and my^{saww} Caliph upon it from after me^{saww}.

سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رِيحَ مَنْ تَوَلَّاهُ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزِمَكَ وَ هَلَكَ مَنْ فَارَقَكَ مِثْلَكَ وَ مِثْلُ الْأَيْمَةِ مَنْ وُلِدَكَ بَعْدِي مِثْلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مِثْلُكُمْ مِثْلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ.

Fortunate is the one who obeys you^{asws} and miserable is the one who disobeys you; and he would profit, the one who befriends you^{asws}, and in loss is the one who is inimical to you^{asws}, and successful is the one who necessitates you and destroyed is the one who separates from you^{asws}. Your^{asws} example and the example of the Imams^{asws} from your^{asws} sons^{asws} after me^{saww} is like the example of the ship of Noah^{as}. The one who sails it would attain salvation, and the one who stays behind would drown. And your^{asws} example is like the stars. Every time a star disappears, a star emerges, up to the Day of Judgment'¹⁰

VERSE 12

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ {12}

⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 92

¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 47

And We Made it a Reminder for you, and the retaining ear is preserving it [69:12]

سعد بن عبد الله: عن الحسن بن موسى الخشاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ تَعِيَهَا أُذُنٌ وَاَعِيَةٌ ، قال: «وعتھا أذن أمير المؤمنين (عليه السلام) من الله و ما كان و ما يكون».

Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and the retaining ear is preserving it [69:12]**, he^{asws} said: 'The Retaining Ear from Allah^{azwj} is Amir-Al-Momineen^{asws}, (who retained) of what had happened and what will be happening'.¹¹

أحمد بن مهران عن عبد العظيم بن عبد الله عن يحيى بن سالم عن أبي عبد الله (عليه السلام) قال لَمَّا نَزَلَتْ وَ تَعِيَهَا أُذُنٌ وَاَعِيَةٌ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هِيَ أُذُنُكَ يَا عَلِيُّ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah, from Yahya Bin Salim,

'From Abu Abdullah^{asws} having said: 'When it was Revealed: **and the retaining ear is preserving it [69:12]**, Rasool-Allah^{saww} said: 'It is your^{asws} ear, O Ali^{asws}'.¹²

حدثنا محمد بن عيسى عن أبي محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصمغ بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبوح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقرأ ابن ابى طالب القرآن ولو احسن ان يقرأ لقرأ بنا غير هذه السوره

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali^{asws} came to Al-Kufa, he^{asws} led them (in Salat) for forty mornings reciting **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A'ala). The hypocrites said, 'By Allah^{azwj}! It is not best for the son^{asws} of Abu Talib^{asws} to recite the Quran that he^{asws} recites. It would have been better if he^{asws} had recited with us other than this Chapter'.

قال فبلغه ذلك فقال ويلهم ابى لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

That reached him^{asws}. He^{asws} said: 'Woe be unto them! I^{asws} am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفي أي يوم نزل وفي أي موضع نزل

¹¹ (مختصر بصائر الدرجات: 65)

¹² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 57

By Allah^{azwj}, there is no word which Came down upon Muhammad^{saww} except that I^{asws} am aware of who it Came down for, and in which day it Came down, and for which subject it Came down.

ويلهم اما يقرأون ان هذا لفي الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى

Woe be unto them! But, are they not reading, **Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**. By Allah^{azwj}, with me^{asws} is the inheritance of Rasool-Allah^{saww}, and the Rasool-Allah^{saww} inherited from Ibrahim^{as} and Musa^{as}.

ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخيرنا بالوحي فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

Woe be unto them! By Allah^{azwj}, I^{asws} am the one regarding whom^{asws} Allah^{azwj} Revealed: **and the retaining is preserving it [69:12]**, for I^{asws} was with Rasool-Allah^{saww}, (when) he^{saww} informed us of the Revelation. I^{asws} retained it while they missed out on it, when they went out from us^{asws} they said: **'What is that he said just now?' [47:16]**¹³

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى الجلودي بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهما السلام)، عن علي (عليه السلام)، قال: «أنا الأذن الواعية، يقول الله عز و جل: وَ تَعَيَّهَا أُذُنٌ وَاَعِيَةٌ».

Ibn Babuwayh said, 'Abu Al-Abbas Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Abdul Aziz Bin yahya Al-Jaloudy at Al-Basra, from Al-Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al-Ju'fy, who has narrated:

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} from Ali^{asws} having said: 'I^{asws} am the Retaining Ear which Allah^{azwj} Mighty and Majestic has Spoken of: **and the retaining is preserving it [69:12]**.¹⁴

محمد بن العباس: روى ثلاثين حديثاً، عن الخاص و العام، منها: ما رواه عن محمد بن سهل القطان، عن أحمد بن عمر الدهقان، عن محمد بن كثير، عن الحارث بن حصيرة، عن أبي داود، عن أبي بريدة، قال: قال رسول الله (صلى الله عليه و آله): «إني سألت الله ربي أن يجعل لعي أذنا واعية، فقبل لي: قد فعل ذلك به».

Muhammad Bin Al-Abbas has reported thirty Hadeeth from the special-ones (Shiah) and the general-ones (Muslims), from it is what has been reported from Muhammad Bin Sahl Al-Qataan, from Ahmad Bin Umar Al-Dahqaan, from Muhammad Bin Kaseer, from Al-Haris Bin Haseyrat, from Abu Dawood, from Abu Bureyda who said:

¹³ Basaair Al-Darajaat – P3 CH 10 H 3

¹⁴ معاني الأخبار: 59 /

'The Rasool-Allah^{saww} said: 'I^{saww} asked my^{saww} Lord^{azwj} that He^{azwj} should Make Ali^{asws}: **the retaining ear [69:12]**, so He^{azwj} Said to me^{saww}: "I^{azwj} have already done that"¹⁵.

و عنه: عن محمد بن جرير الطبري، عن عبد الله بن أحمد المروزي، عن يحيى بن صالح، عن علي بن حوشب الفزاري، عن مكحول، في قوله عز وجل وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ، قال: قال رسول الله (صلى الله عليه وآله): «سألت الله أن يجعلها أذن علي»

And from him, from Muhammad Bin Jareer Al-Tabary, from Abdullah Bin Ahmad Al-Marouzy, from Yahya Bin Salih, from Ali Bin Howshab Al-Fazary, from Mak'howl, who has narrated:

'Regarding the Words of the Mighty and Majestic: **and the retaining is preserving it [69:12]**, said, 'The Rasool-Allah^{saww} said: 'I^{saww} asked Allah^{azwj} that He^{azwj} should Make Ali^{asws} as the Retaining Ear'.

قال: وكان علي (عليه السلام) يقول: «ما سمعت من رسول الله (صلى الله عليه وآله) شيئا إلا حفظته و لا أنساه».

He (the narrator) said, 'And Ali^{asws} used to say: 'I^{asws} did not hear anything from the Rasool-Allah^{saww} except that I^{asws} memorised it and did not forget it'¹⁶.

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن سالم الأشمل، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ، قال: «الأذن الواعية أذن علي (عليه السلام)، وعى قول رسول الله (صلى الله عليه وآله)، وهو حجة الله على خلقه، من أطاعه أطاع الله، و من عصاه عصى الله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salim Al-Ashal, from Sa'ad Bin Tareyf, who has narrated:

'Abu Ja'far^{asws} regarding the Words of the Exalted: **and the retaining is preserving it [69:12]**, he^{asws} said: 'The Retaining Ear is the ear of Ali^{asws}, which retained the words of the Rasool-Allah^{saww}, and he^{asws} is the Divine Authority of Allah^{azwj} over His^{azwj} creatures. The one who obeys him^{asws} has obeyed Allah^{azwj}, and the one who disobeys him^{asws} has disobeyed Allah^{azwj}'¹⁷.

[الثعلبي] أخبرني ابن فنحويه قال: حدثنا ابن حبان قال: حدثنا إسحاق بن محمد قال: حدثنا أبي قال: حدثنا إبراهيم بن عيسى قال: حدثنا علي بن علي قال: حدثني أبو حمزة الثمالي قال: حدثني عبد الله بن الحسن قال: حين نزلت هذه الآية * (وتعيها أذن وعية) * قال رسول الله صلى الله عليه وآله: سألت الله أن يجعلها أذنك يا علي، قال علي: فما نسيت شيئا بعد وما كان لي إن أنساه.

Al Sa'alby – Ibn Fanjawiya informed me, from Ibn Hayan, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly, from Abdullah Bin Al Hassan who said,

¹⁵ (تأويل الآيات 2: 3 / 715).

¹⁶ (تأويل الآيات 2: 4 / 715).

¹⁷ (تأويل الآيات 2: 5 / 715).

'When this Verse was Revealed: **and the retaining is preserving it [69:12]**, Rasool-Allah^{saww} said: 'I asked Allah^{azwj} that He^{azwj} should Make it to be your^{asws} ear, O Ali^{asws}'. Ali^{asws} said: 'So I^{asws} did not forget anything afterwards, and it was not for me^{asws} that I^{asws} should forget it'¹⁸.

VERSES 13 - 16

فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً {13}

So when it shall be blown into the Trumpet with a single blowing [69:13]

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً {14}

And the land and the mountains would be carried away and crushed with a single crushing [69:14]

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ {15}

So on that Day the event shall occur [69:15]

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ {16}

And the sky would be cleft asunder, so on that Day it shall be shall be frail [69:16]

The Blowing(s) of the Trumpet

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 وَفْتِ يُنْفَخَ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَنْفَى فَلَا حِسَّ وَ لَا حَسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مَدْبُورَهَا، وَ ذَلِكَ أَرْبَعُ مِائَةِ سَنَةٍ يَسْبُتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - النَّفْخَتَيْنِ،

¹⁸ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 334 – (Non-Shiah Source)

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’.¹⁹

علي بن إبراهيم، قوله تعالى: وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ، قال: وقعت فذك بعضها على بعض،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **And the land and the mountains would be carried away [69:14]**, said, ‘They would be crushed one on top of the other’.

و قوله: فَهِيَ يَوْمَئِذٍ واهية، قال: باطلة.

And His^{azwj} Words: **so on that Day it shall be frail [69:16]**, said, ‘Void’.²⁰

The occurrence of the event – Surah Al-Waqia

علي بن إبراهيم، في قوله تعالى: إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لِيُوقَعَتِهَا كاذبة، قال: [القيامة] هي حق،

Ali Bin Ibrahim,

Regarding the Words of the Exalted: **When the event occurs [56:1] There isn’t a belying for its occurrence [56:2]**, said: ‘The Day of Judgement, it is the truth.’

قوله تعالى خافضة، قال: لأعداء الله رافعة، قال: لأولياء الله

The Words of the Exalted: **Abasing [56:3]** - said: ‘The enemies of Allah^{azwj},’ **exalting** - said: ‘The friends of Allah^{azwj}.’

إِذَا رُجَّتِ الْأَرْضُ رَجًا قال: يدق بعضها بعضا

When the earth would shake with a shaking [56:4] - said: ‘Parts of it will shove the other,’

و بُسَّتِ الْجِبَالُ بَسًّا، قال: قلعت الجبال قلعا

And the mountains will crumble with a crumbling [56:5] - said: ‘The mountains would be uprooted with an uprooting.’

¹⁹ 395 ص: ج4، تفسير نور الثقلين، ج4، ص: 395

²⁰ (تفسير القمي 2: 384).

فَكَانَتْ هَبَاءً مُنْبِتًا قَالَ: الهباء: الذي يدخل في الكوة من شعاع الشمس.

So they would be like scattered dust [56:6] - He said: 'The dust, in which tends to enter in the window from the rays of the sun.'²¹

VERSE 17

وَالْمَلَكُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ {17}

And the Angels would be on its edges, and eight shall hold above them the Throne of the your Lord on that Day [69:17]

The bear of the Throne (Knowledge of Allah^{azwj})

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش - و العرش: العلم - [ثمانية] أربعة منا، و أربعة ممن شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

'Abu Abdullah^{asws} has said: 'Carrying the Throne – and the Throne is the Knowledge. Of the eight, four are from us^{asws}, and four from the ones whom Allah^{azwj} so Desires'²²

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheykh Abu Ja'far Ibn babuwayh said in l'tiqadaat:

'And as for the Throne which is the Knowledge, so it is borne by four from the former ones and four from the later ones. So as for the four from the former ones – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}. And as for the four from the later ones – Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. This is how it has been reported by the correct chains, from the Imams^{asws}'²³

²¹ تفسير القمّي 2: 346

²² (الكافي 1: 6 / 102)

²³ (اعتقادات الصدوق: 75)

Does the Throne carry Allah^{azwj} or does Allah^{azwj} Carry the Throne?

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدَّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرَّضَا (عليه السلام) فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَدَخَلْتُ فَسَأَلَهُ عَنِ الْحَالِ وَالْحَرَامِ ثُمَّ قَالَ لَهُ أَ فَتَوَقَّرُ أَنَّ اللَّهَ مَحْمُولٌ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him to see Abu Al-Hassan Al-Reza^{asws}. I sought permission for him and he^{asws} permitted it for me. So he came over and asked him^{asws} about the Permissible and the Prohibitions, then said to him^{asws}, 'Do you^{asws} acknowledge that Allah^{azwj} is carried?'

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) كُلُّ مَحْمُولٍ مَفْعُولٌ بِهِ مُضَافٌ إِلَى غَيْرِهِ مُحْتَاجٌ وَ الْمَحْمُولُ اسْمٌ نَقَصَ فِي اللَّفْظِ وَ الْحَامِلُ فَاعِلٌ وَ هُوَ فِي اللَّفْظِ مَدْحَةٌ وَ كَذَلِكَ قَوْلُ الْقَائِلِ فَوْقَ وَ تَحْتَ وَ أَعْلَى وَ أَسْفَلَ وَ قَدْ قَالَ اللَّهُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ لَمْ يُقَالِ فِي كُتُبِهِ إِنَّهُ الْمَحْمُولُ

So Abu Al-Hassan^{asws} said: 'Every carrying is performed with as an addition to something else, needy, and the carried is deficient regarding the word, and the carrier is the performer, and he is praiseworthy regarding the word; and similar to that are the words of the speaker, 'Above', and 'Under', and 'Higher', and 'Lower'; and Allah^{azwj} has Said: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**, and did not Say in His^{azwj} Books that He^{azwj} is the carried One.

بَلْ قَالَ إِنَّهُ الْحَامِلُ فِي الْبَرِّ وَ الْبَحْرِ وَ الْمُمْسِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ الْمَحْمُولُ مَا سِوَى اللَّهِ وَ لَمْ يُسْمَعْ أَحَدٌ آمَنَ بِاللَّهِ وَ عَظَمَتِهِ قَطُّ قَالَ فِي دُعَائِهِ يَا مَحْمُولُ

But He^{azwj} Said that He^{azwj} is the Carrier in the land and the sea and the Upholder of the skies and the earth lest they decline; and the carried is what is besides Allah^{azwj}, and it is not heard from anyone who believes in Allah^{azwj} and His^{azwj} Magnificence at all that he says in his supplication, 'O Carried One!'

قَالَ أَبُو قُرَّةَ فَإِنَّهُ قَالَ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً وَ قَالَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ

Abu Qurra said, 'But He^{azwj} Says: **and eight shall hold above them the Throne of your Lord on that Day [69:17]**, and He^{azwj} Said: **Those who are carrying the Throne [40:7]**'

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) الْعَرْشُ لَيْسَ هُوَ اللَّهُ وَ الْعَرْشُ اسْمٌ عَلِيمٌ وَ قُدْرَةٌ وَ عَرْشٌ فِيهِ كُلُّ شَيْءٍ

So Abu Al-Hassan^{asws} said: 'The Throne, it is not Allah^{azwj}, and the 'Throne' is a name of 'Knowledge and Power', and the Throne, in it is everything.

Glorious is He^{azwj} and Exalted, not declining along with the decliners, and does not alter with the altering ones, and does not change with the changing ones, and the ones besides Him^{azwj} are in His^{azwj} Hands, and His^{azwj} Management, and all of them are needy to Him^{azwj}, and He^{azwj} is Needless from the ones besides Him^{azwj}.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ رَفَعَهُ قَالَ سَأَلَ الْجَائِلِيُّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ
جَلَّ يَحْمِلُ الْعَرْشَ أَمْ الْعَرْشُ يَحْمِلُهُ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

'Al-Jasaleyq (The Catholic) asked Amir Al-Momineen^{asws} saying, 'Inform me about Allah^{azwj} Mighty and Majestic, does He^{azwj} Hold the Throne (الْعَرْشَ) or does the Throne hold Him^{azwj}?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ عَزَّ وَ جَلَّ حَامِلُ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ ذَلِكَ قَوْلُ
اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا

So Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic is the Carrier of the Throne, and the skies and the earth and whatever is between the two, and these are the Words of Allah^{azwj} Mighty and Majestic: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]**.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ فَكَيفَ قَالَ ذَلِكَ وَ قُلْتَ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ

He said, 'Then inform me about His^{azwj} (Words): **and eight shall hold above them the Throne of the your Lord on that Day [69:17]**. So how come He^{azwj} Said that, and you^{asws} said that He^{azwj} Holds the Throne and the skies and the earth?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرَ مِنْهُ أَحْمَرَتِ الْحُمْرَةُ وَ نُورٍ أَخْضَرَ مِنْهُ
اخْضَرَّتِ الْخَضِرَةُ وَ نُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرَةُ وَ نُورٍ أَبْيَضَ مِنْهُ أَبْيَضَ الْبَيْضُ وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ وَ ذَلِكَ نُورٌ
مِنْ عَظَمَتِهِ

So Amir Al-Momineen^{asws} said: 'The Throne, Allah^{azwj} the Exalted Created it from the four Lights – the red from it reddens the red, and the green Light from it greens the green, and the yellow from it yellows the yellow, and the white from it whitens the white; and it is the Knowledge which Allah^{azwj} Loaded upon the carriers, and that is a Light from His^{azwj} Magnificence.

فِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبُ الْمُؤْمِنِينَ وَ بِعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنْ
جَمِيعِ خَلْقِهِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُشْتَبِهَةِ

²⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 20 H 2

Thus, it is due to His^{azwj} Magnificence and His^{azwj} Light do the hearts of the Momineen see, and due to His^{azwj} Magnificence and His^{azwj} Light the ignorant ones are inimical to Him^{azwj}, and due to His^{azwj} Magnificence and His^{azwj} Light do the ones in the skies and the earth seek the Means to Him^{azwj}, with the different deeds and the mixed Religions.

فَكُلُّ مَحْمُولٍ يَحْمِلُهُ اللَّهُ بِنُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا فَكُلُّ شَيْءٍ مَحْمُولٌ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُمْسِكُ هُمَا أَنْ تَزُولَا وَ الْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَ هُوَ حَيَاةُ كُلِّ شَيْءٍ وَ نُورُ كُلِّ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

Thus, every held one, Allah^{azwj} Holds it by His^{azwj} Light and His^{azwj} Magnificence and His^{azwj} Power. These have neither a capacity to harm by itself, nor benefit, nor death, nor life, nor Resurrection. Thus everything is Held, and Allah^{azwj} Blessed and Exalted is the Grasper of the two (skies and the earth) if they were to decline, and the Encompasser of the two from things, and He^{azwj} is the Life of everything and Light of everything. Glorious is He^{azwj} and Exalted from what they are saying, Loftier, Greater’.

قَالَ لَهُ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَيُّنَ هُوَ

He said to him^{asws}, ‘Then inform me about Allah^{azwj} Mighty and Majestic, where is He^{azwj}?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) هُوَ هَاهُنَا وَ هَاهُنَا وَ فَوْقَ وَ تَحْتُ وَ مُحِيطٌ بِنَا وَ مَعَنَا وَ هُوَ قَوْلُهُ مَا يَكُونُ مِنْ بَحْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيُّنَ مَا كَانُوا

So Amir Al-Momineen^{asws} said: ‘He^{azwj} is over here and over there, and above, and beneath, and surround us, and with us, and: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7].**

فَالْكَرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى وَ إِنْ بَجَهَرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى وَ ذَلِكَ قَوْلُهُ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

So the Chair (الْكَرْسِيُّ) encompasses the skies and the earth and what is between the two, and what is beneath the soil; and if you aloud with the speech, so He^{azwj} Knows the secrets and the concealed matters, and these are the Words of the Exalted: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَ لَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَ أَرَاهُ خَلِيلَهُ (عَلَيْهِ السَّلَام) فَقَالَ وَ كَذَلِكَ تُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِفِينَ

So, **Those who are holding the Throne [40:7]**, they are the knowledgeable ones^{asws}, those upon whom^{asws} Allah^{azwj} Loaded His^{azwj} Knowledge, and nothing comes out from these four which Allah^{azwj} Created in His^{azwj} Kingdom which Allah^{azwj} Showed to His^{azwj} Elites and Showed it to His^{azwj} Friend (Ibrahim^{as}), so He^{azwj} Said: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].**

وَ كَيْفَ يَحْمِلُ حَمْلَهُ الْعَرْشِ اللَّهُ وَ بِحَيَاتِهِ حَيْثُ قُلُوبُهُمْ وَ بُنُورِهِ اهْتَدَوْا إِلَى مَعْرِفَتِهِ .

And how can the holders of the Throne (الْعَرْشِ) hold Allah^{azwj} and their^{asws} hearts are Encompassed by His^{azwj} Power and His^{azwj} Light, being Guided to His^{azwj} recognition'.²⁵

VERSES 18 - 21

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ {18}

On the Day you will be presented, no secret of yours shall remain hidden [69:18]

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَةَ {19}

So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19]

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ {20}

I thought I would meet my Reckoning' [69:20]

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {21}

So he would be in a pleasurable life [69:21]

محمد بن العباس، قال: حدثنا محمد بن الحسين، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، إلى آخر الكلام: «نزلت في علي (عليه السلام)، و جرت في أهل الايمان مثلاً».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al-Muhammady, from Kaseer Bin Ayyash, from Abu Al-Jaroud, who has narrated:

²⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 1

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **So as for one Given his book in his right hand [69:19]** - up to the end of the speech: 'It was Revealed regarding Ali^{asws}, and it flows regarding the people of Eman as an example'.²⁶

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن عمرو ابن عثمان، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَذَا مَا أقرأُ كِتَابِيَهُ، قال: «هذا أمير المؤمنين».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Amro Ibn Usman, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19]**, he^{asws} said: 'This is Amir-Al-Momineen^{asws}'.²⁷

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أئنته أعطى كتابه يمينه، لقوله: يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَأُولَئِكَ يَقْرؤُنَ كِتَابَهُمْ

Al-Ayyashi, from Abu Baseer, who had narrated:

'Abu Abdullah^{asws} has said: 'When it will be the Day of Judgement, everyone would be called with his respective Imam^{asws} in whose era he died in, so if he was proven, then he would be given his book in his right hand: **On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books [17:71]**.

و اليمين إثبات الامام، لأنه كتاب يقرؤه، إن الله يقول: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَذَا مَا أقرأُ كِتَابِيَهُ إِيَّيْ ظَنَنْتُ أَنِّي مُلاقي حِسَابِيَةَ الآيه،

And the right hand proves the Imam^{asws}, because it is a book he^{asws} would be reading. Allah^{azwj} is Saying: **So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19] I thought I would meet my Reckoning' [69:20]** - the Verse.

و الكتاب: الإمام، فمن نبذه وراء ظهره كما قال: فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ و من أنكره كان من أصحاب الشمال الذين قال الله: وَ أَصْحَابُ الشَّمَالِ ما أَصْحَابُ الشَّمَالِ فِي سَمُومٍ وَ حَمِيمٍ وَ ظِلٌّ مِنْ يَحْمُومٍ إلى آخر الآيه».

And the book – is the Imam^{asws}. So the one who cast him^{asws} behind his back just as He^{azwj} Said: **but they cast it behind their backs and took a small price for it [3:187]**. And the one who denied him^{asws} would be from the companions of the left hand about whom Allah^{azwj} Said: **And the companions of the left hand, what are**

²⁶ (تأويل الآيات 2: 10 / 717)

²⁷ (تأويل الآيات 2: 11 / 717)

the companions of the left hand? [56:41] In toxins and scalding water [56:42] And shade from black smoke [56:43] – up to the last Verse'.²⁸

(كتاب صفة الجنة و النار)، قال: حدثنا أبو جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله)، في حديث طويل في حال المؤمن يوم القيامة، و في الحديث عن الله سبحانه: «ثم يقول: يا جبرئيل، انطلق بعبدى فأره كرامتي،

The book Sifat Al-Jannat Wa Al-Naar, said, 'Abu Ja'far Ahmad Bin Muhammad Bin Isa narrated to us, from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy, who has narrated the following:

'Abu Abdullah^{asws} has narrated that the Rasool-Allah^{saww} said, in a lengthy Hadeeth regarding the condition of the Believer on the Day of Judgement, and in the Hadeeth, from Allah^{azwj} the Glorious: 'Then He^{azwj} would be Saying: "O Jibraeel^{as}! Go to My^{saww} servant, so show him My^{azwj} Prestige'.

فيخرج من عند الله قد أخذ كتابه بيمينه فيدحو به مد البصر، فيسطر صحيفته للمؤمنين و المؤمنات، و هو ينادي هاؤم اقرؤا كتابي إني ظننت أني ملائق حسابي فهو في عيشة راضية».

So he^{as} would come out from the Presence of Allah^{azwj}, and Grab his book by his right, so he^{as} would display it for as far as the eye can see, So he^{as} would streamline the book of the Momin and the Momina, and he^{as} would call out: '**Behold! Read my book [69:19] I thought I would meet my Reckoning' [69:20] So he would be in a pleasurable life [69:21].²⁹**

VERSE 22 & 23

فِي جَنَّةٍ عَالِيَةٍ {22}

In a lofty Garden [69:22]

فُطُوفُهَا دَانِيَةٌ {23}

Its pickings being near at hand [69:23]

علي بن إبراهيم، قوله تعالى: فُطُوفُهَا دَانِيَةٌ يقول: مدلية ينالها القاعد و القائم.

Ali Bin Ibrahim (Tafseer Qummi) –

²⁸ (تفسير العياشي 2: 115 / 302)

²⁹ (الاختصاص: 350).

Regarding the Words of the Exalted: ***Its pickings being near at hand [69:23]***, - A person would be able to grab a fruit while seated and standing'.³⁰

في مجمع البيان: في حنّة عالية وقد ورد الخبر عن عطاء بن يسار عن سلمان قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنة أحد إلا بجواز بسم الله الرحمن الرحيم هذا كتاب من الله لفلان بن فلان أدخلوه حنّة عالية فطوفها دانية.

In (the book) Majma Al Bayan –

'(Re): ***In a lofty Garden [69:22]*** – The Hadeeth has been reported from Ata'a Bin Yasar, from Salman^{ra} who said, 'Rasool-Allah^{saww} said: 'No one will enter the paradise except by a permit (saying): 'In the Name of Allah^{azwj}, the Beneficent, the Merciful! This is a letter from Allah^{azwj} for so and so, son of so and so. Enter him ***In a lofty Garden [69:22] Its pickings being near at hand [69:23]***'.³¹

VERSE 24

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ {24}

Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]

محمد بن الحسن الشيباني في (نهج البيان)، قال: جاء في أخبارنا عن الصادق (عليه السلام)، قال: «الأيام الخالية: أيام الصوم في الدنيا».

Muhammad Bin Al-Hassan Al-Shaybani in Nahj Al-Bayan, said:

'It has come in our Hadeeth from Al-Sadiq^{asws} having said: '***during the empty (Fasting) days*** – the days of Fasting in the world'.³²

في كتاب علل الشرايع باسناده إلى عبد الله بن مرة عن ثوبان قال: قال يهودى للنبي صلى الله عليه وآله فما أول ما يأكل أهل الجنة إذا دخلوها؟ قال: كبد الحوت قال: فما شراهم على اثر ذلك؟ قال: السلسبيل قال: صدقت.

In the book IIIAI-Al-Shara'ie, by his chain going up to Abdullah Bin Marat, from Sowban who said:

'The Jew said to the Prophet^{saww}, 'So what is the first thing that the people of the Paradise would eat when they enter into it?' He^{saww} said: 'Liver of the cod'. He said, 'So what would be their drink after that?' He^{saww} said: 'Al-Salsabeel'. He said, 'You^{saww} have spoken the truth'.³³

³⁰ (تفسير القمي 2: 385).

³¹ H 38 – تفسير نور الثقلين، ج 5، ص: 408

³² (نهج البيان 3: 300 «مخطوط»)

³³ Tafseer Noor Al Saqalayn – CH 69 H 39

في مجمع البيان وعن زيد بن ارقم قال: جاء رجل من اهل الكتاب إلى رسول الله صلى الله عليه وآله فقال: يا ابا القاسم تزعم ان اهل الجنة يأكلون ويشربون؟

In Majma Al-Bayan, from Zayd Bin Arqam who said:

‘A man from the people of the Book came to Rasool-Allah^{saww}, so he said, ‘O Abu Al-Qasim! Are you^{saww} alleging that the people of the Paradise would be consuming food and liquids?’

قال: والذي نفسي بيده ان الرجل منهم ليؤتى قوة مائة رجل في الاكل والشرب والجماع،

He^{saww} said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul, the man from among them would be Given the strength of a hundred men with regards to the eating, and the drinking, and the copulation’.

قال: فان الذى يأكل ويشرب يكون له الحاجة؟

He said, ‘So if they eat and drink, they would be becoming needy for the excretion?’

فقال: عرق يفيض مثل ريح المسك فإذا كان ذلك ضمير له بطنه.

So he^{saww} said: ‘Their sweat would overflow like the scent of the musk. So when it is like that, his stomach would diminish’.³⁴

وروي عن الحسن بن محبوب، عن محمد بن مسكان عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام أنه قال: نزلت سورة الحاقة في أمير المؤمنين عليه السلام وفي معاوية.

It is reported from Al Hassan Bin Mahboub, from Muhammad in Muskan, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Surah Al Haaqat was Revealed regarding Amir Al Momineen^{asws} and regarding Muawiya’.

ويؤيده: ما رواه محمد بن العباس (رحمه الله) عن الحسين بن أحمد، عن محمد بن عيسى، عن رجل، عن الحلبي، عن أبي عبد الله عليه السلام أنه قال: قوله عزوجل) فأما من أوتي كتابه بيمينه) إلى آخر الآيات، وهو أمير المؤمنين عليه السلام. (وأما من أوتي كتابه بشماله) فالشامي لعنه الله.

And what supports it is what is reported by Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from a man, from Al Halby,

‘From Abu Abdullah^{asws} having said: ‘The Words of the Mighty and Majestic: **‘So as for one Given his book in his right hand [69:19] – up to the last Verse (24), and**

³⁴ Tafseer Noor Al Saqalayn – CH 69 H 41

he^{asws} is Amir Al Momineen^{asws}. And as for: **And as for one Given his book in his left hand [69:25]**, so it is the Syrian (Muawiya), may Allah^{azwj} Curse him^{la}.³⁵

VERSES 25 - 32

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ {25}

And as for one Given his book in his left hand, so he would be saying, 'O Alas! I wish I had not been Given my book [69:25]

وَلَمْ أَدْرِ مَا حِسَابِيَةَ {26}

And I had not known what my Reckoning was [69:26]

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ {27}

Oh, if only it had not been the judge [69:27]

مَا أَغْنَىٰ عَنِّي مَالِيَةَ ۗ {28}

My wealth has not availed (anything) for me [69:28]

هَلَكَ عَنِّي سُلْطَانِيَةَ {29}

My authority is destroyed from me' [69:29]

خُذُوهُ فَعُلُّوهُ {30}

"Seize him and shackle him! [69:30]

ثُمَّ الْجَحِيمَ صَلُّوهُ {31}

Then arrive him at the Blazing Fire [69:31]

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

³⁵ Taweel Al Ayaat Al Zaahira – H 14 & 15

Then enchain him in a chain of seventy cubits, and insert him! [69:32]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مُعَاوِيَةَ أَوَّلُ مَنْ عَلَّقَ عَلَى بَابِهِ مِصْرَاعَيْنِ بِمَكَّةَ فَمَنَعَ حَاجَّ بَيْتِ اللَّهِ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ سِوَاءَ الْعَاكِفِ فِيهِ وَ الْبَادِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{asws} said: 'Muawiya was the first one to hang two shutters upon his door in Makkah. So he prevented the Pilgrims of the House of Allah^{azwj} from what Allah^{azwj} Mighty and Majestic Said: **We Made it for the people to be equal therein, the dweller in it and the visitor [22:25].**

وَ كَانَ النَّاسُ إِذَا قَدِمُوا مَكَّةَ نَزَلَ الْبَادِي عَلَى الْحَاضِرِ حَتَّى يَفْضِي حَجَّهُ وَ كَانَ مُعَاوِيَةُ صَاحِبَ السَّلْسِلَةِ الَّتِي قَالَ اللَّهُ تَعَالَى فِي سِلْسِلَةٍ دُرْعَهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ .

And the people, when they used to come to Makkah, the visitor would lodge with the dweller until he had fulfilled his Hajj, but Muawiya is an owner of the chains which Allah^{azwj} the Exalted Speaks of: **Then enchain him in a chain of seventy cubits, then insert him! [69:32]**, and he was the Pharaoh^{la} of this community'.³⁶

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين بن أبي العلاء قال: قال أبو عبد الله (عليه السلام): «كان معاوية صاحب السلسلة التي قال الله عز و جل: في سلسلة دُرْعَهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ».

Muhammad Bin Yqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Husayn Bin Abu Al-A'la who said:

'Abu Abdullah^{asws} said: 'Muawiya is the one with the chains which Allah^{azwj} Mighty and Majestic Spoke about: **Then enchain him in a chain of seventy cubits, and insert him! [69:32] Surely he did not believe in Allah, the Magnificent [69:33]**, and he was the Pharaoh of this community'.³⁷

(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 طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيثقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره».

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far^{asws}, in a lengthy Hadeeth in which he^{asws} mentioned the state of the Kafir on the Day of Judgement. He^{asws} said: 'Then his book will come flying in from behind

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 25 H 5

³⁷ (الكافي 4: 1/244)

him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خُدُوهُ فَعُلُوهُ.

Then he will say to him: 'Read your book'. So he would say, 'How can I read while Hell is in front of me?' Allah^{azwj} will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He^{azwj} will Say: "**Seize him and shackle him!**" [69:30].

قال: فيتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترجموني؟

He^{asws} said: 'Regarding the Words of Allah^{azwj}, seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. He would be saying, 'Will you not have mercy on me?'

قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟

He^{asws} said: 'They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One^{azwj} did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?'

قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لَيْتِنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَا

So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying, '**Oh, if only we have obeyed Allah and obeyed the Rasool!**' [33:66]'

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدا، كل جلد غلظه أربعون ذراعا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار،

He^{asws} said: 'So he would be paired with a rock from his right and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah^{azwj} would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire.

رأسه مثل الجبل العظيم، و فخذه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبا، و أذناه عضوضان بينهما سراق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنياها حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعاً، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

Its head would be like the great mountain, and its thighs would be like mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. It would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, ***Then enchain him in a chain of seventy cubits, then insert him! [69:32].*** In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.³⁸

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابي البلاد عن علي بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضحجان فقال ثلث مرات لا غفر الله لك ثم قال لاصحابه اتدرون لم قلت ما قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادلى لسانه يستلني ان استغفر له وانه يقال هذا وادي ضحجان من اودية جهنم.

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

'Abu Ja'far^{asws} descended into the Zajnaan valley. He^{asws} said three times: 'There is no Forgiveness of Allah^{azwj} for you'. Then said to his^{asws} companions: 'Do you all know why I^{asws} said that which I^{asws} said?' They said, 'Why did you^{asws} say it, may Allah^{azwj} Make us to be sacrificed for you^{asws}?' He^{asws} said: 'Muawiya passed by being pulled by the chains, and asked me^{asws} to forgive him', and he^{asws} said, 'This is the Zajnaan valley, one of the valleys of Hell'.³⁹

لعمرى لو أن الناس - حين قبض رسول الله صلى الله عليه وآله - سلموا لنا واتبعونا وقلدونا أمورهم لأكلوا من فوقهم ومن تحت أرجلهم، ولما طمعت فيها أنت يا معاوية فما فاتهم منا أكثر مما فاتنا منهم.

Suleym Bin Qays said, 'Al-Hassan^{asws} said): 'By my^{asws} life, had the people submitted to us^{asws} when the Rasool Allah^{saww} passed away, and followed us^{asws}, and emulated us^{asws} (done our^{asws} Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Muawiya, when you desired for the caliphate, it did not harm us^{asws} as much as the harm we^{asws} are going to get from them.

ولقد أنزل الله في وفيك خاصة آية من القرآن تلوها أنت ونظراؤك على ظاهرها ولا تعلمون تأويلها وباطنها، وهي في سورة الحاقة: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا) إلى قوله: (وأما من أوتي كتابه بشماله) إلى آخر الآية،

³⁸ (الاختصاص: 361)

³⁹ Basaair Al Darajaat – P6 CH 7 H 3

And Allah^{azwj} has Sent down Verses from the Quran regarding myself^{asws} and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah: **So as for one Given his book in his right hand [69:19] Then soon he would be Reckoned an easy Reckoning [84:8]** – up to His^{azwj} Words: **And as for one Given his book in his left hand [69:25]** – (Please note that part of this is now in Surah Al-Inshiqaq (Chapter 84) – up to the last Verse.

وذلك أنه يدعى بكل إمام ضلالة وإمام هدى ومع كل واحد منهما أصحابه الذين بايعوه فيدعى بي ويدعى بك.

And that is, He^{azwj} will Call every imam of misguidance and every Imam^{asws} of Guidance, and along with each one of them will be his companions who had pledged his allegiance to him. So He^{azwj} will Call them (my^{asws} companions) with me^{asws} and He^{azwj} Call them (your companions) with you.

يا معاوية، وأنت صاحب السلسلة الذي يقول: (يا ليتني لم أوت كتابه ولم أدر ما حسايه) إلى آخر القصص،

O Muawiya, and you are the owner of the chains who would be saying, **'O Alas! I wish I had not been Given my book [69:25] And I had not known what my Reckoning was [69:26]**, up to the end of the story.

والله لقد سمعت ذلك من رسول الله صلى الله عليه وآله يقوله فيك، وكذلك كل إمام ضلالة كان قبلك ويكون بعدك له مثل ذلك من خزري الله وعذابه.

By Allah^{azwj}, I^{asws} have heard that from the Rasool Allah^{saww} speaking about you, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah^{azwj} and of His^{azwj} Punishment.⁴⁰

VERSES 33 - 37

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {33}

Surely, he did not believe in Allah, the Magnificent [69:33]

وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمَسْكِينِ {34}

Nor did he urge upon feeding the poor [69:34]

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {35}

⁴⁰ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

So today, there is no friend for him over here [69:35]

وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ {36}

Nor any food except from pus [69:36]

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ {37}

None shall eat it except the wrongdoers [69:37]

علي بن إبراهيم: قوله تعالى: إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ لَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ حقوق آل محمد التي غصبوها، قال الله: فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ أي قرابة و لا طَعَامٌ إِلَّا مِنْ غَسَلِينَ قال: عرق الكفار.

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the Exalted: **Surely, he did not believe in Allah, the Magnificent [69:33] Nor did he urge upon feeding the poor [69:34]**, said, 'These are the rights of the Progeny^{asws} of Muhammad^{saww} which he had usurped'. Allah^{azwj} Said: **So, today there is no friend for him over here [69:35] Nor any food except from pus [69:36]**, said, 'Sweat of the Kafirs'.⁴¹

VERSES 38 - 52

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ {38}

But no! I swear by that which you can see [69:38]

وَمَا لَا تُبْصِرُونَ {39}

And what you cannot see [69:39]

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {40}

Surely, it is a word of an honourable Rasool [69:40]

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ {41}

And it is not the word of a poet. Little is what you are believing in [69:41]

⁴¹ Tafseer Al Burhan – H 11048 (384 :2: تفسیر القمّي)

وَلَا يَقُولُ كَاهِنٌ ۖ قَلِيلًا مَّا تَذَكَّرُونَ {42}

Nor the word of a soothsayer. Little is what you are heeding [69:42]

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ {43}

It is a Revelation from Lord of the Worlds [69:43]

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ {44}

And if he were to say (fabricate) upon Us some of the sayings [69:44]

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45}

We would have Seized him by the right hand, [69:45]

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46}

Then We would certainly have cut off the aorta (vein) from him [69:46]

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47}

So there would not have been one from you to block from it [69:47]

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ {48}

And he is a Zikr for the pious [69:48]

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ {49}

And We know that from you all, there are beliers [69:49]

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50}

And he is a regret upon the Kafirs [69:50]

وَإِنَّهُ لِحَقِّ الْيَقِينِ {51}

And surely, he is the true certainty [69:51]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

Therefore, Glorify the Name of your Lord, the Magnificent [69:52]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قَالَ قُلْتُ قَوْلُهُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ يَعْنِي جِبْرَائِيلَ عَنِ اللَّهِ فِي وِلَايَةِ عَلِيِّ (عليه السلام)

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'From Abu Al Hassan Al Maazy^{asws} (7th Imam^{asws}) – he (the narrator) said, 'I asked, '(What about): **Surely it is a word of an honourable Rasool [69:40]?**' He^{asws} said: 'It Means Jibraeel^{as}, from Allah^{azwj}, regarding the Wilayah of Ali^{asws}'.

قَالَ قُلْتُ وَ مَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّدًا كَذَّابٌ عَلَى رَبِّهِ وَ مَا أَمَرَهُ اللَّهُ بِحَدَا فِي عَلِيٍّ

He (the narrator) said, 'I said, '(What about): **And it is not the word of a poet. Little is what you are believing in [69:41]?**' He^{asws} said: 'They were saying, 'Muhammad^{saww} is lying upon his^{saww} Lord^{azwj}. And Allah^{azwj} has not Commanded by this regarding Ali^{asws}'.

فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فَقَالَ إِنَّ وِلَايَةَ عَلِيٍّ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ. وَ لَوْ تَقَوَّلَ عَلَيْنَا مِثْلَ بَعْضِ الْأَقَاوِيلِ. لَأَخَذْنَا مِنْهُ بِالْيَمِينِ. ثُمَّ لَعَطْنَا مِنْهُ الْوَتِينَ

So Allah^{azwj} Revealed the Quran (Verses) with that, so He^{azwj} Said: "Surely Wilayah of Ali^{asws}, **It is a Revelation from Lord of the Worlds [69:43] And if he – Muhammad^{saww}, were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46]**".

ثُمَّ عَطَفَ الْقَوْلَ فَقَالَ إِنَّ وِلَايَةَ عَلِيٍّ لَتَذَكُّرَةٌ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ. وَ إِنَّ عَلِيًّا لَحَسْرَةٌ عَلَى الْكَافِرِينَ. وَ إِنَّ وِلَايَتَهُ لِحَقِّ الْيَقِينِ.

Then there is Kindness in the Words, so He^{azwj} Said: **And he is a Zikr for the pious [69:48] – of the worlds. And We know that from you all, there are beliers [69:49] And he - Ali^{asws}, is a regret upon the Kafirs [69:50] And surely, his^{asws} Wilayah, is the true certainty [69:51].**

فَسَبِّحْ يَا مُحَمَّدُ بِاسْمِ رَبِّكَ الْعَظِيمِ يَقُولُ اشْكُرْ رَبَّكَ الْعَظِيمَ الَّذِي أَعْطَاكَ هَذَا الْفَضْلَ

Therefore Glorify, O Muhammad^{saww}, the Name of your Lord, the Magnificent [69:52]. He^{azwj} is Saying: "Thank your^{saww} Lord^{azwj} the Magnificent, Who Gave you^{saww} this Grace"⁴².

ابن شهر آشوب: عن معاوية بن عمار، عن الصادق (عليه السلام) - في خبر - «لما قال النبي (صلى الله عليه و آله): من كنت مولاه فعلي مولاه قال العدوي: لا والله ما أمره الله بهذا، و ما هو إلا شيء يتقوله،

Ibn Shehr Ahub, from Muawiya Bin Amaar:

'Al-Sadiq^{asws} - in a Hadeeth - (said): 'So when the Prophet^{saww} said: 'The one whom I^{saww} am the Master of, so Ali^{asws} is his Master' (من كنت مولاه فعلي مولاه)، the enemies said, 'No, by Allah^{azwj}! Allah^{azwj} has not Commanded with this, and it is not anything except what he^{saww} is saying'.

فأنزل الله تعالى: وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ إِلَى قَوْلِهِ: وَ إِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ يَعْنِي مُحَمَّدًا وَ إِنَّهُ لَحَقُّ الْبَقِيَّةِ يَعْنِي بِهِ عَلِيًّا (عليه السلام)».

Then Allah^{azwj}, the Exalted Revealed: **And if he were to say (fabricate) upon Us some of the sayings [69:44]** - up to His^{azwj} Words: **And he is a regret upon the Kafirs [69:50]** - Meaning by it Muhammad^{saww}, **And surely he is the true certainty [69:51]** - Meaning by it Ali^{asws},⁴³

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابي بصير عن ابي المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهي احدى المؤتفكات وهي اول ارض عبد فيها وثن انه لا يحل لنبى ولوصى نبي ان يصلى فيها

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas'har who said:

'We were with Amir-al-Momineen^{asws} from battling the Khawarijites until when we came to the land of Babel. It was time for the Asr (mid-afternoon) Salat. Amir-al-Momineen^{asws} descended, and the people descended. Amir-al-Momineen^{asws} said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet^{saww} or the successor^{asws} of the Prophet^{saww} to pray Salat therein'.

فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

He^{asws} ordered the people to deviate from the side of the road to pray Salat, and he^{asws} rode the mule of Rasool-of Allah^{saww} and went towards it.

⁴² (الكافي 1: 359 / 91).

⁴³ (المناقب 3: 37).

قال جوويريه فقلت والله لا تبعن امير المؤمنين ولا قلدنه صلوة اليوم قال فمضيت خلفه فوالله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه

Juweiriya said, 'I said, 'By Allah^{azwj}, I will follow Amir-Al-Momineen^{asws} and will imitate him^{asws} in Salat today'. I went behind him^{asws}, and, by Allah^{azwj}, we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him^{asws}.

قال فقال يا جوويريه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه

He (the narrator) said, 'He^{asws} said: 'O Juweiriya, Call the Azan (call for Salat)'. I said, 'Yes, O Amir-al-Momineen^{asws}'. He^{asws} descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then he^{asws} called for the Salat. By Allah^{azwj}, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He^{asws} Prayed Al-Asr, and I prayed Salat with him^{asws}.

قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جوويريه بن مسهر ان الله يقول فسيح باسم ربك العظيم فاني سألت الله باسمه العظيم فرد على الشمس.

He (the narrator) said, 'So when he^{asws} had finished his^{asws} Salat, the night came back as it was before. He^{asws} turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah^{azwj} has Said: **Therefore Glorify the Name of your Lord, the Magnificent [69:52].** I^{asws} asked Allah^{azwj} by His^{azwj} Magnificent Name, so He^{azwj} Returned the sun for me^{asws}'.⁴⁴

⁴⁴ Basaair Al Darajaat – P5 CH 2 H 1